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DORAN'S MINISTER'S MANUAL

THE VOLUME FOR THIS YEAR BEING A HAND-
BOOK OF SUGGESTION AND INSPIRATION
FOR PASTORS, EVANGELISTS, MISSION-
ARIES, BIBLE READERS AND ALL
OTHERS REGULARLY CALLED
UPON FOR CHRISTIAN AD-
DRESS FROM PULPIT OR
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CYCLOPEDIA OF SERMON OUTLINES FOR SPECIAL DAYS AND OCCASIONS

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ONE HUNDRED CHOICE SERMONS FOR CHILDREN

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THE EVANGELISTIC CYCLOPEDIA

A MODERN CYCLOPEDIA OF ILLUSTRATIONS FOR ALL OCCASIONS

SERMON SEEDS

BEAUTY IN GOD'S WORD

THE TEACHING OF JESUS CONCERNING THE CHRISTIAN LIFE

THE MODEL PRAYER

JOURNEYING IN THE LAND WHERE JESUS LIVED

THE HOMILETIC YEAR

CHRIST IN THE HOME

GROWING TOWARD GOD

UPWARD STEPS

GOD'S WHISPERING SECRETS

DORAN'S MINISTER'S MANUAL

*A Study and Pulpit Guide for
the Calendar Year 1927*

Edited by

REV. G. B. F. HALLOCK, D.D.



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DORAN'S MINISTER'S MANUAL FOR 1927

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FOREWORD

Immediate and almost overwhelming in demand was the reception given the initial issue of this Manual last year. Testimonies from purchasers were such as these: "Mighty fine idea. Why did not some one think of it sooner?" "Packed full of choicest material." "It will make any man's ministry more effective." "It organizes pulpit work." "Brief, pointed treatment of Sunday School Lessons just the thing." "Themes for special days, as for the other Sundays, admirable." "The book should improve the ministry of any man by allowing him to see his task in the cycle of the year rather than week by week." "The prayers and other aids to devotion admirable for suggestiveness and inspiration." "The Communion Sundays are wonderfully well treated." "I see no reason why each succeeding yearly volume may not be increasingly indispensable to ministers." These are but a few from many such.

Such as these are from reviews: "An unusual efficiency aid for the busy minister."—*The Sunday School Times*; "This is something absolutely new in books."—*Baltimore Southern Methodist*; "Why didn't some one think of this idea long ago?"—*Record of Christian Work*; "There is no other book of like material or similar purpose."—*Watchman-Examiner*; "The book, with its enormous amount and tremendous variety of matter, all excellent, is a splendid and well-nigh indispensable aid to any minister."—*Christian Endeavor World*.

The Publishers' Note in the pioneer volume asked suggestions for betterments. These too have come in goodly number, are greatly appreciated and have given signal aid in the preparation of this new number in the series.

The primary purpose of the Manual is, as Mr. Spurgeon so aptly said of his Sermon Notes, "a little priming to stimulate the wells of thought." Suggestion, inspiration, stimulation, especially when the minister is overborne by press of pastoral duties, these are the purposes the writer and compiler has in mind. As was said in the Introduction to the first volume, "Only ministers can know how exceedingly hurried life can be in their blessed and happy, yet many sided vocation. The editor of this volume knows this because of his experience and his contacts with thousands of ministers. No matter how full his library, nor how empty his pocket-book, it is believed that every clergy-

man who sees this work will want it. It is a volume which, in its sphere, is absolutely new and unique. We know of no other of like material or similar purpose.

Here are more than one hundred and twenty condensed sermons or outlines of sermons covering a full pastoral year, and nearly sixty special children's sermons. The very broad range of quotations, illuminating thoughts from highest authorities, copious and especially appropriate illustrations, suggestive themes, quotable poetry, clear and convincing explanations of texts, all mark the book as unlimited in its possibilities for helpfulness. There are also suggested Scripture readings, suggested hymns, salutations, invocation, offertory and pastoral prayers. Special attention has been paid to the outstanding days of the year, as Christmas, New Year's, Easter, Children's Day, and others, including those when the sacrament of the Lord's Supper is celebrated, with quite full outlines of the Communion addresses. For each week the gist of the Sunday School lesson also is given with choice and most appropriate illustrations. This feature alone cannot but prove especially helpful to ministers who must speak in any department of the Bible School, teach or review the lesson."

The volume for this coming year, in response to suggestions for increased usefulness, has a number of new features. For each of the fifty-two weeks will be found "Midweek Messages," being suggestive topics and condensed sketches for the growingly popular "Church Night" or Prayer Meeting services. For every Sunday there is added a section of alternate sermon themes, with texts, which we entitle "Suggestive Texts and Themes"—as one making request expressed it—"additional themes that would stimulate me to think of themes on which to think!" These will be found striking, thought-awakening in nature, but without comment, exposition or outline. Often such prove "just the bit of priming which sets the waters of thought to flowing." Another addition that will be found is in the suggestive "Commendatory Prayers" at the close of each sermon outline. Also, since the Christian Endeavor Society is interdenominational and international in nature we have placed for each week the topic used by that body of young people. The topics issued by the Evangelical Alliance for the annual "Week of Prayer" are also given for the convenience of pastors. Yet another new feature of this year's volume is the inclusion of a number of well-approved forms of Wedding, Funeral and Baptismal ceremonies. These, too, are inserted in response to many requests and cannot but prove convenient and helpful.

The volume brings together material from many of the best min-

isters of the past as well as the outstanding church leaders of to-day. It is a composite piece of work. The idea throughout has been to make it practical rather than theoretical, one which the minister will want on his desk every day of the year. There are blank pages interleaved for his own contribution to the subject for the day, and a weekly calendar is provided for the dating of his engagements.

These considerations, together with the fact that it has been prepared for interdenominational use, will make it indispensable for the preacher, pastor and theological student.

We wish to emphasize the fact that these Manuals, except in minor points, cannot grow out of date. The volume for 1926 is in suggestiveness as useful as ever. As the series grows it ought to make a library of ever suggestive and inspiring material.

G. B. F. H.

Brick Church,
Rochester, N. Y.

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THE TOWN OF NEWTON

IN THE COUNTY OF MIDDLESEX
AND THE STATE OF NEW YORK
THE TOWN OF NEWTON
DO HEREBY CERTIFY
THAT THE FOLLOWING IS
A TRUE AND CORRECT
COPY OF THE
TOWN RECORDS

AS KEPT AT
THE TOWN CLERK'S OFFICE
IN THE TOWN OF NEWTON

IN WITNESS WHEREOF
I HAVE HEREUNTO
SET MY HAND AND
THE SEAL OF THE TOWN
OF NEWTON
THIS 10TH DAY OF
MAY 1890

JOHN W. TOWN
TOWN CLERK

DORAN'S MINISTER'S MANUAL

NEW YEAR SUNDAY: JANUARY SECOND

THEME: *Passing but Once.*

SUGGESTED SCRIPTURE READING: Josh. 3: 1-17.

SELECTED HYMNS: "Another year is dawning."—Frances R. Havergal. "O, God, our help in ages past."—Isaac Watts. "While, with ceaseless course, the sun."—John Newton. "Rise, my soul, and stretch thy wings."—Robert Seagrave. "Father, let me dedicate."—Laurence Tuttiett.

SALUTATION (OR CALL TO WORSHIP): "I will lift up mine eyes unto the hills from whence cometh my help. My help cometh from the Lord which made heaven and earth." "The Lord shall preserve thee from all evil: he shall preserve thy soul. The Lord shall preserve thy going out and thy coming in from this time forth and even for evermore." Ps. 121: 1, 2, 7, 8.

INVOCATION PRAYER: Almighty God, our heavenly Father, with whom a thousand years are as one day, one day as a thousand years, we the children of a brief time draw near to thee as we stand at the threshold of another year and seek thy guidance. Teach us to so number our days that we may apply our hearts to wisdom. Help us to realize the infinite significance of life's opportunities. Give us calm minds and courageous hearts and contented spirits as we go forward to face the unknown experiences of the New Year. May we have in our lives a great renewal; so that old duties may become fresh, and old affections ardent, and old aspirations filled with power, and old faith abundantly satisfying. And above all, teach us to walk this year in trustful fellowship with thee, our God.

But we must come also, our Father, bowed down with a sense of our sins. We are sinners indeed. In thought, word and deed we have sinned against thy holy Law. But have mercy upon us, O Lord, according to thy loving-kindness, according to the multitude of thy tender mercies blot out our iniquity. Wash us thoroughly from our iniquities and cleanse us from our sins. Create within us clean hearts, O God, and renew right spirits within us. Restore unto us the joy of thy salvation and uphold us with thy free spirit. We ask through Christ our Lord. Amen.

THE SERMON

TITLE: *Passing But Once.*

TEXT: "For ye have not passed this way heretofore." Josh. 3:4.

THE SERMON OUTLINE

Introductory: Back of them was the desert with its hunger and thirst and restlessness. In front of them was Canaan, unknown and feared. The

journey through the desert had been a long and weary test but this crossing into the Promised Land is a more fateful trial. They were going from the known to the unknown, from forty years of simple life to the complexities of strange cities and foreign peoples. The immigrant at Ellis Island has something of this experience. He is leaving the well-worn grooves of his old life and entering upon a new life in vaporous mists that hide the future from his eyes.

This is, however, the common experience of every life. Certitude of circumstances and relation is impossible. The most incredible changes come suddenly upon us. Definite programs are smashed by hands we never saw. The unknown forces of life are always playing upon our destiny and pushing us out into tracks marked out by other hands than our own. Amid a changing world man is the greatest migrant.

I. Self, perhaps the greatest unknown quantity we know anything about, is a world of mystery. It is all very well for Socrates to say, "Man, know thyself," but the process of self-knowledge is very difficult. Morally speaking, how unwilling we are to know ourselves! We see defects in ourselves which we hope have not been seen by others; we see defects in others they have not seen in themselves. The real study of man is not the house he lives in, but the man himself. Jekyll and Hyde, the angel and the demon, struggle in every man for supreme control—which shall win, depends upon the strength of moral will. Between the cradle and the grave is enacted a world drama by every living soul. We have never passed this way before, we shall never pass this way again and it is only fair to ask, not merely why we are called to make the passage, but can we make it with honor to ourselves and God? What is the purpose of my being here? How can I live my highest life now that I am here?

II. The world is also an unknown factor outside of self. How difficult to find out and master it! Its air is ever with us, penetrating, mocking us, yet ever making us wiser and stronger. The world is an arena where every man plays his little part. It is very cruel to some men, offering them a stone instead of bread; to others it is strewn with roses more morally dangerous many times than the stones. A strange and mocking world of contrasts!

Bunyan calls it Vanity Fair and, like the old Puritan that he was, urged folks to get through it as quick as possible and get beyond its sinful charms.

III. Death is another factor with which we are faced daily. This path we have not yet trodden. We call it by euphonious names. We cover it with beautiful flowers. But it is there just the same, like the grinning skull on the desk of the mediæval scholar, reminding him that he was mortal. We think of it abstractly and impersonally as if it was something others might meet while we ourselves are immune. Yet the strongest are smitten daily and its shadow falls upon all alike.

IV. The future is an unknown quantity, yet its grip is upon us all. Forget it we try. "Greet the unseen with a cheer," we may sincerely do, yet there it stands in the foreground of the mind's consciousness dominating all. The past is behind us and we read its records, the present is with us and we are shaping its history, but the future is a riddle that no man can

solve. We are always trying to pry into its secrets. All kinds of charlatans are fattening upon this desire within us to unlock the portals of the future and read its mystic characters in the light of the present.

V. Seeing we have never passed this way before, what most do we need?

1. We need competent leadership. The Israelites had two men who were able to lead them safely into the Promised Land. Joshua and Caleb had stood out for forty years as the predestined leaders of God's choice. We need guidance in these deeper things of experience and of life that our own limitations cannot possibly give. The unled life is sure to get into peril. The ship must have a pilot to bring it safely into harbor. The secrets of the foreign city can be explored only by having one who has traveled that way before and who can lend us his eyes. I know no one more competent of leadership than Jesus of Nazareth. Truly he said of himself, "I am the Way, the Truth, the Life." Every phase of man's problem was illumined by his touch. The unknown factors of life within and without were interpreted so that he who runs might read. The deep questions of the heart find answers in his word. His suggestions are stronger than arguments and his sayings have the force of inherent truths.

2. We should encourage ourselves to learn from intelligent witnesses. How little some of us learn from the experience of others! In our arrogant ignorance we assume a knowledge we do not possess. Many of our troubles arise from a refusal to listen to the advice of those who know by experience. Life is so complex that no one mind can grasp it all. Experience has often to bruise us and wound us before we learn how to live and then sometimes the knowledge comes too late. Christian truth has behind it the momentum of Christian history. Millions of witnesses attest the facts by the experiences of their own lives. Confidence in any truth is established by repeated demonstrations. The silent testimony of myriads of intelligent disciples confirms the truth beyond cavil and the unbeliever has nothing to set over against this universal experience of Christendom. The noblest apologetic for Christ is the sincere Christian. The logic of life is a finer demonstration for truth than the syllogism, and the lives of millions of honest followers of Christ cannot be denied.

3. In spite of the fact that we have never passed this way before let us take the known steps with faith and courage and wait for the fuller revelation of the Divine will. These ancient folks went just one step at a time. It was all an unknown journey and their feet had never before forded that river. There is a foothold in the truth for every honest seeker. Robertson found the fact of moral right and moral wrong was in the human consciousness and that gave him a secure footing for the higher truth that followed. Henry Drummond says it was Butler's plea for "Probability as a guide to life" that saved him for Christian discipleship.

We cannot see our way into the future but God can and we should learn to follow on and not be afraid.—J. C.

COMMENDATORY PRAYER (At close of sermon): Lord, in thy mercy forgive what of error has crept into our service of thee. Bless all that has been good. Go with us now and bide where we bide, making our hearts and firesides fit to be thy dwelling place. We ask in the name of Christ our Lord. Amen.

heretofore." It is so of youth, and to every happy-hearted child the counsel well may come: "Keep the ark always before you, and keep in sight of it, for you have not passed this way heretofore." It is true when a young man goes out from his home to try the world for himself. It is true of the young woman who steps forth from her father's door to go to the marriage altar. It is true when we are called to meet our first great sorrow. It is true when we take up our first serious responsibilities in life. It is true at the last when we are moving into the valley of the shadow of death.

But we wish to apply this truth especially to the opening of the New Year.

I. The new year is a golden gate of opportunity, especially in affording us new chance for coming into contact with Christ. In it we may learn to know him better than ever before. We may walk with him, and talk with him, and dwell "in the secret of his presence" as never before, if we will embrace the opportunities for fellowship the new year brings.

When Christ was on earth the words he so frequently used in speaking of the relations of his disciples to himself were: "Follow me." But when he was about to leave for his heavenly home he gave them a new expression, conveying an idea much more intimate and spiritual: "Abide in me." It is to be feared that there are many earnest followers of Jesus from whom the meaning of this expression, with the experiences it promises, is very much hidden. While trusting in their Saviour for pardon and help, and seeking in some extent to obey him, they have hardly realized to what closeness of union, to what intimacy of fellowship, to what wondrous oneness of life and interest he invites as he says, "Abide in me."

II. The new year is a golden gate of opportunity to appropriate Christ as never before. We do not need so much to work for and pray to and commune with our Saviour as we do to appropriate him, to make him "the soul of our soul, the life of our life." There is a mystical union between Christ and each believer transcending all the analogies of earthly relationships in the intimacy of its communion, in the transforming power of its influence and in the excellence of its consequences. It is a spiritual union. It is a vital union. It is an indissoluble union. It is a union which gives us the power to assimilate his life, to reproduce his character, and to display in some degree all the graces he displayed.

III. The new year, therefore, is a golden gate of opportunity for the cultivation of Christian character. It gives us new chance for growth in grace. Each year should leave its mark upon Christians as it does upon trees, by an additional circle of growth. We should become larger, stronger, better with each passing year. Vegetable growth is unplanned for and unconscious, but growth in grace is largely the result of purpose and persistence.

IV. The new year is a golden gate of opportunity for doing good. We made a good many failures the past year. The new year is a chance to try again with the hope of doing better. Many a musician has desired, after a public pageant, to play his parts over again, believing that he could have done them accurately and well but for a small misunderstanding of some little note. During this year the concert will be repeated. The chances of life are open anew.

FURTHER THEMES FOR DEVELOPMENT**Time and How to Use It: Eccl. 3: 1**

1. The Value of Time. Eccl. 8: 5. R. V.
2. The Brevity of Time. James 4: 14.
3. Improving Our Time. John 9: 4; Gal. 6: 10.
4. Consecrating Our Time. Psal. 27: 4.

The Year for Christ: Psal. 90: 12

1. A Worthy Aim. "We make it our aim . . . to be well-pleasing unto Him." 2 Cor. 5: 9. R. V.
2. A Fitting Motto. "For to me to live is Christ." Phil. 1: 21.
3. A Safe Rule. "Whatsoever ye do, do all to the glory of God." 1 Cor. 10: 31.
4. A Helpful Resolution. "Forgetting the things which are behind, and stretching forward . . . I press on." Phil. 3: 13, 14. R. V.
5. An Inspiring Promise. "My presence shall go with thee." Exod. 33: 14.

To the Work: Eccl. 9: 10

1. Ready for Work. Isa. 6: 8.
2. Zealous in Work. Rom. 12: 11.
3. Diligent in Work. 2 Tim. 2: 15. R. V.
4. Unweary of Work. Gal. 6: 9.
5. The Unfailing Reward. 1 Cor. 15: 58; Gal. 6: 9.

Boast Not of To-Morrow

"Boast not thyself of to-morrow; for thou knowest not what a day may bring forth." Prov. 27: 1.

1. Boast not—as to thy life.
2. Boast not—as to thy wealth.
3. Boast not—as to thy mental attainments.
4. Boast not—as to thy religion.
5. Boast not—as to time. "To-morrow."

To-Day

"To-day, if ye will hear his voice, harden not your hearts." Heb. 3: 7, 8.

- I. The duty. "Hear." Heedingly hear.
- II. The danger. "Harden."
- III. The time. "To-day."

SUGGESTIVE NEW YEAR TEXTS AND THEMES

We know of a minister who chose for his text on New Year Sunday morning these rather startling words from the Book of the Prophet Jer. 37: 17: "Is there any word from the Lord? And Jeremiah said, There is." It was a good and very suggestive text.

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To-day—A Voice for the Opening Year: "Wherefore the Holy Ghost saith, To-day, if ye will hear his voice." Heb. 3: 7.

The New Year: "Here we have no continuing city, but we seek one to come." Heb. 13: 14.

The Desire of Life: "He that desireth life." Ps. 34: 12.

The Duty of Making Good Resolutions: Acts 11: 23.

Heart-Weariness in the Journey of Life: "And the angel of the Lord came again the second time, and touched him, and said, Arise and eat; because the journey is too great for thee." 1 Kings 19: 7.

Spared for Another Year: "Lord, let it alone this year also." Luke 13: 8.

The End of Time: "And I saw an angel stand upon the sea," etc. Rev. 10: 5, 6.

The Christian a Sojourner: "Pass the time of your sojourning here in fear." 1 Peter 1: 17.

The Old Year and the New: "Ye shall henceforth return no more that way." Deut. 17: 16.

How to Have a Happy New Year: Prov. 3: 13.

The Need of Haste: A New Year Message: "Brethren, the time is short." 1 Cor. 7: 29.

Life's Story Book: "We spend our years as a tale that is told." Ps. 90: 9.

The Voyage and the Pilot: "So he bringeth them unto their desired haven." Ps. 107: 30.

A Wise Man Measuring Time: "A wise man's heart discerneth both time and judgment." Eccl. 8: 15.

God Alone Is Unchanging: "Thou art the same and thy years shall have no end." Ps. 102: 27.

Include God in Your Plans for the Year: "Go to now, ye that say, To-day or to-morrow we will go unto such a city, and continue there a year, and buy, and sell, and get gain." James 4: 13.

The Uncertainty of the Year: "Ye know not what shall be on the morrow." James 4: 14.

New Praises for the New Year: "Sing unto the Lord a new song." Ps. 96: 1.

The January Inventory: "Forgetting the things which are behind and reaching forth to the things which are before." Phil. 3: 13.

The Open Door: "Behold I have set before thee an open door, and no man can shut it." Rev. 3: 8.

The Art of Numbering Our Days: "So teach us to number our days that we may apply our hearts unto wisdom." Ps. 90: 12.

CHOICE ILLUSTRATIONS ON THE THEME

Another Chance

Oh, how many a musician has desired, after a public pageant, to play his parts over again, believing he could have done them accurately and well but for a small misunderstanding about a repeat. Imagination peers out into the past, and there come no tidings, and there seems no power of reparation. But God has spoken concerning the future, and there at last we reach comfort in the truth, "Ye shall henceforth return no more

that way." But there is a way, far stretching out before us, in which some new adventure may be tried. During this year the concert will be repeated. The program remains in good measure unchanged. The chances of life are open again. God offers to help us along. Our parts are to be played over. Will we accept a teacher this time, or not? "Ye have not passed this way heretofore." Then, surely, the gifts of God's love on ahead of us have not been appropriated by others nor exhausted by ourselves.—C. S. R.

Grasping for Past Things

Did you ever seek to analyze this half-wistful, half-impetuous emotion which flits through your being as you survey a worried past, and try to detect the exact spot where your entire history turned? This reminds me of an incident in my early experience. I once had for a brief companionship a sweet friend, a relative, on a visit where I was residing. We used to go out rowing together. She had a way of dallying with her hand in the water over the side of the boat. One time she lost all the rings off from her fingers in an instant. Out of sight, of course, hopelessly they fell to the bottom. But whenever we rowed across that place again, she would gaze restlessly over the edge, trying to search the very lowest depths of the lake. I have even seen her suddenly bare her arm, as if she had caught a gleam of the jewels down in among the weeds, and was going to grasp after them yet! It is a great mockery, this clutching after youth and hope and joy and vanished ambition, when one has come to be an elderly and weather-beaten man. "Ye shall henceforth return no more that way."—C. S. R.

New Year Growth

When Longfellow was well along in years, his head as white as snow, but his cheeks as red as a rose, an ardent admirer asked him how it was that he was able to keep so vigorous and write so beautifully. Pointing to a blooming apple tree near by, he replied: "That apple tree is very old, but I never saw prettier blossoms upon it than those it now bears. The tree grows a little new wood every year, and I suppose it is out of that new wood that those blossoms come. Like the apple tree, I try to grow a little new wood every year." And what Longfellow did we all ought to do. We cannot head off the one great event that happeneth to all; but we can keep on "growing new wood," and in that way keep on blossoming to the end.

Valuing Time

The value of time; that is one of the first things the New Year suggests. Says an unknown writer:

I have just a little minute,
Only sixty seconds in it,
Forced upon me, can't refuse it.
Didn't seek it, didn't choose it,
But it's up to me to use it.
I must suffer if I abuse it;
Just a tiny, little minute,
But eternity is in it.

New Year Resolutions

When Joan of Arc was asked the secret of the invincibility of her white banner, she said, "I send my banner forward against the enemy, and then I follow it myself." Let us send the white banner of our new resolutions forward into the new year, as a challenge to the foes that have menaced and discomfited us during the past year, and then let us steadily and persistently follow them ourselves.

New Year Question

On the outer walls of one of the towers of Beverley Minster is a quaint old dial with the pregnant legend, *Now or When?* A simple question it asks, silently, yet continuously—in the morning, at noon, at the setting of the sun—of all the dwellers in that place, of all the strangers that come there, of all the passers-by; a simple question, yet one deep in its suggestiveness.

Now or When? From how many directions the question may come to us at the closing of the old year or opening of the new. The things you have intended to do—now or when? Have you closed with Christ—yielded your heart to him? Now or when? Have you broken with that bad habit? Have you carried out that good purpose you had? Now or when?

A venerable lady was once asked her age. "Ninety-three," was the reply. "The Judge of all the earth does not mean that I shall have any excuse for not being prepared to meet him."

Now or when? You.

The Happy Highway

The New Year is a new road. We are to journey over it. Can we know the way? Clear across the continent there is a road marked with red, white, and blue signs. It is called the "Lincoln Highway." It is easy to follow, for we have but to watch for the signs. The spiritual road of life is just as clearly marked. In every page of God's Word we find its guide-posts. Verse after verse says, "This is the way, walk ye in it." But the red, white, and blue signs of the great Lincoln Highway are of little use to men who fail to look at them or heed them. And some are strangely blind, or else heedless, in spiritual things. Prayer and the open Book, together with careful heed will make certain our steps through the coming year. Let us walk the great highway of truth and righteousness. Then shall the New Year be a very happy and blessed one.

QUOTABLE POETRY

On Life's Way

The world is wide,
In time and tide,
And—God is guide;
Then do not hurry.

That man is blest
Who does his best
And—leaves the rest,
Then do not worry.

—Charles F. Deems, D.D.

New Delays

Time wears all his locks before,
Take thou hold upon his forehead;
When he flies, he turns no more,
And behind his scalp is naked.
Works adjourn'd have many stays;
Long demurs breed new delays.

The New Year

The New Year come! Its pathway lies
Hid by the mist of days unknown;
Faith sees bright stars illumine its skies,
Hope bids each heart arise, press on.

The Old Year gone! The New Year come!
Thus speed the years till pathways blend,
Till old and new greet lustrous dawn
Of fadeless day, where time shall end.

—C. F. McKown.

Work the Mine

Every year's a hidden mine,
Stoutly up, and work it!
What though anxious toil is thine?
Never think to shirk it.

Half the mine, as I am told,
Harbors dust and ashes;
Half the mine is precious gold,—
Ah, how bright it flashes!

—A. R. Wells.

All's Right

The year's at the spring,
The day's at the morn;
Morning's at seven;
The hillside's dew-pearled;
The lark's on the wing.
The snail's on the thorn,
God's in his heaven,—
All's right with the world.

—Robert Browning.

The River of Time

A wonderful stream is the River Time,
As it runs through the realms of Tears,
With a faultless rhythm, and a musical rhyme.
And a broader sweep, and a surge sublime
As it blends with the ocean of Years.

—Benjamin F. Taylor.

THE SUNDAY SCHOOL LESSON

TITLE: *The Christian a Follower of Jesus.*

FIRST QUARTER. *AIM:* To discover through a study of the teaching of Jesus and his Apostle the Christian way of living in our day.

Mark 1: 16-20; 2: 13-17; 1 John 2: 6.

GOLDEN TEXT: "He saith unto him, Follow me. And he arose and followed him." Mark 2: 14.

Teaching the Lesson

Strange but true, Christ begins with winning disciples, not working miracles. The call met deep craving of heart. At once they joined Christ. The heart wanted a heart. There is an aching at the heart of society. The call of Christ had peculiar charm in that it demanded attachment to a visible Person. I. *The peremptoriness of the call.* "Come ye after me." The call was imperative. It was spoken, not written. Commanded to follow a Person, not creed. The call was abrupt. It was revolutionary. "Follow—me." II. *The inducement to obey.* "I will make you to become fishers of men." The higher discipleship. Made fit to be used. "I will make you." Following Jesus secures education for soul winning. Also he uses our example to that end. III. *The promptness of their obedience.* "And straightway they forsook their nets, and followed him." He was not wrong then in his choice. These men gave up all at once for him. They had impulse, heart, impetuosity, love. And these were the main things Jesus wanted for his work. So still. He needs "straightway" people. IV. *The kind of men called.* Not idlers. Busy men. God calls men when they are busy; Satan when they are idle. They were obscure men. Not great. Not wise and learned. Not rich, to be weighted with the cares of wealth. Not politicians, with confidence in craft. But they were men with backbone. They came from pious homes, had excellent training, good knowledge of the Bible, had a good trade requiring alertness, diligence, endurance. They were 1. Called men. "Follow me." 2. Separated men. "They left all and followed him." 3. Commissioned men. "I will make you fishers of men." 4. Equipped men: with his presence, his Spirit, on a foundation of intelligence, character, industry, obedience.

ILLUSTRATIONS

"Immediately"

There was a fire in a terrace of houses in the middle of the night, and one man, discovering the fire, cried to his bed companion, "Get up a

once, the house next door but one is on fire!" "Oh, wait till it gets next door," growled his sleepy friend. No one wishing to be saved can take that attitude.—H.

"Forsaking to Follow"

It is said that the magnet will not draw in the presence of the diamond. The world cannot hold the soul that is susceptible to the superior power of Christ. The eye dazzled with the glare of the sun sees darkness everywhere. Leather and iron money was in the early ages soon cast aside for gold and silver. How soon we part with lamps and candles when the sun rises!—T. Brooks.

Opportunity Now

When the great bridge in St. Louis was nearly completed, it was found that the two halves of the structure would not quite meet in the center. An engineer was sent to New York to consult authorities in the emergency. While he was trying to ascertain where the error lay, he received a telegram, telling him that the warmth of the sun had expanded the iron so that the two ends had come together. As quickly as the telegraph could carry the message he sent back word, "Clamp them;" and it was done.

When the Holy Spirit works in your heart, when you become conscious of Christ's call, then is the time to take advantage.

Promptness of Obedience

A teacher in a mission school in Africa had just explained the parable of the king who invited people to his feast. One of the large boys said that he wanted to follow Jesus, and the little boy said the same. "Have you felt for some time that Jesus has been calling you?" asked the teacher. "Oh, no; it is only to-day: but I listened right off when he called," was the sincere answer. That is the time to answer, when you hear the call. That is when these first disciples of Christ answered: "Immediately they forsook all and followed him." They did it at once. They accepted the first offer. They made instant decision.

MIDWEEK MESSAGES: CHURCH NIGHT OR PRAYER MEETING

Every pastor knows that the Midweek Service, while one of great opportunity, is also one of no little anxiety and difficulty. It is always a question how to make the service attractive and profitable. Much depends on the topics that are considered. They should be spiritual and at the same time stimulating and thought-producing. Each pastor will know how to give variety to the service. Our only purpose will be to give for each occasion a topic with brief outline of suggestive treatment.

THEME: THE NEW YEAR. "Let us go on." Heb. 6: 1.

I. *We must go on.* There is no going back. Whatever the path before us we must tread it. Keep going. Time is an old policeman: he says, "Keep moving on." II. As we go *let us look out for the sign-posts.* The by-paths are plainly marked "Misery," "Ruin," "Death." The right path is clearly shown: "Happiness," "Peace," "Heaven." Keep going. Keep

in the right path. III. *Let us proceed slowly.* Make haste slowly. It is better not to slip than to get up after a fall. There are green lights of caution; red lights of danger; the White Light of safety—the Word of God. Through the year keep the lamp of the Word high as a light to the feet. IV. *Let us not go alone.* Let us look out for friends on the road. Let us also look out for those needing help on the way. We can have Christ with us every day and all the way. V. *Take the staff of God's promise in your hand.* He promises help and comfort. Isa. 42: 16. VI. *Look forward with hope to the end of the way.* It is a holy way, a happy way. It may be an untried way now. Keep going. Keep in the right path. Fall not out to the right hand or the left. Go straight on. The road to Heaven? "Take the first turn to the right and then keep straight ahead." The end of such going is Heaven itself. In the new year make a year's journey toward heaven.

CHRISTIAN ENDEAVOR SOCIETY TOPIC

Being True to Our Covenant with Christ. Heb. 8: 10-12. (Consecration Meeting.)

MY SERMON NOTES

MY SERMON NOTES

DORAN'S MINISTER'S MANUAL
MY ENGAGEMENTS FOR THE WEEK

Sunday

Monday

Tuesday

Wednesday

Thursday

Friday

Saturday

SUNDAY: JANUARY NINTH

THEME: *Things That Take Time.*

SUGGESTED SCRIPTURE READING: Psa. 90: 1-17.

SELECTED HYMNS: "Christian, seek not yet repose."—Charlotte Elliott. "Take time to be holy."—W. D. Longstaff. "O for a closer walk with God."—William Cowper. "As pants the hart for cooling streams."—Anon. "Lead us, O Father, in the paths of peace."—W. H. Burleigh.

SALUTATION (or Call to Worship): "How excellent is thy loving-kindness, O God! therefore the children of men put their trust under the shadow of thy wings. They shall be abundantly satisfied with the fatness of thy house; and thou shalt make them drink of the river of thy pleasures. For with thee is the fountain of light: in thy light shall we see light." Psa. 36: 7-10.

INVOCATION PRAYER: Come, O thou Holy Spirit, come unto every one that has fought the battles of life well this past week and breathe unto them "Well done." Come unto those whose week has been full of trouble and give them peace and power. Come unto the sinful and give them cleansing. Come unto the weak and make them strong. Come unto the sick and give them healing or the power which transforms pain into nobility of character. Come unto the disappointed and give them a deep trust in the things that abide. Come unto those who are only happy and give them joy. Come unto the joyous and make them radiant. Come to increase every virtue in us, and destroy every sin in us. Come to pour out thy grace in our lives—not that they may be vessels full, but streams flowing unto the refreshment of others. Through Christ our Lord. Amen.—M. K. W. H.

THE SERMON

TITLE: *Things That Take Time.*

TEXT: "A wise man's heart discerneth both time and judgment." Eccl. 8: 5.

THE SERMON OUTLINE

INTRODUCTORY: One of childhood's earliest lessons is that very few things come to us in a hurry. Even with all the swiftness of present-day transit it takes time to get anywhere. And very often the more important and the more desirable a thing is the longer time it will take to secure it. Even a cabbage takes a few months to mature, while some trees take scores, and even hundreds, of years to reach their maturity. To a child to-morrow seems a long way off, while next week is a very long way ahead; and next year is so far away it isn't worth bothering

about. What children want they want at once or not at all, and even after they learn that they must wait they find it very hard to wait patiently. Most of us probably imagine that we have outgrown our childhood, yet very many of us are often almost as impatient as children.

I. It takes time to learn anything. Of course, some people are much quicker to grasp an idea than others, yet even so they must keep on learning. An expert isn't made over night; you can't make a good horse-shoe by showing him how to drive a nail; a good carpenter isn't produced by a few hours' work with saw and square, plane and chisel; a good house-keeper can't be turned out in the time it takes to perform the marriage ceremony; scholars don't grow up in a night like mushrooms; farmers are not turned out in short six-week courses. You may take your degree in two years instead of five; you may pass twenty examinations in the time set for ten; but you don't cheat nature very much. "Getting through" and "getting an education" are not quite synonymous terms. When laying foundations it usually pays to dig deep. It is costly, and we may not have much to show for it, yet it is safer and it is really necessary for permanence.

It takes time to learn! We wonder if parents and teachers realize just the implication of this! Children usually learn but slowly. We tell them a thing and they seem to understand it, and yet in a few minutes we have to tell them over again; and we wonder how they can be so stupid. And yet probably there are things we were taught forty years ago, and we haven't learned them yet. It seems to take a whole lifetime to make a man. The preacher preaches a sermon on tithing and he thinks he has made a congregation of tithers; but he hasn't, not by a very long way. He preaches on smuggling, and he thinks he has cured his people of this habit, but he may be thankful if he has made one convert. We learn but slowly if we learn at all, and he who would be an efficient teacher must learn to be infinitely patient and marvellously persevering. It takes time to teach anything to either children or adults.

II. It takes time also to get acquainted with people. We don't mean merely to learn their names and to associate names and faces correctly. We mean to get to know people so that we shall understand their characters sympathetically. A good many of us are proud of our ability to read character, and perhaps we do make fewer mistakes than some of our neighbors. Yet some of us, who possibly are proudest of our ability to read the characters of men, have made awful messes of understanding sympathetically even our own children, and some of us possibly do not even yet understand the wives who have presided over our homes for thirty or forty years. The truth is it takes time to get acquainted with people; and after we have known a person for ten or fifteen years and think we know all about him, it not seldom happens that he says something or does something which compels us radically to readjust our estimate of him. The Jean Valjean of the galleys suddenly reveals himself as a veritable hero. It isn't easy to understand other men, and the less we judge them the better.

III. It takes time also to get acquainted with ourselves. Most of us flatter ourselves that no matter how we may have misjudged others at least we understand ourselves. We are sure there is no corner of our being which we have not explored, there is no tendency of our nature

of which we are not aware. And yet it is probably true of most of us, that grievous as may be our mistakes in regard to others, they are not nearly so glaring and so mischievous as our mistakes in regard to ourselves. Where is the covetous man who admits his covetousness? Where is the mean man who knows that he is mean? Where is the petty home tyrant who knows that he is a tyrant? Where is the stubborn, mulish man who will admit his stubbornness? Not a little of our wrong-doing is clearly traceable to our ignorance of our own weaknesses. If we could only see ourselves as our neighbors see us, as our employees see us, as our pastors see us, or even as our wives and children see us, we believe our reformation would start at once. We are not yet convicted of sin, that is, of our own special and particular sin that we have never yet recognized as sin. Such conviction would mean to many of us a real regeneration. We need to get acquainted with ourselves and it is high time we were so acquainted.

IV. And again, it takes time to get acquainted with God. Some of us know no more about God than we did twenty years ago. We thought we got acquainted with Him then, and we have learned little or nothing since. But others of us have had to modify the views of God which we held years ago. Fatherhood means vastly more to us now than it did then. Love is something stronger, grander, more enduring, more godlike than we then understood. Slowly, very slowly, the truth has been penetrating our souls that God is light and in him is no darkness at all. God is love, and in him is no hate at all, as we poor sinful mortals understand hate. And this God of love, infinite in power and wisdom, makes no blunders. Whether storms sweep over our lives, or the bliss of peace and love envelops us, we know that all is well. Far above our feeble thought our God is working out his infinitely benign purposes, and we are in his loving care, always and everywhere; and all things are working for our good. And as the years pass they teach us and we learn to walk in joy and peace every hour of every day.—T. N. O.

COMMENDATORY PRAYER (At close of sermon): Pour the grace of thy Holy Spirit over us now, O Lord, our God. Instil thy love into our hearts and minds. Let not thy word slip from our remembrance, but abide as our light and our strength. We ask in Jesus' name. Amen.

OFFERTORY SENTENCE: "Ask of me and I will give thee the heathen for thine inheritance and the uttermost parts of the earth for thy possession." "Say among the heathen that the Lord reigneth."

OFFERTORY PRAYER: We are thine. All that we have is thine. Of that which thou hast given us we bring to thee. Wilt thou graciously receive our offerings and use them to the extension of thy Kingdom in the earth. Bless us in bringing them. We ask in the name of Christ our Lord. Amen.

ILLUSTRATIVE MATERIAL

Seed Thoughts

God is the only being who has time enough; but a prudent man, who

knows how to seize occasion, can commonly make a shift to find as much as he needs.—Lowell.

Make use of time, if thou valuest eternity. Yesterday cannot be recalled; to-morrow cannot be assured; to-day only is thine, which, if thou procrastinatest, thou lovest; which loss is lost forever.—Jeremy Taylor.

Look not mournfully into the past; it comes not back again. Wisely improve the present; it is thine. Go forth to meet the shadowy future without fear, and with a manly heart.—Longfellow.

Time is a continual over-dropping of moments, which fall down one upon the other and evaporate.—Richter.

PASTORAL PRAYER: We have assembled ourselves together, Lord, to worship thee. We know that our worship is crude and imperfect, but we are thankful for the fuller revelation that has come to us which enables us in some measure to worship thee in spirit and in truth.

We are glad that no idols of wood and stone appear in our house of worship. We are happy because we need not come with sacrifices of beasts to be slain. Help us to cast down the idols of our hearts. We know that we can put our work, our money, our position, our pleasure, our comfort in the place of God. We can bow ourselves down to these and we are continually tempted so to do. Grant us, Lord, victory over this temptation, that we may look up unto thee as our God, and thou alone.

In this house of worship may we find thee present. Cleanse our hearts from all uncleanness. Rid us of any sense of failure that we may have. Enable us to rise above our mistakes. Pour thy grace into our lives, and unto some it will bring healing, and to some rest and peace, to some encouragement and strength, to some comfort in sorrow, to some sympathy and joy—unto all of us it will bring great blessing and a deeper knowledge of thee.

Grant, too, O Lord, that we may find thee not only here, but in this beautiful out-of-doors in which we are privileged to live. May we never lose our sense of wonder. May every common bush be ablaze with God. May we walk these paths as though we were walking in a very holy place, full of the manifestations of God, all ablaze with miracle.

Then, O Lord, help us to find thee in our homes. May our homes be shrines. May the children grow up there with a consciousness of thy presence. May all the joys and all the cares of the home be shared with thee. Walk through all the doors of our homes, come and go—so all shall be filled with delight because thou dost abide with us.

May every place we walk become a shrine—our offices, our shops, our gardens, our class-rooms.

We are glad, Lord, that thou art a God not limited to one place at one time. We thank thee that loved ones far away can find thee to-day. We thank thee that thou canst move among those who suffer because of catastrophe. We thank thee that thou dost walk the roads of India and tread the narrow paths of Africa and manifest thyself in the villages of China.

May thy kingdom come here and now in our hearts, in our lives, in America, across the seas. For Jesus' sake. Amen.—M. K. W. Heicher, Ph.D.

CHOICE ILLUSTRATIONS ON THE THEME

Holiness Takes Time

Some one has said that spiritual meditation is a lost art. There undoubtedly was more of it in past generations. The lack of it is indeed one of the religious lacks of our times. The main reason for this lack is apparent to all who give any thought to the subject. It is because of the tremendous rush and hurry of our modern life. A Christian woman said the other day: "I feel in danger of being jostled out of my spirituality." It is a real danger in these days. There is a beautiful hymn we sometimes sing: "Take time to be holy." It does take time to be holy. We need to take time for meditation and prayer and fellowship with God if we would make any attainment in grace of growth, in spiritual insight and character.

Hearing God Takes Time

I stood one day in Liverpool Street, London, and watched the ceaseless traffic go by. I heard the thousand voices of the street, but as I stood there listening I caught another sound and it came from above. It was the sounds of bells in a church steeple and the message that floated out was this: "So long Thy power hath blessed me, Sure it still will lead me on."

That was a message we all needed, but few heard it. They moved on too quickly to hear the bells. Sounds of the street deafened the ears, and thoughts of business closed the mind. Music passes by the unlistening ear. We hear not because we listen not, or because we listen amiss. A motor horn can silence the song of a nightingale and the clink of gold in a counting house may make us deaf to the voice of God. True prayer is three parts listening to one part speaking. Therefore, when ye pray—listen.—Rev. Thomas Toplady.

Acquaintance Takes Time

Let us take time to get acquainted with our families. The wealth you are accumulating, burdened father, busy mother, can never be a home to the daughter whom you have no time to caress.

Let us take time to get acquainted with Christ. The hour is coming swiftly for us all when one touch of his hand in the darkness will mean more than all that is written in the day-book and ledger or in the records of our little social world.

Prayer Takes Time

The modern world is too busy and impatient to listen. It has only time to talk. We state our case and leave it. We do not wait to hear the other side. We know what we want from God but we do not know what he wants from us. We do not give him time to tell us.

At the mouth of the Mersey, a little way out from Liverpool, there is a bell deep down in the water and forever ringing. I passed over it a few days ago but heard none of its music. I was on deck amid the hum of men's voices. But I might have heard it had I withdrawn from my fellows to a little cabin and put my ear to a delicate little instrument and listened. I did not hear because I did not retire to the place of silence and

listen. To hear and learn one must listen. It is not in the roar of the earthquake or the crackling of the fire that we find God. It is when we listen for the "still small voice."—Rev. Thomas Toplady.

STORY TO TELL, OR SERMON TO CHILDREN

TITLE: *Sponge and Water* (Object Sermon).

The other day two boys went into a candy store. Only one boy had money to spend. He bought some candy and ate it himself while the other poor boy looked on with envious eyes. Would Jesus have done that?

It is likewise true that some older folks forget to share their pleasures and good things with others. (Dish filled with water.)

Let this sponge represent a boy. Notice how he drinks in all the good things of life that he can get his hands on. When he has an ice-cream cone, a piece of cake, or a bag of candy he never shares it with others, but keeps it all to himself. Possibly he goes to church, listens to the sermon and sings heartily on the hymns. Then he goes to Sunday school and recites his lesson perfectly. But the next day when he goes out to play with the boys he never tells them what he heard at church or what he learned in Sunday school. He never says anything about Jesus. What would you do with a boy like that? What would Jesus say to him?

Notice how this sponge has absorbed all the water and gives nothing off. So the boy, like the sponge, learned a lot about Jesus and how to live the Christian life, but no one was getting any benefit from it. A sponge is not of much use unless it gives out the water it absorbs. Neither is a boy or girl doing his or her full share unless helping other boys and girls to live the Jesus way of life.

Our New Testament tells us that "Jesus was always going about doing good." As we come here from Sunday to Sunday and learn about Jesus, and how he wants us to live, let us be his messengers and tell other boys and girls how he wants them to live.—Rev. M. W. Sharp.

FOR THE EVENING SERVICE

TITLE: *Living the Straight Life* (Message to Young People).

TEXT: "Arise, go into the street which is called Straight." Acts. 9: 11.

THE SERMON OUTLINE

INTRODUCTORY: A great general in the late war said: "Boys, if you want to shoot straight you must live straight." It is equally true, young people, that if you are to hit the mark and win out in the battle of life you must live the Straight Life. There is only one way to live it. It is the straight and narrow way laid down by the Master. He went over the road himself to show us how to live it and the blessings that come from it.

I am deeply interested in young life. I covet your youth and the day in which you live. These are the great years of God. There will be better jobs and bigger tasks ten years after this than now. I hope you are getting ready for them.

Long, long ago a call came from heaven to a man saying, "Arise, go into the street called Straight." The call was to lead Paul on the right road and bring him into the light. That day he got right with God and began to live the Christ-like life. For over thirty years Paul lived on Crooked Street, but now he changed his place of residence to Straight Street, and began to live the straight life. Then and there began his matchless career.

I. To live on Straight Street should be the goal and ambition of your life. The street called Straight leads to true success and a great career. It is the highway to honor and to heaven. Any other road leads to disappointment and failure. Avoid it. Rev. Dr. Gunsaulus was for many years Principal of the Armour Institute, Chicago. He had thousands of young men under him and left the impress of his great life upon them. He went through life, shouting in trumpet tones to stooped lives and crooked causes: "Straighten up! Straighten up!" A friend tells that one day as he was leaving the Institute he saw one of his students who did not walk erectly. He called to him, "Straighten up, young man! Straighten up!" His friend says: "These were the last words I heard him utter, but I will remember them forever. They entered my soul and the sound of them is ever in my ears." Straighten up! It is the call of the Infinite. It is the message of the wise men of the ages to the youth of the world.

In the course of our human existence we live on different streets. Look at some of the streets of life.

II. There is Young Street. This is the one on which we are born and the first on which we live. Here we begin the pilgrimage of life, but we can't stay here if we want to. We are young only once, just once. It is the street of childhood with its innocence and its beginnings; where we take our first lessons in life and first sit at mother's knee and say, "Now I lay me down to sleep." It is a good time and place to give life into the Father's keeping.

III. There is School Street. Usually, we move to this street when we are six or seven years of age. It is a great day when you first enter school; when your name is registered and you get the new books and the tasks. It is your first entrance into the world of learning. Here you wrestle with the verbs to know, to do, to obey, which are after all the great verbs of life. Year after year you plow your way up and on through the grades until you reach the High School. Now you begin to make decisions for yourself and choose your friends; many of them to become life-long friends. Here you first become acquainted with the great authors of history and literature. Macaulay instructs you, Longfellow sings for you, Milton inspires you, Scott entertains you. In course of time, you may live on College Street for three or four years. Here you really begin to taste of the fruit of the tree of knowledge, and how sweet it is to the taste.

IV. There is Joy Street. Every street in heaven is named Joy, but there are some Joy streets on earth. This world is full of joy and sun-

shine. Possibly, you thought your school and college life long and hard, but how happy and care free! What fine friendships you made; what new worlds you conquered; what good times you had! How you laughed and loved and drove dull care away! Let nothing rob you of your joys, your enthusiasm, your youthful spirits. They are God-given gifts. As I think of you to-day the whole sky-line of your life is red and rosy with promise of the coming day. The song birds are never silent in your heart. Your whole nature is panting to do something. You are bubbling over with enthusiasm and life. This is the endowment of youth. Let no one take it from you. Let no one tell you that religion and the joys of youth cannot mix. They can. Religion is eternal youth. Heaven is a place of perpetual youth.

V. There is the street of Sorrow. I don't want to cloud your life to-day, but I would not be true to you if I did not tell you that some day you will have to walk the street of Sorrow. The Master himself did before you. You will have days when the heart will be full of pain and the eyes full of tears. There will be hours when the glory will fade out of your sky and the courage out of your life. It is a part of the battle; it is in the drill and discipline of life.

VI. Then there is Straight Street. Here is where you settle down and work out your career. It is the street that leads to Christian manhood and Christian womanhood. It is the only true way to abiding achievement. The man who is living the life of integrity, purity and sincerity is living the straight life. He is always to be found on Straight Street. Do not think for a moment you can live the straight life on Crooked Street, or that you can make a successful career by spending your time on Easy Street or Lazy Lane. The stars are against you. Read history and you will find that the great souls of the world, as Luther, Livingstone, Lincoln, for example, lived on the street called Straight. The day Paul moved there began his noble life. Then the choice spirits of to-day, the poets and preachers, the saints and sages, live there now. Christ lives there all the time. God himself makes his home there. It has been his dwelling place in all generations.

Let me urge you to go out into life determined to live the straight, clean life; to work out for yourselves a noble, useful career. Go with hope and cheer and resolution in your heart. Drink deep out of the wells of truth and knowledge. Do your task with sunshine in your face and honey on your tongue. Talk with God before you talk with men. Make duty a joy and joy a duty. Don't forget father and mother and the Sabbath. Give an hour to play and prayer and the Word each day. Work hard but don't worry. Be simple in your tastes; pure in your speech; temperate in your pleasures. Fear nothing but sin; hate nothing but impurity; envy nothing but a clean, straight life; covet nothing but the well done of the Master.—Rev. John P. MacPhie.

EVANGELISTIC TEXTS AND THEMES

Bring Them In: "Go out and compel them to come in." Luke 14:23.

When to Believe: "Choose you this day whom you will serve." Josh.

24:15.

The Very Best Time: "Behold, now is the accepted time, behold, now is the day of salvation." 2 Cor. 6:2.

The Source of Power: "But ye shall receive power, when the Holy Spirit is come upon you." Acts 1:8.

An Invitation Slighted: "But they made light of it." Matt. 22:5.

An Open Confession: "I will declare what he hath done for my soul." Psa. 66:16.

Christ's Call for You: "The Master is come and calleth for thee." John 11:28.

Strange but True: "Yet there is room." Luke 14:22.

A Good Resolution: "I will arise and go to my father." Luke 15:18.

Seeking the Lord Our Immediate Duty: "It is time to seek the Lord." Hosea 10:12.

THE SUNDAY SCHOOL LESSON

TITLE: *The Standard of Christian Living.* Luke 6:27-38.

GOLDEN TEXT: "Ye therefore shall be perfect, as your heavenly Father is perfect." Matt. 5:48.

Teaching the Lesson

Highest ideals are aids to highest living. The standard of Christian living is perfection. The motive is because it is right and Godlike to be perfect. This lesson also enumerates some of the characteristics the aspiring Christian will show. I. *The Christian aim.* It is perfection. "Be ye therefore perfect, even as your Father which is in heaven is perfect." Aim high to hit high. "If you aim at the barn door you will never hit the weathercock on the steeple." The absolute perfection of the Divine nature is supposed. That perfection is then propounded as a pattern for our imitation. No less a pattern would or could be worthy. II. *The Christian motive:* because it is right and Godlike to be perfect. "Be ye perfect." Why? "Because your Father which is in heaven is perfect." Do right because it is Godlike and right to do so. III. *Some Christian characteristics.* They look to the high ideal suggested. 1. One is love of enemies. This demand is earnest. You are to do this—why? In order that you may come into the family of God—"shall be children of the Highest." The heathen hated and murdered one another. The early Christians loved one another, and they loved and prayed for heathen enemies who surrounded them. 2. And they returned good for evil. Difficult commandment. They "turned the other cheek." They gave "cloak and coat." They observed the Golden Rule: "As ye would," etc. Christian virtues are in many respects extraordinary, heroic. But the Christian religion supplies due nourishment for the most heroic life. 3. They were merciful. "Be ye therefore merciful, as your Father also is merciful." The blessing of mercy. The imitation of the mercy of God. Man a child of mercy. Practical manifestations of mercy. 4. They submitted to false judgment. 5. They forgave others. "Forgive, and ye shall be forgiven." 6. They showed generosity. Almsgiving vs. 38. Thank God for the perfection of standard he has given toward which we can work. Low standard means low aim and low attainment.

ILLUSTRATIONS

Good for Evil .

A man was seen one day going in a boat in a river with a large dog, which he wished to get rid of by drowning. He succeeded in throwing the animal into the water; but the creature sought to re-enter the boat. As the man was attempting to beat off the dog from the boat, he fell overboard, and would have been drowned had not the dog seized him by the coat and brought him to shore.

Forgiveness Defined

There are many definitions of forgiveness, but a very good illustration of it was given by a little boy who, on being asked what forgiveness of injuries was, gave the answer: "It is the scent that flowers give when they are trampled on!"

Forgiveness of Enemies

It is said that after the frightful massacre of Christian Armenians in 1901 "an Armenian woman, who had seen her father, uncles, husband, and son murdered by the Turks, was visiting Moslem homes with an open Bible, preaching forgiveness and the life of Christ, within a week of the murders."—David Brewer Eddy.

Start on the Way

To obey a command we must at least set out upon the road it sets before us. If God were to order any one to walk all the way to the Pacific coast, it would be obedience for him to make the start. He would be obeying as truly in going the first mile, as when he was getting to the end of his journey. So the command to go on to perfection is obeyed in every honest struggle with our own imperfections, in every earnest effort after a higher life. Disobedience to the command is not in our being imperfect, but in our resting in our imperfection and being content with it.

God's Forgiveness

God pardons like a mother, who kisses the offense into everlasting forgetfulness.—Beecher.

MIDWEEK MESSAGES: CHURCH NIGHT OR
PRAYER MEETINGTHEME: *Paul's Estimate of Life.*

"To me to live is Christ." Phil. 1:21.

What did the Apostle Paul mean? There are six things which he might have meant. By these words he intended to say that: I. Christ was the *author of his life*. It was as though he had written, "To me to live at all is Christ." II. Christ was the sustainer of his life. "To me to continue to live is Christ." III. Christ was the *law of his life*. "The condi-

tions in which I live my life are summed up in Christ." IV. Christ was the *aim and influence of his life*. "To me to live is to lead men to Christ." V. Christ was the *impulse of his life*. "To me to live is to be swept along under the compassion of the Christ." VI. Christ was the *finisher, the crown of his life*. "To me to live is to be at last what he is, and to find the crowning of all my manhood in him." Christ the end, as Christ was the beginning. Christ the beginning, and, therefore, Christ the end. Whether this man looked back upon the past, at the present, or into the future, within our without, behind, above or beyond to the consummation—wherever he turned his eyes, he saw Jesus only.

CHRISTIAN ENDEAVOR SOCIETY TOPIC

What Confession of Christ Includes. Rom. 10: 1-10; Luke 12: 8, 9.

MY SERMON NOTES

MY SERMON NOTES

DORAN'S MINISTER'S MANUAL
MY ENGAGEMENTS FOR THE WEEK

Sunday

Monday

Tuesday

Wednesday

Thursday

Friday

Saturday

SUNDAY: JANUARY SIXTEENTH

THEME: *The Glorious Gospel.*

SUGGESTED SCRIPTURE READING: 1 Tim. 1:1-20.

SELECTED HYMNS: "God in the Gospel of his Son."— Benjamin Beddome. "The Spirit breathes upon the word."—William Cowper. "Father of mercies, in thy word."—Anne Steele. "O Word of God Incarnate."—William W. How. "The heavens declare thy Glory, Lord."—Isaac Watts.

SALUTATION (or Call to Worship): "To us there is but one God, the Father, of whom are all things and we in him. And one Lord Jesus Christ, by whom are all things, and we by him. The mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness to children's children."

INVOCATION PRAYER: We remember thy word, O Christ, that except we become as little children, we shall in no wise enter into the kingdom of heaven. Help us then to exhibit the teachableness, the sense of dependence, the simple trust, the spontaneous love toward thee which a little child shows toward a good earthly father. We thank thee for the prayer which thou didst teach unto us, "Our Father," etc.

THE SERMON

TITLE: *The Glorious Gospel.*

TEXT: "According to the glorious gospel of the blessed God, which was committed to my trust." 1 Tim. 1:11.

THE SERMON OUTLINE

INTRODUCTORY: When Paul in this first letter to Timothy refers to "the glorious gospel of the blessed God," he incidentally gives us one of the key notes of his marvelous life and his wonderful apostolic ministry. To him the gospel which he preached was the most glorious fact in all history. He glories in the cross; he is not afraid to proclaim this gospel to the most learned men of the world, for to him it is something of which heaven itself is proud. To the great apostle of the Gentiles the glory of God shines most brightly from the cross on which hung the crucified Nazarene. The head which bowed so meekly on Calvary now wears the crown of everlasting dominion; the heart which broke upon the shameful cross carries in its tenderness and love the sole hope of the world's redemption. Never for an instant does Paul seek to tone down the gospel or to apologize for it; he is "not ashamed of the Gospel of Christ, for it is the power of God unto salvation." To him, this gospel is no idle tale, but the truth of all truths, the greatest fact in all the history of the world. Believing this with all his heart he preached it with all the power

he possessed; he lived for it, and he died for it, unashamed, without reluctance, but with all joy. To live was Christ, to die was gain.

I. To Paul the gospel was glorious because of its divine origin. There were no doubts, no hesitations, in Paul's emphatic testimony to this truth. The gospel which he preached came not from man but from God. The Christ whom he adored had been "declared to be the Son of God with power," and the preaching of the Gospel attested the fact by producing results that had never been produced before. Wherever Paul went he carried with him the serene and unshaken assurance that his Gospel message would justify itself equally in its appeal to Jews and Greeks, Barbarians, Scythians, bond and free. Paul never doubted that this Gospel with all its "weakness and foolishness" was indeed divine; and because of this he gloried in it, knowing that the ages to come would assuredly justify his faith. A human gospel might fail; a divine one—never!

II. And to Paul this gospel was glorious because of its revelation of infinite love. The greater the infamy of the cross, the greater was the love which stooped so low. Men despised a gospel whose chief character was a Jew so poor that he had not where to lay his head, but to Paul this but revealed more clearly the love of One, who "though he was rich, yet for our sakes became poor, that we through his poverty might become rich." Everywhere Paul went he met the conception of an absentee god or gods, who were but feebly interested in human life; and Paul gloried in the proclamation of a Saviour who "Himself bare our sins and carried our sorrows." Some have argued that Paul was too much of a theologian to emphasize the human side of redemption, but no man could write the thirteenth chapter of First Corinthians whose own emotional nature had not been stirred to its very depths. To Paul the love of God was manifested in the marvelous fact that to him, "the chief of sinners," was committed the proclamation of this glorious gospel. All about him Paul found men worshiping force, yet to him had come the revelation that love was diviner than strength, and the great redemptive power of humanity.

III. And to Paul the glory of the gospel was manifested everywhere in the transformation of sinners into saints. Well he knew the depths of iniquity to which many of the people around him had descended, and we find him writing to his own converts, "Such were some of you," but they had been transformed by the grace of God through the gospel of Jesus Christ. To the Jews the preaching of the gospel with its story of greatest humiliation was a stumbling block; to the Greeks it was "foolishness"; but to those who believed, both Jews and Greeks, it was "Christ, the power of God and the wisdom of God"; for there never came to Paul any sinner so depraved that Christ could not rescue him from his evil thralldom. Men might jeer and laugh at the preaching, they might tear its philosophy all to tatters, they might prove to their own satisfaction its utter worthlessness, yet the living Church was evidence that could not be denied that there was power in this gospel to regenerate mankind.

This glory never departs. In every age it has been the living witness to the truth of the gospel. When under its influence we see profane men become worshipers, unclean men become pure, dishonest men honest, and men of evil speech and evil life pure and kindly, there are few who

can be found to deny the evidence. Surely such a gospel is "glorious," and for it we need offer no apology whatever!

IV. But Paul's vision reached farther than this. Somehow, somewhere, he had caught a glimpse of a day when his gospel should be everywhere victorious, when the Jesus whom men had crucified, and whose power men refused to admit, should become recognized as the universal Lord. Peter must die, Paul must die, but this Jesus lived for evermore, and no power on earth or hell would be able to prevent his triumph. Not with roll of drum and blare of trumpet; not with marching legions and war's fell panoply, but with songs of love and peace, with children's glad hosannas and the acclaim of peace-loving nations Christ should come to his own. The day might be far off, but Paul had caught the vision of it, and he felt that he was preaching a world-conquering gospel. The ages would somehow justify this Jesus, and he would surely be Lord of all. This is the gospel Paul held to be "glorious"; this is the gospel we preach to-day. Have we lost anything of the "glory" of the vision? Surely, if so, we need to regain it speedily. The men of faith alone are the men who win.—T. N. O.

COMMENDATORY PRAYER (At close of sermon): Seal with thy blessing now our worship here this holy Sabbath day. Clothe us about with thy love. Protect us with thy grace. Keep our feet in the path of honorable service. And give us ever thine abiding peace. In Christ's name we ask. Amen.

OFFERTORY SENTENCE: "If thou draw out thy soul to the hungry, and satisfy the afflicted soul: then shall thy light rise in obscurity, and thy darkness shall be as the noonday."

OFFERTORY PRAYER: We hear thee saying, The liberal deviseth liberal things, and by liberal things shall he stand. Help us to be worthy of this word. Receive and bless our offerings, use them for the extension of thy Kingdom in all the earth, and bless us as we bring them, we ask in the name of Christ our Lord. Amen.

ILLUSTRATIVE MATERIAL

Seed Thoughts

The language, with all other gloriousness, implies the glory of perpetuity. Indeed what is here called "the glorious gospel" is elsewhere called "the everlasting gospel." Rev. 14:6.

It is "glorious." I. In its Author. The heart of man conceived it not. II. The gospel is "glorious" in its Mediator. "The beloved Son," the "Eternal God," the "Creator and heir of all things." How "glorious" a gospel flowing through such mediation! III. The gospel is "glorious" in its objects and results. Gospel of salvation. Gospel of peace. IV. The gospel is "glorious" as contrasted with the Law. The Law demanding. The gospel grace.—J. C. M.

The glorious gospel: I. In the manifestation it gives of the glory of God. II. In the comprehensiveness of its blessings. III. In the magnitude of its triumphs. IV. In the simplicity of its requirements.—W. J. B.

R. V. "The Gospel of the glory." It is a gospel which reveals, has

to do with, is the manifestation of, the glory of God. The "blessed" God, might be translated the "happy" God. The revelation of God in Jesus Christ is the glory of God. The revelation of God in Christ is the blessedness of God.—A. M.

THE PASTORAL PRAYER: Our heavenly Father, we praise thee for the rare fellowships of the earth, begotten by thy Spirit from heaven. In the faces and words of our comrades we would ever find some traces of thee; and still more in their behavior and kindly deeds. Lord, it is thy hand that makes the world fair, life a blessing, and friendship a foretaste of heaven. Cure us of carelessness and irreverence; constrain us to walk softly and joyously through the passing days, knowing that thou art always by our side—and within us. Amid perplexing events, make us expectant of the good which thou hast hidden thus and art preparing to bring to light. In our personal troubles, we would learn to feel thy loving hand, and to wait with buoyant hope and undaunted assurance. In the throng and pressure of political strife and economic confusions, make us keen to watch how our heavenly King is working out his gracious will for human good. Father, in this thy house, with the hush of prayer, its burst of song, its weighty speech and its gracious fellowship—here, Lord, give us each Lord's Day afresh the clue to life. Here kindle to a flame the divine spark which thy Spirit has implanted in our souls. Speak to us—from the lips of thy servant, and from the page of Scripture; and grant us a mind to hear, that we may grow in the divine life. Send us hence, Father, resolved and equipped to reflect thine image and to do thy work. Send us out into the world as fountains of blessing, that the needy may resort to us—and never in vain. We ask in Christ's name. Amen.—M. K. W. H.

CHOICE ILLUSTRATIONS ON THE THEME

Glorious in Freeness of Invitation

A little boy, says Mary E. Watson of Hartford, who saw for the first time the sign, "Common," in Boston at the entrance of the great park known as Boston Common, called out joyfully, "It doesn't say, 'Keep Off the Grass'; it says, 'Come on!'" And this is the Gospel invitation—not "Keep off," but "Come on!"

Sweetness of the Gospel

The sweetness of the gospel lies mostly in pronouns, as me, my, thy. "Who loved me, and gave Himself for me." "Christ Jesus my Lord." "Son, be of good cheer, thy sins are forgiven thee."—Martin Luther.

Effects of the Gospel

The freezing-point is equally the melting-point. Thirty-two degrees Fahrenheit is critical for either process. Which it shall be depends on which way things are going. If the temperature is falling, water will freeze at 32 degrees. If the temperature is rising, ice will melt at 32 degrees. The same temperature may either freeze or melt. Barely pass it,

and you may get opposite results. That it is 32 degrees out of doors does not indicate whether it is freezing or melting.

The same individuals under precisely the same influences may be becoming exactly opposite. Under gospel rays the spiritual thermometer is either rising or falling. It is growing either warmer or colder. At the critical point some hearts melt, soften, relent, yield, give way, begin to flow in the channels of the divine will; but other hearts congeal, stiffen, harden, cease their better movements, stand still like a rock. With a rising temperature the gospel is the power of God unto salvation; but with a falling thermometer it becomes a stone of stumbling and a rock of offense.—Frederic Campbell.

Minimizing the Gospel

The modern minimizer of the gospel takes a few tablets of doctrine, dissolves them in a gallon or two of the rosewater of sentimentality, puts a little in an atomizer, and sprays the congregation to an accompaniment of the sweetness of Christianity and the fragrance of a benevolent life. The New Testament tells but one story—that man is a sinner, that he has been redeemed, that the only way of salvation is through faith in Jesus Christ. Don't talk to me about "value judgments." You can't believe with all your heart what you have already rejected with all your head.—Dr. Francis L. Patton.

STORY TO TELL, OR SERMON TO CHILDREN

TITLE: *The Scars of Sin* (Object Sermon).

Equipment. A smooth thick board, a hammer and some nails.

Preparations. Have one boy or girl to bring a smooth board, a second one to bring a claw-hammer—so as to pound nails and draw them out—and the third to bring some nails.

Assistant. A boy to drive the nails and draw them out.

Presentation. (The Leader Speaking.) I am going to tell you a story about a little boy and his father. I want Ralph to come up here with me to be the boy's father. We will not need to have anybody to represent the boy.

This boy was so very naughty yet he did not realize that he was so naughty. He was bad so much that he did not think how many times it was. It hurt his father to have such a boy, so he told the boy that he was going to pound a nail into a post every time the boy did something naughty. We'll let this board represent the post. Then at the end of the week they could tell how many times that boy was bad. Every little bad thing he did meant a nail in the post. I am going to have Ralph to take some of these nails and pound them into this board. He can pound them in just far enough to hold.

There, the board has quite a number of nails in it. This boy looked at the post and began to realize how many times he had been bad. He began to feel bad and started to cry. His father told him that for the next week they would make a rule that every time the boy obeyed one of the nails would be pulled out, but each disobedience would drive a nail

into the post. At the end of the week all of the nails were pulled out. I am going to ask Ralph to take this hammer and draw out all of the nails.

The boy looked at the post and began to cry again. His father asked him what was the matter. I am wondering if any of you can tell me what this boy replied. Look at the board carefully and see. This is what the boy said, "The nails are all gone, Papa, but look at those awful holes." Now look at this board and see if you cannot see the many holes where the nails have been.

This board is our lives. The nails are the many times we do things that are wrong. When we are sorry for the wrong things we have done, we go to our fathers and mothers and they forgive us. They pull out the nails. When they pull out the nails, the nails disappear, but there are the holes or the scars from our wrong acts. Jesus has promised us that if we will come to him with our lives—even if they are filled with many nails—and ask forgiveness, he will not only pull out the nails, but he will give us new boards so that the holes of sin will not be in our lives, while he is in charge of the life.—Rev. Leslie E. Dunkin.

FOR THE EVENING SERVICE

TITLE: *Help from the Highlands.*

TEXT: "I will lift up mine eyes unto the hills, from whence cometh my help." Psa. 121: 1.

THE SERMON OUTLINE

INTRODUCTORY: In the phrase there is the suggestion of a maimed life. The writer was evidently experienced in the inevitable. He would fain have had wings to escape from his place of imprisoning sorrows, but he was bound. He was probably an exile, betraying, as Professor G. A. Smith suggests, the home-sickness of one born on the heights, whose prison was a flat and monotonous plain. In exile he sang, much as a blinded chaffinch sings, seeking thus an entrance into the world of desire. To sing and to lift up his eyes is all that is possible for him. Yet vision may mean much. Often there is "life for a look"—hope and emancipation in sight. When we have power neither to mount up with wings as eagles, nor to run or to walk without being faint, we can lift up our eyes to the spacious horizons of life—they are by no means impotent to help.

I. The highlands of help. When the Jews went up to the yearly Feast of Tabernacles at Jerusalem, their "booths" were so fashioned that between the branches and boughs used for roofs they could see the stars. It was a wise provision. They kept in remembrance that the dome of life was not of laths and plaster, but a host of worlds and infinite space. Through the interstices of their dwellings they had hints of vastness and grandeur, and of the glory of God. Nor need the soul be daunted by those "awful homeless spaces." They are a Father's house, and in them are many mansions. Life's horizons are not only spacious, they are merciful. How help-

ful is it to direct our desire thither, especially when the great needs of life are upon us. When we stand naked to the grim disciplines of life, of pain and suffering, and the buffetings of unkindly torture, how deep the calm and how strong the security born of a look heavenwards. The soldier lying—the shrapnel in him and the air about him full of the exploring hate of men—can lift up his eyes; it is all he can do; but none with desire look thither in vain. The bereaved at home, when the worst of all news comes, as daily it comes for thousands, and help or hope from man is vain, may lift their tear-filled eyes, and find both help and hope. And at last for all of us, the most that friend can then do for friend, is just to direct our gaze upwards. “Lift up your eyes” is love’s last and most beautiful word.

II. The exiled Psalmist lifted his eyes to the hills—the far-off hills of home. He reached heaven best by the way of the hills. God seemed nearer there than elsewhere, and heaven nearer to earth. The uplands were his golden ladder, and there for him were the angels ascending and descending. Sometimes we claim for all places an equal sanctity. In theory we are right, but in practice we are wrong. In actual life there is no such equality. For most of us there are just a few spots halo-circled. No other places have or can have quite the same influence over us. The halo is doubtless sentiment, but sentiment is one of life’s most powerful factors. A Scotsman from India has told me that out there one song was too much for him. Whenever he heard “Ye Banks and Braes” a strange, surging, overmastering desire possessed him. Theoretically heaven is no nearer in Scotland than in India, but actually there are many, if they are to reach heaven, or heaven is to reach them, it must be by the road of the hills. So it was to the Israelite exile.

III. In the hour of need, of loneliness or of temptation, of sin or of sorrow, happy are they who have some hill country in the past, that brings heaven near and makes God real—a medium of ascent, of help, and of hope. How potently helpful are the hills of childhood—a mother’s knee, a father’s hand! Every day there are those who lift their eyes thither, and bless those who in the years far off built them. And there are others of whom we could have no hope, did we not know that their past has its sanctuary, its Bethel, its “hills.” From them comes a perpetual appeal, and at last even the erring may lift their eyes, and their hearts turn again home.

IV. There can be no greater service than to give to children such memories and inspirations. Every home should be built upon the hills of God, and there earth and heaven should meet. Every class-room might be made a shrine, where more than any other education would be the drawing out of the soul in response to the light and love of heaven. Such service is the highest patriotism, the noblest service of God and of man.—H. C. F.

SUGGESTIVE TEXTS AND THEMES

A Fortunate Failure: “That night they took nothing. But when day was now breaking, Jesus stood on the beach.”—John 21: 34.

Unexpected Blessings: “I have also given thee that which thou hast not asked.”—1 Kings 3: 13.

The Supper of Separation: "Ye can not drink the cup of the Lord and the cup of devils."—1 Cor. 10: 21.

Reception and Reward: "From the Lord ye shall receive the recompense of the inheritance. . . . For he that doeth wrong shall receive again for the wrong that he hath done."—Col. 3: 24, 25.

The Fathers and the Future: "Our fathers worshipped in this mountain and ye say that in Jerusalem is the place where men ought to worship."—John 4: 20.

Two Different Ends: "One dieth in his full strength, Being wholly at ease and quiet: His pails are full of milk, And the marrow of his bones is moistened. Another dieth in bitterness of soul, And never tasteth of good."—Job 21: 23-25.

The Blessedness of the Redeemed in the Holy City: "Blessed are they that wash their robes, that they may have the right to come to the tree of life, and may enter in by the gates into the city."—Rev. 22: 14.

Prayer for a Revival: "O Lord, revive thy work in the midst of the years, in the midst of the years make it known; in wrath remember mercy."—Hab. 3: 2.

THE SUNDAY SCHOOL LESSON

TITLE: *The Christian's Use of the Bible.* Deut. 5: 4-9; 2. Tim. 3: 14-17.

GOLDEN TEXT: "Thy word is a lamp unto my feet, and a light unto my path." Psa. 119: 105.

Teaching the Lesson

The lesson in Deuteronomy has to do with the duty of parents to teach the Bible to their children. The duty implies that they shall be well instructed themselves, that they shall begin early, that they continue with diligence and perseverance, that they maintain a suitable degree of authority, that they have due regard to age and capacity, and that they set before their children a good example in walk and conversation, in winsomeness, in considerateness, in patience. The lesson in the Epistle to Timothy shows an example of the results in later life of early training in the Scriptures. I. *The work of grace in Timothy commenced with early instruction.* "From a child thou hast known the holy scriptures." Revised Version—"from a babe." Vantage-ground is lost when babyhood is left uncultured. Importance of the first seven years. 1. Time for instruction. 2. Selection of instruction—"the holy Scriptures." 3. Results. The teaching was effectual. Character of Timothy. II. *The glorious purpose which God intended holy Scripture to accomplish.* "To make wise unto salvation." Greatest possible acquisition. How? "Through faith which is in Christ Jesus." An end so glorious, how simple the way! III. *The fitness of the Scriptures to accomplish the purpose.* The Bible of all books best suited to a child's mind and heart. No less to the oldest and wisest. 1. It creates solid character. 2. It produces great usefulness. 3. It gives great comfort and happiness.

ILLUSTRATIONS

Early and Lasting Impressions

In our great museums you see stone slabs with the marks of rain that fell hundreds of years before Adam lived, and the footprint of some wild bird that passed across the beach in those olden times. The passing shower and the light foot left their prints on the soft sediment; then ages went on, and it has hardened into stone; and there they remain, and will remain for evermore. That is like a man's spirit; in the childish days so soft, so susceptible to all impressions, so joyous to receive new ideas, treasuring them all up, gathering them all to itself, retaining them all forever.—A. Maclaren, D.D.

Devotional Reading of Bible

A young lady asked to explain devotional reading of the Bible, answered: "Yesterday morning I received a letter from one to whom I have given my heart and devoted my life. I freely confess to you that I have read that letter five times, not because I did not understand it at the first reading, nor because I expected to commend myself to the author by frequent reading of his epistle. It was not with me a question of duty, but simply one of pleasure. I read it because I am devoted to him who wrote it. To read the Bible with that motive is to read it devotionally, and to one who reads it in that spirit it is indeed a love letter."

This young Christian's explanation is beautifully clear. The heart has not a little to do in interpreting God's word.—H.

Getting Help from the Bible

A man after his betrothal went away to a distant country. He remained so long that the young woman was often told: "He will never come again." But alone by herself she pored over his letters containing his expressions of love and pledges of faithfulness, and was comforted. When at last her lover returned he asked her how she had kept true so long. Pointing to his written words, she said: "Had I not your promises here?"

What that lover's letters were to his intended bride, such and more should the Bible, with its expressions of love, its promises, its comforting assurances, be to all Christians.

MIDWEEK MESSAGES: CHURCH NIGHT OR
PRAYER MEETINGTHEME: *What Makes the Gospel Vital?*

"That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of Life . . . that declare we unto you." 1 John 1:1-3. I. *Hearing*. "That which we have heard." That is tradition. That is the Gospel intellectually conceived. II. *Seeing*. "That which our eyes have seen." That is vision. An ideal. Something

to admire, etc. III. *Handled*. "That which our hands have handled." That is experience. Religion is not religion until it becomes an experience. The Gospel is not a vital thing until it becomes experience, an attachment, something that takes hold of emotion and conscience and will. "That which our hands have handled," experienced. Then we can preach it, tell it, be in earnest about it.

CHRISTIAN ENDEAVOR SOCIETY TOPIC

How to Develop Our Devotional Life. Psa. 40: 1-8.

MY SERMON NOTES

MY SERMON NOTES

MY ENGAGEMENTS FOR THE WEEK

Sunday

Monday

Tuesday

Wednesday

Thursday

Friday

Saturday

SUNDAY: JANUARY TWENTY-THIRD

THEME: *The Gospel of God's Prohibitions.*

SUGGESTED SCRIPTURE READING: Exod. 20: 1-26.

SELECTED HYMNS: "How gentle God's commands."—Philip Doddridge. "My God, how wonderful thou art."—F. W. Faber. "My God, how endless is thy love."—Isaac Watts. "Was there ever kinder shepherd."—F. W. Faber. "Lord, with glowing heart."—F. S. Key.

SALUTATION (or Call to Worship): "Draw nigh unto God and he will draw nigh unto thee. He is not far from any one of us. When thou saidest, Seek ye my face, my heart said unto thee, Thy face, Lord, will I seek."

INVOCATION PRAYER: Heavenly Father, we thank thee we are called to be children of the light. Even though we have been children of the darkness, and have loved the ways of error rather than of truth, and of sin rather than holiness, thou art calling us to the light of eternal day. We would answer thy call in penitence, and we would return to thee like wayward children who are coming home again. We do not ask to lose the sense of our shame, but we ask to taste the sweetness of thy forgiveness. We do not ask to forget our rebelliousness, but we ask to be assured that we are reconciled to thee. We would sit at thy table and receive the bread of life. We would worship at thy feet and receive the baptism of the Holy Spirit. We would stand before thee with our feet shod with the shoes of readiness, willing to go out on errands of Christian love and service. May we find our church to be the home of God, and may all these blessed experiences happen to us in this service.

We are inclined to frivolity: may we become inclined to be serious and reverent. If we are heedless in thy house may we become fired with heavenly ambition and spiritual devotion. Redeem us from the littleness of selfishness and lift us into the blessed communion of our fellowmen. Give us a wide and glorious outlook upon human affairs. Endow us with the sympathy that rejoices with them who are rejoicing and that weeps with them that weep. If thou art leading us through the gloom of adversity may we find that even the clouds drop fatness. If thou art leading us through the green pastures and by the still waters, may we recognize the presence of the great Shepherd and may our joys be sanctified. Hallow our experiences, we humbly pray thee, and may we become branches in the vine of our Lord. In Christ's name we ask. Amen.

THE SERMON

TITLE: *The Gospel of God's Prohibitions.*

TEXTS: "The imagination of man's heart is evil from his youth." Gen. 8: 21. "The evil which I would not, that I do." Rom. 7: 19.

THE SERMON OUTLINE

INTRODUCTORY: When the Ten Commandments are read or said in church the negative note in them smites harshly upon the modern ear—"Thou shalt not" . . . "Thou shalt not." Two things tend to put human souls out of tune in modern days with this prohibitory strain. One is the present tendency to revolt against all external control. A certain American manual on Child Psychology heads one of its chapters "Don't say Don't," and this is typical of much in modern life from the affairs of the nursery to those of the State. The other influence is more religious than psychological. It is the feeling that Christianity is positive and that all negations and prohibitions are swallowed up in the law of love which is perfect liberty.

Yet the wisdom of God, even when it adapts itself to one stage of human progress, is never out of date, and there may be elements of a gospel even in a prohibition.

I. Wherever there has been a religion worthy of the name, wherever, indeed, there has been a state or any sort of civilization, the natural man has been forbidden to act out all his impulses. There is no freedom without limitation of freedom. Only when the tongue has been completely tamed will mankind be able to do without the ancient prohibition, "Thou shalt not bear false witness." Only when passion no longer runs wild upon the earth but has been brought finally within the limits of decency, order and safety will mankind have outgrown the commandment, "Thou shalt not commit adultery." The thoughts are beyond the reach of any human enactment, yet in view of the facility with which thoughts grow into acts it is not surprising that religion has tried to penetrate farther than human government can go, and has said, "Thou shalt not covet."

Thus, when theological doctrines are driven out of the door they have a way of coming in again at the window. Men dismiss them as theology. They reappear as science or as history. Men say they are mere theories. Suddenly they embody themselves in a tragedy not yet played out to its end.

II. The negative Commandments are also an indirect witness to the reality of the human will.

It is vain to say Thou shalt not to the waves breaking on the beach or to the avalanche rolling down the Alpine slope, but when a parent says Thou shalt not to his child, or a law-giver to the human beings within his jurisdiction, it is taken for granted that those who hear have the power to restrain themselves within the limits of the law.

At this point some things have to be admitted. It is true that a prohibition may sometimes provoke rebellion rather than acquiescence. It is also true that law is often strangely powerless to accomplish its own objects. That was what St. Paul discovered when his failures drove him from law to Grace. Yet these things do not alter the fact that through the ages governments and law-makers have addressed the human will as a great reality, and when they have said Thou shalt not they have implied that there were certain degrees of self-restraint, if not of positive attainment, which were within the reach of men if only they gave their minds to it.

The fact that in all civilizations the average citizen likes to count himself law abiding is a proof that even negative enactments have been of some use in the education of humanity; and the will power which has availed to accomplish this might raise men farther yet if only they were sufficiently energized, guided and strengthened to persevere.

A man has the power to control himself; if not, he has at least the power to yield himself and ask for strength to overcome himself. When men turn their backs on this hard and narrow way there is only the broad road open which leads back toward the beast.

III. The negative Commandments are also a reminder of the shepherding of God.

The human race has required a great deal of shepherding, and often the ways that men have chosen have been so dangerous and hurtful that barriers and fences are signs of mercy and not of tyranny.

When a mother teaches her little child that he must not play with fire, her "Thou shalt not" may be expressed in words, or it may be taught by some simple experiment which shows him how hot the fire is, how painful and dangerous. But the lesson is not merely to enforce her authority or to please her pride of place. It is for his safety and for his good.

And these old prohibitions are fences set up by an All-Wise Care, in love and in compassion for the wayward lives of men—the very same love and pity with which he redeemed them when he bare them and carried them all the days of old. Moderns as well as ancients have often found safety and peace in submitting themselves to the divine prohibition, the appointed limitation.

IV. Yet a mere negation or prohibition is never God's last word or his best.

His last word is not negative but positive, not Thou shalt not but Walk in the Spirit and ye shall not fulfill the lust of the flesh.

It is said that the relics of an ancient dominion may be found in the Essex country out to the northeast of London. If the Ordnance Survey map is studied carefully it will be seen that the position of the parish churches is curiously regular. They are almost equidistant north and south. They are also equidistant east and west, until it seems as if when the map is ruled into squares, there would be a parish church at the corner of every square. This dates from an ancient time. In the days of the Roman occupation the land was measured out with characteristic accuracy, and these positions were the shrines of the god Terminus. Terminus was the god of boundaries, the god who said, "Thou shalt not trespass." In Rome he had his annual day when people decorated with flowers to his honor the landmarks which separated their own from their neighbors' property, and it was on his shrines in England that the first Christian churches were built.

That change was a parable of more than itself. Terminus said, "Thou shalt not trespass." Christianity went further and said, "Thou shalt love." Terminus was content that men should stop at a limit. Christianity is never content that men should stop. It would have them go on unto perfection. So we must take the "Thou shalt nots" of life as a stage on the way to something better, even to loving the Lord our God with heart and soul and strength and mind and our neighbors as ourselves. The

God of Love must himself be our helper lest we faint and fall by the way.—B. W.

COMMENDATORY PRAYER (At close of sermon): O Lord, bless these our services. Let thy presence go with us as we go hence, and let the stillness of thy grace protect us amid the world's noisy unrest, until we rest in thee. In the name of Jesus Christ our Lord and Saviour we ask. Amen.

OFFERTORY SENTENCE: "The liberal soul shall be made fat: and he that watereth shall be watered also himself."

OFFERTORY PRAYER: We desire, O God, that our gifts may minister to human need. Help us to consecrate our lives to that purpose that losing them they may come back to us enriched and beautified by thee. Bless our lives and bless this offering to the needs of our fellow-men, for Jesus' sake. Amen.

ILLUSTRATIVE MATERIAL

Seed Thoughts

I. The Decalogue is in form prohibitive. A bell to awaken conscience. II. Although in form prohibitive yet in spirit the Decalogue is affirmative. A negative pole implies a positive. The commandments are covenantal. III. The commandments are germinal and suggestive rather than exhaustive. Rudimental principles of morality. Germs of ethics. Seedplot of religion. IV. Yet they are universal and immortal in their application. Axioms of morals. Summary of ethics.—G. D. B.

I. The lawgiver God. "God spake all these words." II. There is great need of the "I ought" power being developed in our nature. III. While this law binds the conscience it at the same time secures liberty of conscience.—F. S. S.

When Ebenezer Erskine lay on his deathbed one of his elders said to him, "Sir, you have given us many good advices; may I ask what you are now doing with your own soul?" "I am just doing with it," he replied, "what I did forty years ago: I am resting in that word 'I am the Lord thy God.'" Before giving the Commandments God's word was, "I am the Lord thy God, which brought thee out of the land of Egypt."

PASTORAL PRAYER: Most merciful Father, we thank thee that thou dost call us to be children of light. Thou dost graciously offer us thy peace so that when our hearts are at rest we may face the iniquity of the world with triumphant courage. Feed us with the bread of life in order that we may minister to the hungers of others. Speak thy great promise to our spirits so that we may become heralds of thy grace. Give us true discernment so that we may look at everything with the vision of our Lord. We humbly pray that thou wilt impart unto us the spirit of worship. May we have the wings which will lift us above transient things into the heavenly places in Christ Jesus. May we breathe the air of the heights and return to the vale clothed in new strength. Make us thy servants in winning the outcast and the stranger and those who are indifferent to thy love. May we share the secret of Jesus, and manifest the secret before our fellowmen. Thou seest us, a company of men and women

who have come over many different roads. Some are the children of joy and they have danced along the way. Others are the children of grief and they journey with heavy feet. Some have found the pearl of great price and the new song is in their hearts. Others are looking for that pearl and we pray that they may find it. Reclaim the prodigal. Hearten the defeated. Minister to those who are blinded with tears. Help those who have been lamed in battle and graciously restore their strength. May we all meet at the cross of our Saviour, and in its solemn shadow may we discover life and peace. Through his name we ask. Amen.

CHOICE ILLUSTRATIONS ON THE THEME

God Speaks

A beautiful illustration of how God does speak to each heart is presented in the life of Helen Keller, that wonderful girl, who, blind, deaf, and mute, is yet a profound student, not only of facts, but of abstract truths. Her teacher had felt that it would be impossible to teach her of the great and all loving Spirit. It was a subject impossible to explain to one whose only sense was that of touch. But when Helen was fourteen, the teacher felt that she must make an effort to give her some glimpse of spiritual truth, so she tried to tell her of God, his infinite love, and protecting care. With her sensitive fingers placed on the lips and the throat of her patient teacher, Helen followed the words with a face that began to glow and shine more and more until the lesson was ended. Then, with a sigh of relief, she said, "Oh, I am so glad you told me His name, for he has often spoken to me."

But One God

"Mother, how many Gods are there?" asked a little boy one day. A younger brother who heard him said, "Why, one, to be sure." "But how do you know that?" said the one who asked the question. "Because," said his little brother, "God fills every place, so there is no room for any other."

Reaching After God

Two gentlemen, standing near a great heathen temple in India, saw a native woman approach the temple with a little child in her arms. She prostrated herself, and lifted the little one before the idol, and they saw that it was sick and deformed and misshapen. They heard the woman pray: "Grant that my child may be comely and fair and strong, like other children." When she turned to go away one of the gentlemen approached her and asked: "Friend, to whom have you prayed?" "I don't know," she replied; "but surely there must be some one somewhere to hear a mother's cry and to keep a mother's heart from breaking."—Baptist Missionary Magazine.

Access to God

Several years ago a noticeable cartoon appeared in one of our newspapers on Lincoln's birthday. It represented a log cabin close to the base of a high mountain. On the mountaintop was shown the White House. Against the side of the mountain rested a ladder—its foot touch-

ing the cabin, its uppermost round reaching the mansion on the cliff. The cartoon was well named, "The ladder is still there." It is a sermon in a sentence. The ladder that connects earth and heaven is "still there," and we, too, may inquire of God, as did David when we come to life's crises.

God First

A worker in New York on one of her visits to Eliada Orphanage told the children how in the great city they had put up everywhere they could the sign, "Safety First." One little fellow jumped up and said, "Down here we put God first."—Record of Christian Work.

God

A heathen philosopher once asked a Christian, "Where is God?" The Christian answered, "Let me first ask of you, Where is he not?"—Arrow-smith.

STORY TO TELL, OR SERMON TO CHILDREN

TITLE: *Attraction of Sin* (Object Sermon).

Equipment. A compass and a large magnet.

Assistants. Have some boy bring a compass and another boy a large magnet. Have a girl to operate the magnet.

Presentation. (The Leader Speaking.) What is this I hold in my hand? Yes, it is a compass. How many can tell what a compass is used for? Where are they used? Yes, they are used by people to tell directions. They are used by sailors, by woodsmen, and by many others. This little needle here always points to the north. See, I can turn the compass around as much as possible, but the needle is always pointing in the same direction—North. Some time you may get lost in a large woods and not know which direction you are going. The sun might be behind a cloud so you could not tell directions by it. If you had a little compass with you, it would tell you which way is north and then you could find the other directions.

That is the way boys and girls should be who have given their hearts to Jesus. Each one of us is a little compass for others. Our little needles should always point toward God. Whenever anybody looked to us for guidance, they would be directed to Jesus. How many boys and girls are letting the needles of their lives point to God? No matter how much we are turned around or no matter where we may be placed—at home, at school, at play, at work or wherever it may be—our lives should point to God.

Now I am going to ask Agnes to take this large magnet and bring it up close to this other side of the compass. There, that is close enough. What did that needle do then? Yes, it jumped around and now is pointing toward the magnet. Why doesn't it point toward the north? Yes, the magnet will not let it. Now we will have Agnes take the magnet away. What has the needle done? Yes, it is turned around now and is pointing toward the north again. The magnet is not preventing its pointing to the

north. While that magnet is near if we were to follow that compass as a guide, we would be pointed toward the magnet.

Boys and girls, that magnet is some sin that comes into our lives. When that sin has entered our lives, our little needles are not pointing toward God. The magnet or the sin will not let them. When sin is in the life, our lives are pointing people toward that sin. How many boys and girls would like to be pointing other boys and girls toward some sin, like selfishness, disobedience, and the like? No, none of us would. If we would have our lives, or needles, directing people toward Jesus, we must keep all sin, or magnet, away from our lives.—Rev. Leslie E. Dunkin.

FOR THE EVENING SERVICE

TITLE: *Appearance and Reality.*

TEXT: "And King Rehoboam made in their stead brazen shields, and committed them into the hands of the chief of the guards," etc. 1 Kings 14: 27, 28.

THE SERMON OUTLINE

INTRODUCTORY: Rehoboam, when Shishak, king of Egypt, had carried away the treasures of the temple and the shields of pure gold which Solomon had made, made him brazen shields to take their place. He could no longer display the glittering shields of gold on state occasions, but he wanted to seem royal anyway. So he practiced a sort of deception on himself and upon others. He kept up the appearance of state by causing his armor-bearer to carry before him the cheap brazen shields. "Keeping up appearances" is a species of hypocrisy. Sometimes there is a great difference between appearance and reality. It was a caution we would all do well to heed, that which was uttered by Christ when he said: "Judge not according to the appearance."

We have seen it stated that the last letter written by the late Professor R. A. Proctor begins with these words: "'Seeing is believing,' says the old proverb; but 'seeing is deceiving' would be nearer the mark. We are deceived almost as often, perhaps quite as often as not, by what we see." How often is truth the reverse of appearance. How frequently is seeing deceiving. All is not gold that glitters. Not all bright shields are gold shields. "Judge not according to appearance."

I. This is a good exhortation for us to heed in our contact with the natural world. How often seeing in the world of nature is deceiving. We look at the sun and it seems infinitely smaller than the world we live on. We look out upon the landscape and not far in the distance the sky seems to touch the ground. It seems to be stationary, not whirling around in space. The sun seems to rise every morning and set every evening. The truth in all these cases is exactly the reverse of the appearance. Seeing is deceiving.

II. This is a good exhortation for us to heed in our estimation of the wisdom of men. Bacon, in his essay on "Seeming Wise," has shown the

folly of judging men's wisdom by appearances. There are many people who want to seem wiser than they are. Scholars in our day schools and Sunday schools are often afraid to answer a teacher with a confession of ignorance. And children of a larger growth, to avoid the mortification of saying, "I don't know," look wise. This is a sort of playing the scholar, lest the admission of ignorance would make us seem to be dullards. Rehoboam, when he couldn't display the real thing, the glittering shield of gold upon occasion, wanted to seem royal anyway, and so cut a very sorry figure behind his armor-bearer, who went before him with brazen ones. Using brass for keeping up appearances seems to have had an early beginning.

There is an ancient fable which tells of a jackdaw who put peacock feathers in his tail, and, alighting among a flock of his kind, thought to lord it over them as a bird of superior gifts. But none were deceived, for, despite his borrowed plumes, they knew he was nothing more nor less than a poor simple daw. But jackdaws are not the only creatures that have tried to mask under borrowed plumage. "Judge not according to the appearance." Do not take brass shields for gold.

III. This is a good exhortation for us to heed in our estimation of the happiness of those who do wickedly. "Judge not by the appearance." Do not mistake the brass shield for the gold shield. Perhaps the persons you think of are rich with ill-gotten gains. They may give themselves up to rounds of pleasure and the dissipations of society. They seem to be very happy. But if the individual is doing wrong he is not happy. He may appear that way, but it is only appearance.

IV. This is a good exhortation for us to heed in estimating men's success or failure in life. "Judge not by the appearance." Do not take the brass shields for gold ones. Many a man has gone down in the battle of life, a business failure, ambition thwarted, hopes blasted. The merciless crowds jeer at him and trample upon him and cry "Failure! Failure!" while the great God who sees beyond the outward appearance bids the recording angel to write upon the fallen man's life in letters of gold that shall outshine and outlast the stars: "Sublime success!"

I believe it was the Duke of Wellington who said: "When my diary is published, many statues will come down." He had defeated Napoleon at Waterloo. Immediately he sees soldiers, officers and others eagerly claiming honors to which they were not entitled. They seem to be heroes. The public were deceived, and erected statues to their honor. The Iron Duke allows this to go on, but quietly says: "When my diary appears, when the real facts are stated, these men will not be looked upon as such brilliant successes—many statues will come down." The world to-day calls many a man a success whom the final judgment will brand the most abject failure.

V. This is a good exhortation for us to heed in forming estimates of men's characters. "Judge not by the appearance." Do not mistake brass for gold. We are not much given to quotations from dead languages, for we are of the same mind as Paul, that all preachers and writers should preach and write in the tongue of the people. But there are two Latin words, *sine cera*, to which we would call attention. They are the words from which our English word sincere or sincerity is derived. The words

literally mean "without wax," as when a piece of furniture is cut out of the solid wood; neither worm-eaten or defective, so that no holes must be filled with wax and then varnished over to give a false appearance of soundness, but sound from surface to core. This is to be sincere. As in the wood, so in man—his sincerity is the source of his strength. How many beautifully varnished characters break under the trial-strain of temptation just because they are not sincere.

In every walk in life look out for the men who carry brass shields, trying to make you think they are gold. Judge not by outward appearance.

SUGGESTIVE TEXTS AND THEMES

All Things to All Men: "I am become all things to all men that I may by all means save some. And I do all things for the gospel's sake. . . ."—I Cor. 9:22, 23.

The Fine Art of Drawing the Line: "All things are lawful for me but not all things are expedient. . . ."—I Cor. 10:23.

The Sacrament of Life: "The cup of blessing which we bless, is it not a communion of the blood of Christ? The bread which we break, is it not a communion of the body of Christ?"—I Cor. 10:16.

The Most Excellent Way: "And a more excellent way show I unto you . . ."—I Cor. 12:31.

The Transforming Power of Prayer: "And as he was praying, the fashion of his countenance was altered."—Luke 9:29.

The Wisdom of Faithfulness: "Who then is the faithful and wise steward," etc.—Luke 12:42.

The Visible Faith: "And seeing their faith," etc.—Luke 5:20.

The Secret of Fearlessness: "Fear not, Mary; for thou hast found favor with God."—Luke 1:30.

THE SUNDAY SCHOOL LESSON

TITLE: *Prayer in the Christian Life.* Mark 1:35; 14:32-36; Matt. 6:9-13.

GOLDEN TEXT: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." Matt. 7:7.

Teaching the Lesson

Prayer is not an experiment. "Every one that asketh receiveth." Prayer is a great privilege. Prayer is a duty. In certain states of body men lose appetite for food. Were they to yield to this they might soon starve to death. Sometimes without appetite it becomes necessary to take nourishment. Just so with prayer. If I cannot pray as a privilege I am to pray as a duty. Appetite will come, strength will come, sense of desire and privilege will come. 1. "Ask." Man is empty. 2. "Seek." It is God's method to try the grace which he intends to crown. 3. "Knock." Never be afraid of being too earnest. 4. "Shall be opened." God wishes us to have a clear understanding about the certainty of prayer. But true

prayer is not a runaway knock. Christ did not so pray. He did not teach us so to pray. I. *The nature of the duty.* It is not optional: it is a duty. Christ gave positive injunctions to pray. He stimulated to obedience by words of encouragement: "If ye being evil," etc. He calls attention to universal experience. "Every one that asketh receiveth." II. *Obligations to this holy duty.* One is the Divine command. We are told to pray. Another is the good example of good men. And prayer is reasonable. It has abundant warrant. III. *Some of the motives by which it is enforced.* One is its necessity; we are weak and empty creatures. Another is its great importance in preparing the mind and heart for accomplishing responsibilities of life. Another motive arises from the importance of maintaining the power of religion within us. The pleasure of walking with God is a powerful incentive. Let us learn from Jesus to pray. Let us study to know what Jesus taught about prayer.

ILLUSTRATIONS

Answers Unawaited

We do not wait on the Lord enough. The story is told of a woman who dreamed that she died and went to heaven. As one of the angels was showing her about the rooms of that glorious place, she was brought to a large room where many bundles were piled in a corner. Finding her name on several bundles, she asked for an explanation, saying as she did so, "I remember praying for those very things when I was down on the earth." The angel replied, "Yes, when any of God's children make requests to him, preparations are made to give the answer, but the angels are told if the petitioner is not waiting for the answer to return with it, and store it in this room." Does not this account for our failure many times to receive answers to our prayers?—Mrs. A. R. Strathie.

Constancy in Prayer

When a pump is frequently used, the water pours out at the first stroke; because it is high; but, if the pump has not been used for a long time, the water gets low, and when you want it you must pump a long while; and the water comes only after great efforts. It is so with prayer. If we are instant in prayer, every little circumstance awakens the disposition to pray, and desire and words are always ready; but, if we neglect prayer, it is difficult for us to pray, for the water in the well gets low. The best way to keep a pump in good order is to keep it in constant use.

Comfort of Prayer

Haydn, the composer, was talking with two friends once on the subject of sorrow and depression. One said, "When I feel down, I take to my wine, and that cheers me up." The other said, "I take to my music, and that cheers me up and comforts me, and I feel lifted out of my sorrow and heaviness." Haydn said, "When I feel sad, I take to prayer. It is my Lord that cheers and comforts me as nothing else can do." Christians find prayer sweeter than any melody any great composer ever wrote.

MIDWEEK MESSAGES: CHURCH NIGHT OR
PRAYER MEETINGTHEME: *The Laws of Strength.*

"Quit you like men, be strong." 1 Cor. 16: 13.

I. *Depth.* The iceberg is steadied because the great mass of its bulk is beneath the surface. So the life of the strong man must go deep. Underneath the surface lie the great principles that endure—truth and justice and rectitude and the things that make for wholesome life and character. And the man of depth is the man who feels these things as big and vital realities. II. *Steadiness.* The strong man is the steady man who when the storm is on holds himself quietly at his post, keeping up his courage and the courage of others. The weak man first sees everything through rose glasses; then he is equally sure that all is lost. Mere trifles become magnified into signs of the times because they happen to lie immediately in his field of vision. A few men standing firmly by well-considered loyalties, not easily excited, with quiet confidence in time, in human nature, and in God can accomplish great things. III. *Responsibility.* An empty ship, be it ever so well built, cannot ride well in the storm. And the same is true of a man. You will never find how much there is in your life until it is loaded with a task that taxes its utmost capacity. IV. *Co-operation.* The strong man for co-operative work is the one who so instinctively relates himself to others that he is continually saying not "I" and "they," but "we." Let a man, then, strike deep until he feels the throbbing of the eternal laws; let him hold himself steady through the vicissitudes of the day as one whose life is to endure through the eternal years; let him load his ship down with the responsibilities of life until it acquires its full momentum; and then let him remember that he is not alone; that his ship is one of a great squadron, and that there is a signal at the mast-head of the flagship upon which we must keep our eyes fixed that all may move together.

CHRISTIAN ENDEAVOR SOCIETY TOPIC

How Can We Train for Service? Acts 18: 24-28; Luke 9: 1-6, 10.

MY SERMON NOTES

MY SERMON NOTES

MY SERMON NOTES

MY ENGAGEMENTS FOR THE WEEK

Sunday

Monday

Tuesday

Wednesday

Thursday

Friday

Saturday

SUNDAY: JANUARY THIRTIETH

THEME: *Christ and the Lonely.*

SUGGESTED SCRIPTURE READING: Matt. 26: 36-75.

SELECTED HYMNS: "Go to dark Gethsemane."—James Montgomery. " 'Tis midnight; and on Olives' brow."—William B. Tappan. "Throned upon the awful tree."—John Ellerton. "O thou, the Eternal Son of God."—William C. Dix. "In the hour of trial."—James Montgomery.

SALUTATION (or Call to worship): "Seek ye the Lord while he may be found; call ye upon him while he is near. Let the wicked forsake his way, and the unrighteous man his thought; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon."

INVOCATION PRAYER: Our God and Father, in presence of thy majesty let our words be choice, our speech simple and sincere, and our hearts aglow with warmth. Let thine hand be upon us and thine arm around us. Take possession of us by thine indwelling Spirit. We confess our infirmity, and cry to thee to perfect that which concerneth us. Deliver us from danger without, but still more from within. Strike off the chains that fetter us, and set us free; free to the larger life, and unstinted and joyous service. Emancipate us from all fear and dread. Extract the poison of venomous selfishness, which keeps us irritated and in a constant state of fretfulness and foolish warfare. Diffuse within us the peace of a trustful and generous heart. Make our lives roomy and hospitable, appreciative and genial. Through Christ our Lord. Amen.

THE SERMON

TITLE: *Christ and the Lonely.*

TEXT: "Behold the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone." John 16: 32.

INTRODUCTORY: Jesus was a "man of sorrows and acquainted with grief." His cup was a cup of bitterness. His crown was a crown of thorns, his path was a *via dolorosa* that led to a tomb. Among the other griefs which he shared with men was that of loneliness. Jesus, as the Son of Man, craved human companionship and sympathy. When he went up into the mount he took three of his disciples with him that they might behold his glory. When he went down into the shades of the garden he took these same men with him that they might share his grief. Thrice he returned to them, apparently for sympathy. He found them sleeping, they could not watch his "one hour." So in the loneliness of the garden and of the night he fought out his battle alone.

Very soon he was literally alone. A light is seen in the garden. It is a band of soldiers come to apprehend him, led by the traitor Judas. Very soon they find him. He is betrayed with a kiss. His hands are tied with

a rope and he is led away by his enemies. His disciples forsake him and flee. The prophecy was fulfilled which he had spoken only an hour or two before: "Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone." Ah, the loneliness of those terrible hours of mockery, shame and pain! Where were the lepers he had cleansed? Where were the sick he had healed? Where were the blind and deaf he had restored? Where were the disciples he had chosen? For the time they were shocked and stunned, they had forsaken him and fled. Not one opened his mouth to testify of his innocence. He was left "to tread the wine-press alone."

In this aloneness Christ was essentially the representative of all mankind. In a sense, every man must fight out his battle alone. Much is heard now-a-days about the solidarity of the human race. There is truth in that expression. The race is indeed one. We are all bound together by the cords of a common blood and a common humanity. The eye cannot say to the hand, "I have no need of you." The rich cannot say to the poor, or the poor to the rich, "I have no need of you." There is a sense in which we all prosper or we all suffer together, "for none of us liveth to himself."

And yet there is a sense in which every man has to fight out his own battle. Everyone, at some time or other, in a greater or lesser degree, suffers from the sense of loneliness.

I. We are oppressed by the feeling that we are all alone in the struggle for existence and in the great conflict with the powers of darkness. Like the "Ancient Mariner," there are times when we feel

Alone, alone, all, all alone,
Alone on a wide, wide sea;
And never a saint takes pity on
My soul in agony.

This feeling is not always the result of solitude. We often experience it most when we are in a crowd. There is no place more lonely than a great city. To see the thousands surging along the streets, all intent on their own affairs, makes one feel like a mere drop in the great sea of humanity. No doubt but that this feeling is one of the most fruitful sources of self-destruction. The feeling that nobody understands him, nobody wants him, nobody cares for his soul, drives many a poor fellow to despair.

There are times when this feeling of loneliness is stronger than at others.

II. It is especially apt to come over us in times of great spiritual conflict and temptation. Like the octopus, Satan has a way of darkening shiny tentacles for our souls. Christ's greatest trials came to him in the gloom of Gethsemane and in the solitariness of the wilderness where his only companions were the wild beasts. Jezebel's ire drove Elijah to the desert where he wished himself dead. It is in the hours of our direst spiritual conflicts that this sense of loneliness seems to oppress us most. We feel that no one can appreciate our temptation, and no sympathy can fathom the depth of the waters through which we are passing.

III. Another time when we are prone to feel this loneliness is in the hour of deep sorrow and bereavement. Oh, how blank the world seems to a loving wife when her husband, the strong staff upon which she had leaned, is taken from her! What a sense of loneliness steals over her as she sees all the familiar tokens of his presence and realizes that he is gone. How lonely the world seems to the bereaved mother when she tenderly puts them away, realizing that her hands will never again have the sweet task of dressing her little ones. Friends come and speak kind words, but their voices have a far-away sound, and the world seems, oh, so lonely.

IV. Again, the heart is apt to grow lonely in the days of old age. The old man sees the friends of his youth and manhood departing one by one. New faces and new voices take the places of those whom he knew and loved. Only now and then does he recognize a familiar face. New signs go up in front of the stores, old buildings make way for new ones, and a growing sense of loneliness creeps into the old man's heart. He feels

Like one who treads alone
Some banquet hall deserted;
Whose lights are fled,
Whose garlands dead,
And all but he departed.

V. The hour of death is also a time when man feels this sense of loneliness. Friends may do much to "ease a dying couch," but they cannot accompany us through the portals. When the summons comes, we must go alone. It may be in the stillness of the night, it may be in the tumult of the storm, it may be in the roar of battle, whenever the summons comes, we must go, and we must go alone to face the mysteries of eternity.

VI. We see that in a sense every man must live and die alone. The dark spectre hovers over every human soul. Is there no deliverance? Is there no antidote for human loneliness? Thank God, there is!

The spectre of loneliness hovered over the life of Christ, but it never settled upon his soul. His disciples forsook him and fled, every one scattered unto his own, he was left to tread the wine-press of sorrow and suffering alone, "And yet," he says, "I am not alone." Why not alone? "Because," says he, "the Father is with me." In these words of Christ we find antidote for all our loneliness—"the Father is with me." Hagar in the wilderness, do not despair, God is there! Livingstone, dying by thy cot in the African jungle, let not thy heart be troubled, God is there!

Lonely souls, wherever you are, take comfort. The "Father's children" are never alone. In the stress of spiritual conflict he is with you to strengthen you. In the hour of sorrow and bereavement he stands near to wipe away the tears from your eyes. In the days of old age he will never leave you nor forsake you.

COMMENDATORY PRAYER (At close of sermon): Bless now, O God, unto our souls these our services. Go with us when we leave this place of praise and prayer and holy meditation. Let thy love in Christ be the companion of our pilgrimage, the angel of our fireside, the joy and strength of our hearts forevermore. We ask in Jesus' name. Amen.

OFFERTORY SENTENCE: "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich."

OFFERTORY PRAYER: For the privilege of engaging in the great enterprise of the kingdom we give thee thanks, O Father. It lifts us out of petty and trifling things; we are no longer circumscribed in our activities; we are no longer limited in the area of our influence; we can serve men far and near. For the broadening and emancipating call of the Gospel to service we give thee thanks. Bless our offering. For Jesus' sake we ask. Amen.—Rev. M. K. W. Heicher, Ph.D.

ILLUSTRATIVE MATERIAL

Seed Thoughts

There are two kinds of solitude, that of isolation in space, and that of isolation of spirit. The first is simply separation by distance. This is not a real solitude; for sympathy can people that solitude implied with a crowd. The traveller is not alone when the faces which will greet him on his arrival seem to beam upon him as he trudges on. But the other is loneliness of soul.

I. The loneliness of Jesus. 1. In the mystery of his person. 2. In the elevation of his spirit. 3. In the intensity of his suffering. 4. In the character of his work. 5. In the extent of his influence. II. The society of Jesus. The Father was with him. "Alone yet not alone." With him, 1. In his personal union with the Godhead. 2. In active cooperation with his Divine manhood. 3. In the exercising of spiritual communion. 4. In the manifestation of paternal sympathy.—T. W.

A poor woman living alone in a small cottage in the forest was asked if she did not feel the loneliness of the place. "Oh, no," was her reply, "for Faith closes the door at night and Mercy opens it in the morning."

It is a very solitary thing to die. Those who love you may go with you to the brink, but they cannot cross with you.—J. V.

An officer was riding at full speed across the sand after the evening when he saw one of his men prone on the ground with his side torn by a shell. He was fast sinking. Reining up his horse the officer said: "My lad, you must not think me unkind if I leave you alone in your agony; but you know I must ride on. Duty commands me!" "I shall never forget," said the officer, the answer I got. 'Sir,' said he, 'I am not alone. I have with me the Friend that sticketh closer than a brother.'"

PASTORAL PRAYER: Thou God of all grace, the God and Father of our Lord Jesus Christ, so vitalize us that we can never again be dull or sluggish, never again wrapped up in self, never again indifferent to human woe. Ransomed by thy grace and made thy sons and heirs, we would fain be too happy ever to be unkind; too humble to be carping or critical; too compassionate to be cold or indifferent; too serene to be disturbed by any misadventure or opposition. We do not ask for praise of men, for swift success, for earthly ease and honor; but we do implore thee for the fullness of thine indwelling, for fixed assurance, for power to do good.

Lord, purge away all our dross. Let there be no room within for aught but thyself. We ask through Christ our Lord. Amen.

CHOICE ILLUSTRATIONS ON THE THEME

He Goeth Before

That is a meaningful remark which a convert in Africa made, as reported by a missionary. "The trail is hard and tangled," he said, "but there is a Man ahead of us." Yes, there is a Man ahead. Jesus always goes before. He is ever in front. He never asks us to tread a path which has not been trodden by his own feet. Yet he does bid us follow.

Christ's Voluntary Limitation

F. B. Meyer pointed out that the *kenosis*, or self-emptying of our Lord Jesus Christ at the time of his incarnation, was "like keeping my right hand, by a voluntary act of my will, behind my back, doing all my work with my left hand. Thus Christ voluntarily put behind him certain of his divine powers when he became man."

Engagement With Christ Alone

Dannecker, the German sculptor, spent eight years in producing a face of Christ; and at last wrought out one in which the emotions of love and sorrow were so perfectly blended that beholders wept as they looked upon it. Subsequently being solicited to employ his great talent on a statue to Venus, he replied, "After gazing so long into the face of Christ, think you that I can now turn my attention to a heathen goddess?"

Loneliness of Christ

Jesus had no earthly possessions. At his birth he borrowed a manger from the beasts of the field; he preached a sermon in a borrowed boat, he rode into Jerusalem on a borrowed beast; he ate his last supper with his disciples in a borrowed room; and was buried in a borrowed grave. Yet he stands, the living, risen Son of God, stripped of all earthly possessions, saying, "All authority hath been given unto me in heaven and on earth."

STORY TO TELL, OR SERMON TO CHILDREN

TITLE: *The Book That Was Found Again.*

A little girl once asked her father for two Testaments. He in surprise asked her why she wanted two Testaments. She could read but one book at a time. She answered, "I want only one for myself, but I want one to send to a little heathen girl." She was given the two books and on the fly-leaf she wrote, in the painstaking handwriting of a child:

"A little girl who loves the Lord Jesus wishes with all her heart that whoever reads this should also love and believe on him."

The New Testament went to India and fell into the hands of a Hindoo lady who could read English, but was unable to write.

The large and distinct character of the child's handwriting attracted her so much that she tried to imitate it again and again. Gradually the sense of the words made an impression on her, and the question arose: "May not these words have been written for me?" She began then earnestly to read the New Testament, and she learned to know and love the Saviour!

Years passed on. The little girl had meanwhile grown up and thought no more of the New Testament she had sent once upon a time to the heathen, but her love for missions had grown up with her, and she went to India as a missionary. There she entered one day the house of a native Christian lady. In the course of the conversation this lady showed her visitor a New Testament, and told her how she, a Hindoo, had been by its means brought to Christ. Imagine the joyful astonishment of the lady missionary when she recognized the same New Testament on whose fly-leaf she had many years ago, as a little girl, written those words which had served to show the poor Hindoo lady the way to Jesus. Together they knelt down and thanked God who had drawn them both to himself. "Cast thy bread upon the waters: for thou shalt find it after many days." Eccl. 11:1.

FOR THE EVENING SERVICE

TITLE: *Some Perilous Pitfalls.*

TEXT: "They have digged a pit to take me, and hid snares for my feet." Jer. 18:22.

THE SERMON OUTLINE

INTRODUCTORY: In olden days in the East before the invention of fireworks the hunter took his game by means of a pit. He dug a pit in field or forest and covered it deceptively with grasses and twigs, so that the unwary animal did not notice the difference, and stepping upon the fragile covering was precipitated into the snare. The hunter had then only to kill his game or take it alive according to his fancy. That method of hunting is now not often used. But that meaning of the word pit has lingered in a spiritual sense, and all the vividness of the old use is retained in its moral applications.

Here are some perilous pitfalls which the enemy of souls has dug in the pathways of men and women.

I. "I'll try anything once," is such a pit. The spirit of adventure or morbid curiosity which induces one to try anything once often leads headlong into ruin. "Beware of the first glass," is a proverb against intemperance. The embezzler begins his tragic course with no intention of ever taking money that does not belong to him more than just once. Some time ago the deans of a number of colleges for women agreed that this popular indiscretion constituted a distinct peril to the lives of their students. Sin, like Eve's transgression, is an experiment without knowledge of whither it hurls one.

II. "I don't see any harm in it," is another such pit. It is the fact that you do not see any harm in it that makes it dangerous. It is the hidden

reef that wrecks the ship. The Devil's masterpiece in temptation is so to veil the danger as to allure his victim. He always comes as an angel of light. To every offer of pleasure the young should put these tests: First, is it healthful? Second, is it pure? Third, is it compromising to my position as a Christian or to my character?

III. "I don't believe in Puritanical restraints," is a most effective pitfall in the ensnaring of many to-day. To be convinced of this one needs only to see how it affects young women many times in matters of dress, manners and habits. Its results in the lives of young men may be judged by their profanity of speech, sad lack of fidelity to women, or by their free and easy habits of drinking and gambling. Frequently this sentence is uttered without a thought of some grim custom of our stalwart ancestors, really in denial of moral restraint.

IV. The most perilous of all pitfalls is, "I haven't time to be religious." What is the worst sin in any community? It is not Sabbath desecration, nor bootlegging, nor boozing, nor illicit vice, nor gambling. It is religious negligence. The most appalling sin one can commit is this sin. Consider what the sin is: It is a sin against light, such as Jesus upbraided the Lake cities for, the sin for which Capernaum was doomed. It is a sin of enormous carelessness. Lloyd George as Premier once discharged an important official in the British Government because he lacked respect for his superiors. What shall we say of him who does despite to the Spirit of grace? It is a sin of base ingratitude. A brother preacher declares that he has known many men who promised God on beds of illness that if he would raise them up they would serve him; but has known only two who redeemed their vow. Is this not a sad comment upon men's ingratitude? But above all, this is a sin with eternally fatal results. Men may reason that because everything has been all right in the past, therefore all will be well in the future. But there is coming a fearful awakening, and alas, for many, it will be too late. Direction determines destiny, and those who allow their lives to flow onward in neglect are borne to some far unwished-for destiny. The outward difference between the humble servant of the Master and the open neglecter may now be slight, just as the Red River and the Mississippi rise in the same locality and flow along for a space close together, then their deviating directions carry them to far different waters—one to the Northern lake and the other to the Southern sea—so these who seem so much alike to-day go out to opposite destinies.—Rev. I. M. Dawson, D.D.

SUGGESTIVE TEXTS AND THEMES

Touching the Will: "Hath power as touching his own will."—I Cor. 7:37.

A Divided Household: "Salute them of the household of Narcissus, that are in the Lord."—Rom. 16:11.

The Responsibility of Power: "I have power to release thee. . . . Pilate sought to release him."—John 19:10-12.

Proportion and Perspective: "Now in the things which we are saying the chief point is this."—Heb. 8:1.

The Divine Folly: "It was God's good pleasure through the foolishness of the preaching to save them that believe."—I Cor. 1:21.

The Divine Paradox: "For behold your calling, brethren . . . bring to nought the things that are."—I Cor. 1:26-28.

The Timeless Cross: "I determined not to know anything among you save Jesus Christ and him crucified."—I Cor. 2:2.

Esoteric Christianity: "We speak God's wisdom in a mystery."—I Cor. 2:7.

The Preacher to Himself: "I planted, Apollos watered; but God gave the increase."—I Cor. 3:6.

THE SUNDAY SCHOOL LESSON

TITLE: *The Christian Overcoming Temptation.* Luke 4: 1-13.

GOLDEN TEXT: "In that he himself hath suffered being tempted, he is able to succor them that are tempted." Heb. 2:18.

Teaching the Lesson

The temptation in the wilderness is the image of the conflict of the Christian life. 1. The temptation. 2. The enemy. 3. The attack. 4. The weapon. 5. The victory. 6. The crown. The temptation does not necessitate sinning; for of Jesus we read that he was tempted "yet without sin." I. *The general nature of Christ's three-fold temptation.* It came at the beginning of his great work of mediation for men. 1. There was, first, an appeal to appetite. It is here that temptation first and most strongly besets youth. The great turning question of life is, "Am I to be the body's, or is the body to be mine?" Am I body and mind to be God's? To convert stones into bread would be a yielding to appetite. 2. There was, secondly, the appeal to ambition. The same insidious temptation is in one form or another repeated in the case of every man. Often too it is strongest at the commencement of his career. He has to fight the battle or yield himself captive. God's way to honor, power, wealth, is still steep, arduous, rugged. Satan comes offering a short and easy road to the summit of ambition. Avoid the devil's short cuts. Take Christ's words for your motto: "Thou shalt worship the Lord thy God; him only shalt thou serve." 3. The third feature in Christ's temptation was the appeal to presumptuous faith. This was as insidious as the other. He had repelled the tempter by expressing confidence in God and allegiance to his Father. Now, in effect, Satan says: "Dost thou trust God? Come and I will place thee in circumstances such as will make manifest to all his guardian care of thee." The principle of Christ's answer is this: Never be guilty of tempting Providence by presumptuously setting either his natural or spiritual laws at defiance. II. *How Christ helps the tempted.* By his example. By his presence. By his grace. By his power. The question in life is not so much how to escape temptation, as how to pass through necessary evil and not be harmed by it. Rightly meeting, victoriously resisting, ever puts new fiber into the soul.

ILLUSTRATIONS

Temptation Turned to Blessing

The Indians have a saying that when a warrior slays a foe the spirit of the vanquished enemy enters the victor's heart and adds new strength for every coming contest. This becomes a literal fact in the spiritual warfare. We grow stronger through our struggles and our victories. Every time we overcome a temptation we are made stronger to overcome the next one, and the next, and so on. "My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience." "Blessed is the man that endureth temptation; for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him."

Temptation Avoided

C. R. Ross tells this story of a young Western farmer who used very often to visit the bar-room in the village near him. After he was converted and had signed a temperance pledge he continued to tie his horse to the hotel man's hitching post. A good old deacon noticed this, and said, "George, I am much older than you, and will be pardoned, I know, if I make a suggestion out of my wider Christian experience. No matter how strong you think you are, take my advice and at once change your hitching post."

We must watch as well as pray.

Christ's Help In Temptation

"Our goods are for sale but our principles are not," a staunch merchant answered one who threatened him with loss of patronage if he persisted in advocating certain reforms. Some of us may seek safety in being like the wise New England farmer who said: "When I pray the Lord's Prayer, I add, 'Don't let a \$5,000 temptation come my way.'" Distrust self. Let this drive you to trust Christ and seek his help in time of temptation.

MIDWEEK MESSAGES: CHURCH NIGHT OR
PRAYER MEETINGTHEME: *The Best Protection.*

"Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee." Isa. 26:3.

I. *The recipient of the promise.* The man "whose mind is stayed." "Mind," in margin "thought," includes imagination, idea, desire, whole heart. "Stayed," by deliberate act of faith shifting all care, responsibility, result, to the One best able to take it, and being, in consequence, left at peace from all worry. II. *The precious assurance here given.* "Thou wilt keep him in perfect peace." Peace is longed for by all, individuals and nations. It is God's gift, bestowed only on those who fulfill his conditions. God-given peace is peace at its fullest. "Perfect peace," in the original "Peace, peace," language failing to express its fullness—like ff or pp in

music, for much loudness or much softness. III. *The simple, yet ample reason assigned.* "Because he trusteth in thee." 1. It is the direct outcome of faith. So simple that none can fail to find it. 2. "He trusteth in thee," ample ground for faith, for Jehovah is the Covenant God. The "trust" of the Old Testament is just the "faith" of the New. Let us, therefore, who have come to God through Christ, allow the peace of God to rule our hearts. So shall we have peace indeed in our hearts and homes—peace in the present, and peace for the future.

CHRISTIAN ENDEAVOR SOCIETY TOPIC

How Show Our Loyalty to Our Church? Rom. 12:3-13. (Denominational Day, Beginning Christian Endeavor Week.)

MY SERMON NOTES

MY SERMON NOTES

DORAN'S MINISTER'S MANUAL
MY ENGAGEMENTS FOR THE WEEK

Sunday

Monday

Tuesday

Wednesday

Thursday

Friday

Saturday

SUNDAY: FEBRUARY SIXTH

THEME: *This Bread* (Holy Communion).

SUGGESTED SCRIPTURE READING: John 6:27-59.

SELECTED HYMNS: "Break Thou the Bread of Life."—Mary A. Lathbury. "Bread of the World in Mercy Broken."—Reginald Heber. "Jesus, Thou Joy of Loving Hearts."—Bernard of Clairvaux. "According to thy Gracious Word."—James Montgomery. "Not Worthy, Lord, to Gather Up the Crumbs."—Edward H. Bickersteth. "Jesus, to Thy Table Led."—Robert H. Baynes.

SALUTATION (or Call to Worship): "Seek ye the Lord while he may be found, call ye upon him while he is near: let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." Isa. 55:6, 7.

INVOCATION PRAYER (Communion): Almighty God, Father of our Lord Jesus Christ, who hast revealed through him thy nearness to humanity, and art graciously inviting us to the worship of thy house and the fellowship of thy table; make us partakers of thy fullness, and let us enter into thy courts with joy. Prepare us, that as we receive these sacred symbols of thy love, we may feed on thee in our hearts by faith. Work in us unfeigned sorrow for wrong-doing, and suffer us not to return to the sins which we have solemnly renounced; neither let us brood over the sins which thou hast freely forgiven. Confirm our faith in those great mysteries of redeeming grace which we are this day to show forth. Inspire us with ardent love for the Saviour, and give us sincere and humble purposes of new obedience, that we may with a true heart devote ourselves to his service. Visit our fellow-worshippers with the comforts of thy companionship, and satisfy our souls with thy goodness. Let the presence of Jesus inspire us through all the coming days, and may the desire of our souls be to the remembrance of Him. Amen.

THE SERMON

TITLE: *This Bread* (Holy Communion).

TEXTS: "And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body." Matt. 26:26.

"I am the bread of life." John 6:35.

THE SERMON OUTLINE

INTRODUCTORY: We have here one of the great "I am" sayings of Christ, so many of which are recorded in the writings of the Apostle John.

Our Lord said in the synagogue of Capernaum, "I am the bread of life." What material bread is to the body, the Lord Jesus Christ is to the soul. And then he went on to the further lesson which at the Table in the upper room he taught by the symbol of the Communion bread, that his flesh, given for the life of the world, is the soul's food. He said, "Take, eat; this is my body": that is, it is Christ himself—not his doctrine, not his example, not his influence, not his religion, not his Church, but Himself—that is the Bread of life.

I. Bread is an essential article of food. Many other foods are not so; they can easily be done without. But bread is the staff of life. The soul requires Christ for its support—an object outside of itself. No man possesses spiritual life apart from him. "One thing is needful." "Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you."

II. Bread is a sacred thing. Its function is to sustain the life of the body; and the body is for the Lord. Some one tells how, on one occasion, as he was walking with Thomas Carlyle, who was then an old man, the philosopher stooped and picked up an old crust of bread, which was lying in the dirt. And he said, "Ah, this is bread. My mother taught me never to waste bread." Then he proceeded to talk wondrously and philosophically about bread. But if material bread is sacred, as representing all the wealth of the physical sphere which nourishes our bodily frame, how much more sacred is "that meat which endureth unto everlasting life," which the Son of Man offers to us!

III. Bread is the gift of God. The grain, at least, from which it is prepared is his gift. "Every good gift and every perfect boon is from above." Long ago in the Arabian desert God rained manna around the tents of Israel. And now, as the Lord Jesus himself said, "My Father giveth you the true bread from heaven. For the bread of God is he which cometh down from heaven, and giveth life unto the world."

IV. The supply of bread is always plentiful. Other foods may fail, but bread does not. The Living Bread is not less abundant than the meat that perisheth. This also is found and used everywhere. Of the heavenly manna there is enough for all, and it is free to all.

V. Bread is the result of a process of preparation. The grain has to be reaped, threshed, ground into flour, and baked in the oven, before it can become bread. In like manner Jesus Christ had, as it were, to be ground in the mill of the most intense spiritual suffering and anguish before he could become the food of our souls. "It pleased the Lord to bruise him." "He was wounded for our transgressions, he was bruised for our iniquities." In token of this he broke the bread at the Table, before giving it to the disciples.

VI. Bread must be personally partaken of. Only the food that is actually used can allay the pangs of hunger. It is not enough to look at it, or desire it, or slightly taste it; one's food must be eaten, and digested, and assimilated. Believers are "partakers of Christ." He says to each of us: "Take, eat." If our Christian life is weak, it is because we do not take all that our Lord will give.

VII. Bread is used by every person daily. The Redeemer has taught us to pray for "our daily bread," because we need the staff of life every

day. When he says: "Whoso eateth my flesh," he means that the eating is to be habitual. Like Israel in the wilderness, we are to gather the heavenly manna day by day. Provision for the journey of life—food and strength for the way.

VIII. To eat bread is pleasant and satisfying. At least it is so to every healthy person. We do not take our meals merely as a duty, but also as an enjoyment. To appease the cravings of hunger brings satisfaction and comfort. So is it with the Living Bread. Wherever the Lord Jesus is received as the food of the soul, he is supremely satisfying. The true bread imparts and sustains life.

One of our poets tells us how on a sultry summer day, when all around appeared to be "thrice dispirited," he met a preacher looking overworked and ill, and asked him how he fared. "Bravely," was the reply, "for I of late have been much cheered with thoughts of Christ, the Living Bread." So be it with each one of us, both in all time of our wealth and in all time of our tribulation. Let us hear the voice of Jesus saying, "Take, eat"; "divide it among yourselves." "I am the Bread of life; he that cometh to me shall never hunger; and he that believeth on me shall never thirst." —C. J.

PASTORAL PRAYER (Communion): Eternal God, in our very search for thee we need the help of thy Spirit lest we go astray. Let thy constraining influence lead us into the secret place. Guide us through the outer courts of the temple into the sanctuary of the Spirit. May the means of grace be highways through which we pass to the court of the King. May no transient thing hold us in bondage and put our souls to sleep. May our worship bring us into the intimate fellowship where we shall find the things which thou hast prepared for them that love thee. We would sit at thy sacred table as thy invited guests. Interpret our needs by the insight of thy love for us. Give unto us the bread with thine own hands. Let no human ministry stand between our souls and thee. May we all feast upon the satisfaction of thy grace. Ease our yokes and lighten our burdens. Make our sorrows the instrument of vision. May our disappointments incite us to deeper spiritual communion. Let our joys be to us like wings, helping us to soar into heavenly places in Christ Jesus. Deepen within us the spirit of sacrifice. May we hunger to share with others what we receive from thee. Let the entire divine service be full of divine power, and we all find ourselves at heaven's gate. We ask through Christ our Lord. Amen.

OFFERTORY SENTENCE: "Ye are not your own; ye were brought with a price, even the precious blood of Christ, as of a lamb without blemish and without spot."

OFFERTORY PRAYER: Accept our offering, Lord. Human hands will still continue to handle it but as money set apart, and as money that belongs to thee. Bless them in their trusteeship and may the offering accomplish much good.

ILLUSTRATIVE MATERIAL

Seed Thoughts

Hungering is no sham. Thirst is not sentiment. Christ meets the

again. Now I will need some help to do all of this, so I am going to ask Florence to stand with me here to see that I do what I have promised and to help me.

Let's think for a moment about what I am going to do. I have promised to show you something that nobody has ever seen. It has been necessary for me to get this and bring it here without seeing it and without anybody else seeing it. Can you imagine how that can be done? No, the person who gave it to me had never seen it, nor has anybody else. Then too, I promised to take this unseen thing and show it to you so that everybody here can see it. We will be the first ones who have ever seen it. After looking at it closely and examining it, I will then place it away where nobody will ever see it again. No, we ourselves will never see it again, nor will anybody else. We will be the only ones to see it.

I am going to put my hand in my pocket and take that thing in my hand. There, I have it all closed up tight in my hand. Now how many of you believe that I have such a thing and can do as I said? Raise your hands. Now be honest. How many think I can't? Raise your hands.

Let's look at it. Yes, it is a peanut and somebody has seen this before. I will take the hull off. There is a kernel. Nobody has ever seen that before, has he? Look at it sharp. Now how many believe that I have showed you something nobody has seen before? Raise your hands. Yes, all of you can believe it now.

Now let's finish our promise. Florence, you open your mouth. There, I have put it in her mouth and she has eaten it. Will anybody ever see that peanut kernel again? No, nobody ever will.

How many believe that I can do as I promised at first? Raise your hands. Yes, all of you believe it now, because I have done it.

There is a little word, called "Faith." Those of you who were sure I could do as I had promised, before I did it, had faith in me and my word. Those, who were sure I could not, did not have faith in me and my word. After I did it, then you had faith in me. Now if I were to say I could do something else, that might seem to be impossible, how many would have faith enough in me to believe that I could do it? Raise your hands. Yes, all of you have faith in me now.—Rev. Leslie F. Dunkin.

FOR THE EVENING SERVICE

TITLE: *The Fool's Vineyard.*

TEXT: "I went by the field of the slothful, and by the vineyard of the man void of understanding; and lo, it was all covered with thorns, and nettles had covered the face thereof; and the stone wall thereof was broken down; then I saw and considered it well; I looked upon it, and received instruction." Prov. 24: 30-32.

THE SERMON OUTLINE

INTRODUCTORY: By such allusions the Bible constantly shows us how much the generations of mankind resemble one another. In every age

the sluggard and the fool have had a place, as well as the laborer and the wise man. Let us see if many modern experiences have not been anticipated by this dreary scene of the fool's field.

I. The scene shows that if we will not have flowers and fruits, we shall certainly have thorns and nettles. Understand, we cannot set aside the laws of nature. We cannot say to nature, "I am going to sleep, so you must stand still until I awake." There is a law of growth in the very ground. Though we sit down and fold our hands slumberously, that great law will go steadily on and thorns and nettles shall show how inexorably it proceeds. It is the same with the character of man. We cannot simply do nothing. Life has its laws. We may pay them no heed, but they will assert themselves notwithstanding and show by painful proofs that neglect is crime.

1. A man may resolve not to cultivate his mind. What then? Is his mind simply a blank? The weeds of false notions, the thorns and nettles of prejudice will prove his intellectual indolence.

2. A man may neglect to cultivate his moral nature. He despises religious service and exhortation. He holds in contempt all ideas of self-control. He derides the suggestion that he should consider the religious aspects of the uncertain future. He says in one decisive sentence that he will have nothing to do with religion. What then? Can he keep himself in a strictly negative condition? Is he at the end of ten years the innocent man that he proposed to himself to become. Look at his false ideas, his superstitions, his want of veneration, his superficial judgments, and see how far he has succeeded.

II. The scene shows that the sluggard and the fool cannot hide the results of their neglect. The results were observed and reported. We must see more or less of each other's work. We are in the same world—a small and crowded world it is, too. We belong to one another. We hold mutual rights of inquiry. In short, we cannot hide ourselves from our fellowmen.

1. We cannot confine the results of a wasted life within our own bounds. Case of the drunkard, spendthrift, etc.

2. This being the case, we have not a right to do with what we call our own as we please. First of all there is nothing which we can strictly call our own. Life itself is not. It is a trust. We have to account for it in some cases even to our fellow-men. Society will not allow us to do what we please with our own. Let your garden become covered with weeds, those weeds come to seed, and when the seed is blown into other people's gardens see if they do not protest. So with all other nuisances. Society claims a right of judgment. Public sentiment insists upon being respected.

III. The scene shows how possible it is to be right in some particulars and to be grievously wrong in others. The legal right of the slothful man to the possession of the field is undisputed. The vineyard might have fallen into the hands of the fool by strictly lawful descent. So far so good. Yet possession was not followed by cultivation. It is not enough to possess; we must increase. (The man who had one talent.) You ought not to allow even a house to fall into decay. There is no right of abuse. Is that dog yours? Society protests against its starvation or cruel treat-

ment. You have not a right to be dirty, to be ignorant, to be careless of life; on that line no rights have ever been established.

IV. The scene shows that even the worst abuses may be turned to good account. "Then I saw and considered it well. I looked upon it, and received instruction." The good man is an example. The bad man is a warning. Keep your eyes open, and you will read moral lessons everywhere.

1. You will see that the finest possessions may be wasted; property, talent, influence, opportunity. There is no wealth which may not be absolutely frittered away.

2. You will see that wickedness always moves in the direction of destruction. It must do so. All indolence must go down. All sin forces itself in the direction of perdition.

3. How did the wise man know that the man was void of understanding? By the state of the vineyard! Know a man by his surroundings. Know him by his habits. There is character in everything.—J. P.

LINCOLN TEXTS AND THEMES

Great by Great Service: "Whoever will be great among you, let him be your minister, and whosoever will be chief among you, let him be your servant."—Matt. 20:26, 27.

The Serviceable Life: "Remember unto me, O my God, for good, all that I have done for this people."—Neh. 5:19.

Lincoln, the American Great-Heart: "Moreover thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness; and place such men over them."—Exod. 18:21.

Lincoln Was Blest to Bless: "The Lord raised up a deliverer."—Judg. 3:9.

Lincoln Longed to Promote Peace: "My soul hath long dwelt with him that hateth peace. I am for peace, but when I speak, they are for war."—Psa. 34:14.

Lincoln a Lover of Peace: "Be of good courage, and let us play the man for our people, and for the cities of our God; and the Lord do that which seemeth him good."—2 Sam. 10:12.

Lincoln's Faith: "He endured as seeing him who is invisible."—Heb. 11:27.

The Character of Lincoln: "As a man is, so is his strength."—Judg. 8:21.

Lincoln and His Life Lessons: "The memory of the just is blessed."—Prov. 10:7.

Lincoln's Growth Under Pressure: "Cast down, but not destroyed."—2 Cor. 4:9.

Prayer for the Nation: "Do good in thy good pleasure unto Zion, build thou the walls of Jerusalem."—Psa. 34:14.

Lincoln's Patriotism: "Zebulun was a people that jeopardized their lives unto the death."—Judg. 5:18.

Lincoln, a Lover of Peace: "Seek peace and pursue it."—Psa. 34:14.

Lincoln, the Emancipator: "The same did God send to be a ruler and deliverer."—Acts 7:35.

The Memory of Lincoln: "The memory of the just is blessed."—Prov. 10:7.

Lincoln's Counsel of Courage: "Be of good courage, and let us play the men for our people, and for the cities of our God; and the Lord do that which seemeth him good."—2 Sam. 10:12.

Lessons from War-Times: "I will hear what God the Lord will speak; for he will speak peace unto his people and to his saints; but let them not turn again to folly."—Psa. 85:8.

Social Peace: "See that ye fall not out by the way."—Gen. 45:24.

The Citizen Prophet: "I have ordained thee a prophet unto the nations."—Jer. 1:4.

Lincoln: the Man and the Message: "The memory of the just is blessed."—Prov. 10:7.

The Achieving Life: "The same did God send to be a ruler and deliverer."—Acts 7:35.

The Price of Liberty: "With a great sum obtained I this freedom."—Acts 22:28.

Lincoln as a Leader: "Moreover thou shalt provide out of all the people, able men, such as fear God, men of truth, hating covetousness; and place such over them, to be rulers of thousands, and rulers of hundreds, rulers of fifties and rulers of tens."—Exod. 18:21.

THE SUNDAY SCHOOL LESSON

TITLE: *The Practice of Christian Stewardship.* Matt. 25:14-30.

GOLDEN TEXT: "Thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord." Matt. 25:21.

Teaching the Lesson

I. Responsibility. The parable turns on moral quality rather than ability. Its key note is not five talents, nor two talents, nor one talent, but faithfulness to trust—stewardship. Responsibility reaches to the extent of ability. It is proportioned to natural endowments, determined by possessions, is affected by our relations in life, is equal to our opportunities. Time is a talent. Intellectual power is a talent. Moral capacity is a talent. Religious opportunity is a talent. Relative influence, from wealth, education, or any other cause, is a talent. He who imparted these righteously demands their use and improvement. **II. Reckoning.** 1. With the faithful. It reveals the possibility of enlargement of any spiritual trust. It is evident that the grace of God is intended to be accumulative. When God plants an acorn, he means an oak. When he plants a small amount of grace in the heart, power in the soul, or ability in the hands, he means it to be growthful, enlarging, to bring forth results to the glory of his name. Love can be thus enlarged. So can intellect, memory, tact, wealth, influence, power to bring about results in his kingdom. Happiness of being able to render a good account. Their approval was high, their reward great. 2. Reckoning with the unfaithful servant. Various

reasons for his conduct have been suggested—that he may have believed he could accomplish nothing worth while with one talent, that he may have been envious of others, that his dissatisfaction with the distribution of the talents may have caused his inactivity, or want of interest in his master's success, or that he may have neglected his master's work for his own. It cannot be said these had nothing to do in the case, but it is made very plain that the ground of his condemnation was slothfulness. All his pleas were poor pretenses. He was in fact a "wicked and slothful servant," without excuse. Neither can there be any valid excuse for any of us for unfaithfulness in stewardship.

ILLUSTRATIONS

Stewardship: Giving as God's Agents

A rich man trusts his agent to answer appeals for aid. The agent has a great privilege and opportunity. Now every one of us may become God's agent, dispensing God's bounty.

Stewardship Recognized

A note was found by a minister upon his pulpit one morning which read: "The prayers of this congregation are requested for a man who is growing rich." The prayers of congregations are always needed for those who are growing into riches, leisure, culture, opportunity for travel, or intellectual brilliancy.—J. G. K. McClure.

A Good Sign

Is there hope of a man when it is reported that he prayeth? How much more when it is said, "Behold, he prayeth also."—Rev. Daniel Dorchester, D.D.

Giving at Cost

In a Bible training-school in Japan a Japanese teacher offered to give half the sum needed to support one of the graduating class so that she might give her time to Christian work among her own people. The teacher's own salary is about fifteen dollars a month, one-third of it going to her mother. The sum she pledged was one-sixth of what she receives. On being asked whether it would not be hard to do so much she answered, "I want it to be hard," as she had wished to do for Christ something that would cost real self-denial.—A. W. Kelly.

MIDWEEK MESSAGES: CHURCH NIGHT OR PRAYER MEETING

THEME: *Christ in the House, or Home Religion.*

And it was noised that he was in the house." Mark 2:1.

Many houses are only the abodes of men and women; some only of those full of evil spirits, or the spirit of evil. But all the joys, activities, aspirations of our homes should be prompted and controlled by an ever-

present Christ. Take Christ home with you. That is what Zaccheus did. Jesus said, "This day is salvation come to this house." I. *Christ in the house cannot remain a secret.* "It was noised that he was in the house." If in our hearts and homes Christ will soon be known as there. 1. And he will become an attraction. "Many were gathered." "Unto him shall the gathering of the people be." 2. He will become an instructor. "He preached the word unto them." 3. He will become an inspiration to extraordinary effort. "They uncovered the roof." II. *Christ in the house is a great blessing to those outside.* He not only blesses them with Divine instruction, but also with: 1. The blessing of healing. "One sick of the palsy." 2. The blessing of pardon. "Thy sins be forgiven thee." III. *Christ wants to dwell in our homes.* "Behold, I stand at the door and knock." He will bring purity, joy and gladness with him. He sups with us. He becomes one with us.

CHRISTIAN ENDEAVOR SOCIETY TOPIC

Interdenominational Fellowship Through Christian Endeavor. Eph. 4: 1-6. (Christian Endeavor Day.)

MY SERMON NOTES

MY SERMON NOTES

MY ENGAGEMENTS FOR THE WEEK

Sunday

Monday

Tuesday

Wednesday

Thursday

Friday

Saturday

SUNDAY: FEBRUARY THIRTEENTH

THEME: *The Evil Eye.*

SUGGESTED SCRIPTURE READING: Matt. 6: 19-34.

SELECTED HYMNS: "O Christ, our true and only Light."—Rev. Johann Heermann. "O Light of life, O Saviour dear."—F. T. Palgrave. "Light of the World, we hail Thee."—John S. B. Monsell. "O Love that wilt not let me go."—George Matheson. "O Everlasting Light."—Horatius Bonar.

SALUTATION (or Call to Worship): "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth, and he that seeketh findeth, and to him that knocketh it shall be opened."

INVOCATION PRAYER: O God, our Father, the way to thy presence is illuminated by thy love. The crimson mark of Jesus who went to the cross, indicates the open path to thy mercy seat. Again our laboring and heavy laden souls come to thee for rest. Thirsting we come to thy fountain of life and hungering we seek the hidden manna. Give us pure hearts that we may see thee. In the rapture of fellowship may we have glimpses of thy glory which are denied to our dull senses. Give enlightenment to our perception that all the true riches of life may appear. May love and truth and the noble humanity of Jesus fascinate us and lure us to our best endeavor. Enable us so to live that our religious fervor shall spend itself in neighborliness and good citizenship. May we be of the number of those who open fountains for weary and troubled pilgrims. Remind us that we are all debtors. Liberties and opportunities are ours because others have bared their breasts to the enemy and given unstintingly of their strength. Gather in the arms of thy mercy all the stricken and the oppressed and the needy and satisfy them by the goodness of our Lord. In Christ's name we ask. Amen.

THE SERMON

TITLE: *The Evil Eye.*

TEXT: "Him that hath an evil eye." Prov. 23: 6.

THE SERMON OUTLINE

INTRODUCTORY: I have a string of "evil eyes" at home, flat, green glass beads, on each of which is painted a big black and white eye. They were bought at a stall in Hebron, where Abraham lies buried, now inhabited exclusively by Moslems, who hate the Christians. These beads are worn about the neck to keep the evil eye off, it being believed that if but one glance of an evil eye falls upon a man some curse forthwith ensues.

Solomon believed in the evil eye, referring to it repeatedly in the Proverbs. Moses did, too, for he gave a law concerning it. And Jesus spoke twice of the peril of having an evil eye.

The evil eye which Christianity recognizes, however, is not the same thing as that a Mohammedan is afraid of. It does not need to be kept off, but to be put down. It casts its curse not outward, but inward. It is not the possession of another, but of one's own self. Our fear, therefore, must be that it shall look out from us rather than that it look upon us.

This evil eye is of three kinds:

I. The first is the red eye—the eye of lust and passion. Our Lord had this in mind when he declared that a look was sometimes tantamount to adultery. There can be no greater curse than to have to look out upon the world through an eye of that color. All life then seems an inflamed and unholy thing. And the light that comes in through it wears a foul track across the brain and induces a fever within the heart which nothing but a miracle can remove. Nay, psychologists say that it cuts a groove through one's inner being which after a time it is impossible to fill in and level over. There is only one alchemy which will turn a red eye white, even as there is but one that will make a crimson heart like snow, and that is the blood which cleanses from all sin. God save our growing boys from developing a red eye!

II. The second of these evil eyes is green. It is the eye of jealousy. Shakespeare gave it that name: It is "the green-eyed monster which doth mock the meat it feeds on."

The Saviour referred to this kind of an eye when he said, "Is thine eye evil because I am good?" The green eye looks hatred and malice. It snaps with ill-will. It distorts the image of him upon whom it is fixed, magnifying his faults, dimming his merits, and seeing defects and blemishes that do not exist at all. Its looks do not harm the person to whom it is directed. Its intended blight reacts upon the man who gives the look.

Of all the traits to be hated and shunned, jealousy is the chief. Its effect is to narrow and vitiate the soul. It is the mother of a foul progeny—murder and crime, calumny and blackmail are all its ill-fated offspring. It sears the conscience, warps the judgment, sours the spirit and blunts all of the delicate sensibilities. The man who looks through such an eye bids an eternal farewell to happiness and enters upon a state of misery.

And yet jealousy, accursed though it be, is as common as covetousness and as self-perpetuating and persistent as pride. Society women by the scores are jealous of each other. Merchants entertain it toward their competitors. Lovers easily fall into its toils. Milton in "Paradise Lost" pronounces jealousy the hell of injured lovers. And even preachers sometimes become a prey to its ravages. Pray every day you live, whatever your position or work in life, to be kept from a green evil eye.

III. Another kind of evil eye is yellow. It is the eye of greed and mammon. It comes from looking too long at gold, or its reflection. Many of us never see more than the reflection, and yet we are afflicted with the yellow eye. Blake, the artist, once said that when the sun came rising above the horizon he beheld the Lord God of hosts, but most of his coun-

trymen saw only a golden sovereign against the sky. If the characteristic Englishman has this yellow eye, what must be said of us money-seeking Americans? There are, as we all know, a good many wall-eyed people. Alas! the number who are worldly eyed. "Myopia," Peter calls it—"not seeing afar off," blinded by the nearby, the material, secular world all about them. Their sin is secularity. The unseen, eternal world lies outside their vision completely.

Secular people become so blinded by greed and gain as to fail utterly to recognize the realities and beauties of the unseen world about them.

Solomon diagnoses this difficulty. "He that hasteth to be rich hath an evil eye." Not he that has hastily gotten rich—that man has troubles of his own, but he who hasteth to get rich. The pauper is as subject to the temptation as the millionaire. It is desire for gain, search for the seen, a passion for the things of time. How it flattens out the soul and renders all the finer sensibilities sordid and coarse.

This was Jesus' true word about it: "If thine eye be evil, thy body is full of darkness." No spiritual ideals. No heavenly visions. No exalted aspirations. No holy communing, but just a blank, dense darkness lying over the whole spiritual world.

"I believe I'm getting the pink eye," said a lady to me the other day in alarm. I was half tempted to reply, for she was just that type of woman, "You are getting something worse than that. You are developing the yellow eye." An American priest once remarked that the sin which had been confessed to him by the least people was covetousness, but he believed it should have been confessed by every one who had come to him. I fear all of us have developed some form of the yellow eye. It may be but slightly colored, only in its earliest stages, but it is sufficient to throw a secular haze over everything we see.

IV. Suppose we have the evil eye in any of its forms, is there any remedy or treatment that will cure it? The German adage "The cross will profit thee nothing, unless it be set up in thine heart," is pre-eminently true; and so is its converse; set up the cross in thine heart, and it will profit thee everything. The blood of Calvary will wash any color out of our eyes and give us a true, clean vision again.

There is no evil eye that can look a curse into our being, but there is a great good eye whose glance brings virtue to the being of him who receives its look. It is the eye which Hagar saw. "Thou, God, seest me." Let a man live in the consciousness that the eye of God is upon him, and he will be averse to jealousy, ashamed to be lustful and afraid to be avaricious.

The vision of an all-seeing eye will do much, but something mightier than that is offered us. God has promised to set his almighty eye within his great, good eye: "I will guide thee with mine eye," is the promise.

But the great, good eye does even more than arrest, restrain and guide us. It looks virtue into our souls. "Jesus turned and looked upon Peter." That was not a look of rebuke, nor merely a look of love, but a look of grace. Peter's restoration began with that look. Oh, brother man, open your being to the gracious look of Jesus! It will penetrate your conscience, pass back into your heart, steal into your will, search and sanctify your whole being and give you a new nature to look out from and a new eye

to see with. Lift to him the look of faith and he will look his grace into your soul.

There is life for a look at the Crucified One,
There is life at this moment for thee.

—J. B. S.

COMMENDATORY PRAYER (At close of sermon): O God, our heavenly Father, who hast given us thy holy Word to enlighten and teach us, bless now what we have read and heard. Deliver us from darkness, ignorance, and evil, that we may live from day to day nearer to thee and serve thee more acceptably. We ask in the name of Christ our Lord. Amen.

OFFERTORY SENTENCE: "Vow and pay unto the Lord your God: let all that be round about him bring presents unto him that ought to be feared."

OFFERTORY PRAYER: We hear thee, our Father, saying: "Ask of me and I will give thee the heathen for thine inheritance and the uttermost parts of the earth for thy possession." That men everywhere may know and love Christ we desire and to this end bring our offerings this morning. Use them. Bless them. Bless us as we bring them. We ask in Christ's name. Amen.

ILLUSTRATIVE MATERIAL

Seed Thoughts

I. The "single eye." 1. Implies the contemplation of one object. "One thing have I desired of the Lord." "One thing is needful." 2. Clearness of perception is implied. 3. Undeviating attention to the object in view. II. What is meant by the "fullness of light"? Light is the sunbeam of: 1. Knowledge. 2. Happiness. 3. Usefulness.—J. C.

The eye is "single" not because it sees one thing, but because it looks in one direction.—C.

I. The body has eyes to see with. II. We have light to see by. The light as necessary as the organ of light. III. The eyes are subject to disuse. Sometimes the eyes are intolerant of the light. Sometimes they distort it, so as to narrow or lengthen objects, and thus misrepresent them.

We are told that rope dancers in order to steady themselves in their perilous feats are in the habit of fixing their gaze steadily on some distant object, that if once they permit themselves to look upon the rope or upon the sea of upturned faces beneath them they become dizzy and fall. The single eye, the steady look, the far gaze is important.—W. P.

PASTORAL PRAYER: O God of all good, that with unsleeping love dost watch over thy people, we thank thee for thy tender care, and for every gift of grace that thou bestowest, for the day and the darkness, for the beauty of earth and sea and sky, for work and rest, for peace and happy contentment after toil, for the comradeship of our fellows, and the blessed joys of home. But especially for thine infinite love in Christ, whose cross calls all the world along the way to thee. Thou kindest in our hearts the

desire for thy presence, which can never be satisfied till we attain the fullness of our longing. And thou hast opened a pathway through the very grave, that leads us home where our beloved wait. Keep us steadfast in our endeavor till we dwell with them and thee.

CHOICE ILLUSTRATIONS ON THE THEME

Effects of Jealousy

A wrestler was so envious of Theagenes, the prince of wrestlers, that he could not be consoled in any way; and after Theagenes died and a statue was lifted to him in a public place, his envious antagonist went out every night and wrestled with the statue, until one night he threw it, and it fell on him and crushed him to death. So jealousy is not only absurd, but it is killing to the body, and it is killing to the soul.—Talmage.

Impurity Inside

An old paper tells the story of a man who was washing the large plate glass in a show-window. There was one soiled spot which defied all efforts to remove it. After hard rubbing at it, using much soap and water, and failing to remove it, he found out the trouble. "It's on the inside," he called out to someone in the store. Many are trying to cleanse the soul of its stains, says the writer. They wash it with the tears of sorrow; they scrub it with the soap of good resolves; they rub it with the chamois of morality; but still the consciousness of it is not removed. The trouble is, it's on the inside.—Harry H. Crawford.

Sin of Jealousy

Some of the worst crimes recorded in the Word of God are those which were prompted by a spirit of jealousy. What was it that led Cain to murder Abel? He was jealous of his brother because God was more pleased with his sacrifice than he was with his own. And it was that same spirit of jealousy that caused Saul to plot against David to slay him. So we might go through the Scriptures and point out one crime after another which was prompted by jealousy.

The Power of Purity

The story is told of two theological students who were walking along an "old clothes" street in the Whitechapel district of London. Suddenly one exclaimed, "What a splendid text for a sermon to young men!" pointing to a suit of clothes that hung swaying in the breeze at the side of a window. "Slightly soiled. Greatly Reduced in Price." "That's it exactly," he went on. "We young people get soiled so slightly, just seeing a vulgar show in a theater, just reading a coarse book, just allowing ourselves a little indulgence in dishonest or lustful thoughts, just slightly soiled, and lo! when the time comes for our manhood to be appraised, we are 'greatly reduced in price.' Our charm, our strength is gone. The consecration of youth is gone. We are just part and parcel of the general, shop-worn stock."

There is great loss in being "slightly soiled," but there is power in

purity. Sir Galahad, the old knight who stood as the type of chastity, said: "My strength is as the strength of ten because my heart is pure." It is so, still. The man whose heart is right has the power of ten average men from the very fact that his heart is right.

STORY TO TELL, OR SERMON TO CHILDREN

TITLE: *The Stone in the Road.*

There was once a king who often dressed himself like a poor man, so that nobody would guess he was the king, and went around alone among his people, listening to what they said to each other. One day he heard one person and another talking about his "bad luck." They said they couldn't have what they wanted, they had so much "bad luck." After the king had come back to the palace and changed his old clothes for his royal garments again, he sat down in an easy chair and thought. At last he said: "Bad luck comes to the lazy and the careless. Busy workers are apt to get what they want." Then the king called two of his servants whom he could depend upon to do just what he told them, and to keep a secret. And they went away smiling and saying that they would do exactly as he said.

The next morning the king got up early. He drew a chair before a window, from which he could see the public road. He smiled as he saw a great stone lying right in the middle of the road, and he sat down to watch. Soon a farmer came along with a heavy ox-cart loaded with corn. When he saw the stone in the road he stopped, and the king thought he was going to take the stone out of the road, but he did not. He turned his oxen, and the heavy cart went creaking to one side, and some of the corn fell off, but he finally, with considerable trouble, got around the stone, grumbling as he went on, "These lazy people! They leave a great stone like this right in the middle of the road, and nobody will take the trouble to move it!"

And so he went on and left the stone lying there.

Then came a gay soldier swinging along. A long feather was in his hat and a sword was clanking at his side. He was singing a gay song and thinking of the brave deeds he had done and was going to do. He held his head so high that he never saw the stone at all, so he stumbled over it and fell flat in the dust. He got up and brushed the dust from his gay uniform, storming the while, "What stupid drones these people are to leave a stone like that in the middle of the road!" Then he went on grumbling instead of singing.

An hour or so later there came down the road six merchants, with their goods piled on pack-horses, going to the fair to be held near the village. When they reached the stone, they found hardly room to get their horses with their great loads between it and the wall. And the merchants cried to each other, "Did you ever see the like? See that big stone in the road, and not a man in all the country but is too lazy to move it!"

And so things went on for three weeks; the stone lay in everybody's way, and everybody was grumbling because somebody did not move it.

Then the king sent out a herald, telling everybody to come to the front of the palace, for he had a proclamation to make.

At the appointed hour a great crowd gathered. The king came riding up on his horse. He held up his hand, and said: "My friends, this stone has been here three weeks. You have gone round it with much trouble; some of you have stumbled over it. All of you have grumbled and scolded because no one has moved it out of the way. But not one of you has tried to move it. I had it put here myself. Now, see."

Then the king got off his horse and stooped down and rolled the stone to the side of the road himself. It was not as heavy as it looked to be. Then the people who stood nearest saw that in the dust where the stone had been, lay a small iron box. The king held up the box and asked a man nearby to read the inscription on the box. He read: "For him who lifts the stone." The king opened the box, and there lay in it twenty bright, shining gold pieces!

Then everyone wished he had moved the stone himself instead of scolding because other people were so lazy!

FOR THE EVENING SERVICE

TITLE: *Moral Cowardice.*

TEXT: "The wicked flee when no man pursueth." Prov. 28:1.

THE SERMON OUTLINE

INTRODUCTORY: This is declared as a fact, and as a fact that may be accounted for on moral grounds. There is a vengeance which is more than human. In the case of the wicked in the text there is "no man" pursuing, yet the flight of the wicked is eager and violent. Conscience is the tormentor of the bad man. It shakes his fancied security. Wickedness is weakness. The motion of a straw startles a burglar in the midst of his evil work.

I. The wicked flee when no man pursueth—then the finest faculties of men may become terrible scourges. Fancy, imagination, spiritual sympathy, instead of bringing strength and comfort to the heart, may continually be turning blessings into curses. When fancy is not the brilliant servant of love, it is the most inexorable ally of conscience. Fancy—the very poet of the soul—turned into a scourge of life. The bad man is the victim of fancy. He hears steps that are not human, and sees presences which fill him with terror.

II. The wicked flee when no man pursueth—then no dependence is to be placed upon the wicked in the time of danger. Their words are loud and boastful, but they are always the first to see the ghost. The young man is charmed with bravado, and is glad to cast his lot with men who curse with a will and do evil with both hands. He mistakes fury for strength. But the day of trial is coming! The mocker will leave his victim in the lurch, and his last curse will fall on the head of his dupe.

III. The wicked flee when no man pursueth—then the wicked are

always making fools of themselves. Fleeing when there is nothing to flee for. Look at yonder bad man running downhill in violent haste; when he has sat down, go to him and ask the reason of his speed, and if he be frank he will say—"I heard a noise. I am sure I was seen. In another moment a hand would have been upon me." He is sure of all this! Did the fool but know it, the noise which he heard with terror was made by the wing of a bird in the tree near which he stood! In the summing up of things, it will be found that the sinner is a fool as well as a criminal. The bad man is his own constable, his own ghost, and his own devil.

IV. The wicked flee when no man pursueth—then if the wicked cannot bear the judgment of men, how can they endure the vengeance of God? Adam said, "I heard thy voice in the garden, and I was afraid because I was naked." Can a man hide himself from God? Is there anywhere a chamber the key of which is not on the girdle of the Almighty? Sinner, if thou canst not turn aside the hand of man, how canst thou avert the sword of the living God? "Who may abide the day of his coming, and who shall stand when he appeareth?"

The wicked man is his own accuser. Escape by technicality is but a postponement of suffering—it lays up wrath against the day of wrath. Escape by atonement destroys at once the dominion and the pain of sin. Such escape has been provided in the mediation of God the Son. "Let the wicked forsake his way, and the unrighteous man his thought; let him return unto the Lord and he will have mercy upon him, and to our God, for he will abundantly pardon."

V. The wicked flee when no man pursueth—then man may come to be regarded as the enemy of man. A man may dread the drawing nigh of his own brother! Ought not the human family to be united by the bonds of friendship and trust? Yet wickedness makes men afraid of each other's footsteps; so much so that the coming of a man may be more terrible than the approach of a ravenous beast! Sin loosens the bonds of society, and sets man against man in deadly array.—J. P.

SUGGESTIVE TEXTS AND THEMES

The Vision and the Voice: "I saw a vision. . . . I heard also a voice."—Acts 11:5, 7.

The Fearful Followers: "And they that followed were afraid."—Mark 10:32.

The Secret of Success: "If they hearken and serve him, They shall spend their days in prosperity, And their years in pleasures."—Job 36:11.

The Great Teacher: "Behold, God doeth loftily in his power: Who is a teacher like unto him?"—Job 36:22.

The Electric Telegraph: "Canst thou send forth lightnings, that they may go, And say unto thee, Here we are?"—Job 38:35.

The Law of Necessity: "For where a testament is, there must of necessity be the death of him that made it."—Heb. 9:16.

Present-day Scripture: "Ye are our epistles, written in our hearts, known and read of all men."—2 Cor. 3:2.

Personality and Providence: "Only, as the Lord hath distributed to each man . . . so let him walk."—1 Cor. 7:17.

THE SUNDAY SCHOOL LESSON

TITLE: *Making Our Homes Christian.* Ephesians 5:25-6:4.

GOLDEN TEXT: "Let us love one another: for love is of God." I John 4:7.

Teaching the Lesson

As goes the home so goes the world. Everything that is good in the church or in society is first planted, tended, shielded and nurtured in good homes. The church must look for its spring and source and fountain head in the spiritual life of the Christian home. Why shall we not expect the Christian home, as in former days, to be the nursery of true piety, where religious principle shall root itself deeply in the hearts of parents and children alike? Why shall we not definitely expect that the genius and temper and spirit of the home shall be such as to foster the fear of the Lord and high regard for his ever-blessed word?—that it shall be so hedged and fenced and safeguarded against the influences and contagion of the world that it shall be a place where Christ himself shall dwell and it filled with the aroma of his presence and the atmosphere of his love?

To this end nothing is more important than the establishment and maintenance of the family altar. Said John Howard, the distinguished philanthropist, "Wherever I have a tent, there God shall have an altar." Why should not this be the cherished sentiment of all Christians? If we have a roof over our head and a family to gather beneath it, why should not the family altar, and all for which that stands, be central in the life of the home? Then there is also that goodly custom of "grace before meat," so beautifully natural, so valuable as a mode of Christian testimony, and so fully commended by the example of our Lord himself. Even little children should be carefully taught to bow their heads in momentary thankfulness for the food provided, no matter how simple or how brief the words which they are led to utter. Love makes home; love to God and love to one another. Love is thoughtful. Love is unselfish. Love serves. Love is kind.

ILLUSTRATIONS**Came from Heaven**

The home came from heaven. Modeled on the Father's house and the many mansions, and meant the one to be a training place for the other, the home is one of the gifts of the Lord Jesus—a special creation of Christianity.—James Hamilton.

Life at Home

A pastor who was commending religion to a boy expressed the hope that he would give his heart to Christ in his youth. "Religion is a continual joy," said he. "Look at your sister Sarah. How much that dear girl enjoys her religion!" "Yes," replied the boy, "Sadie may enjoy her religion, but nobody else in the house does." The ideal religious life

in the home will make religion enjoyable to all its inmates.—Record of Christian Work.

Power of Home

A Christian home! What a power it is to the child when he is far away in the cold, tempting world, and voices of sin are filling his ears, and his feet stand on slippery places.—A. E. Kittredge.

Love of Home

In "Lorna Doone," Blackmore has an effective chapter on "the mighty return of the young John Ridd" to his home in the Exmoor hills after an enforced absence in London.

"How shall I tell you the things I felt," John is saying, "and the swelling of my heart within me, as I drew nearer to the place of all I loved, to the haunt of every warm remembrance, the nest of all the fledgling hopes—in a word to home? The first sheep I beheld on the moor with a great red J. R. on his side—I do assure you my spirit leaped, and all my sight came to my eyes. I shouted out, 'Jem, boy!'—for that was his name, and a rare hand he was at fighting; and I leaned over and stroked his head, and swore he should never be mutton. . . .

"Mother . . . only managed to hold me tight, and cry, and thank God now and then; but with some fear of His taking me, if she would be too grateful."—Howard A. Banks.

MIDWEEK MESSAGES: CHURCH NIGHT OR PRAYER MEETING

THEME: *The Lenten Resolution.*

"I will be sorry for my sin." Psal. 38: 18.

At this season we are reminded of our Lord's fasting, temptation, sufferings, death. This should make us think why he suffered so much. He suffered and died for our sins. So at this season we should think especially upon our sins. We should resolve: "I will be sorry for my sin." I. "*I will be SORRY.*" Not alone afraid, though sin is something to be afraid about (Adam, Judas Iscariot). Nor will I try to hide it, or forget it. But, like Peter, who wept bitterly, I will be sorry. "Against thee, thee only have I sinned." II. "*I will be sorry for my SIN.*" Not alone for the disgrace it has brought me, or the suffering it has caused me; but for my having broken God's holy commandments and grieved the Holy Spirit. III. "*I will be sorry for MY sin.*" Whose? It is sad to see others sin. We should never rejoice over it, but pray God to forgive them and be sorry for them. But here I have to be sorry, not only for my brother's sin, or my school-fellow's sin, but for my own sin. "I will be sorry." Father, mother, teacher, pastor, friends, in fact all who know of my sin will be sorry. But these are not enough. I must be sorry for my own sin. I too must be sorry. IV. *Resolution.* I will ask God, for Christ's sake, to make me truly sorry for my sin by the teaching of his Holy Spirit. I will ask him to forgive me for Christ's sake, to wash me in the precious

blood that cleanseth from all sin. Especially I will be sorry enough to forsake sin.

CHRISTIAN ENDEAVOR SOCIETY TOPIC

Expressing the Missionary Spirit. Matt. 9:35-38.

MY SERMON NOTES

MY SERMON NOTES

MY SERMON NOTES

MY ENGAGEMENTS FOR THE WEEK

Sunday

Monday

Tuesday

Wednesday

Thursday

Friday

Saturday

SUNDAY: FEBRUARY TWENTIETH

THEME: *The Spirit of Washington.*

SUGGESTED SCRIPTURE READING: Deut. 26:1-11; Psalms 85:1-13.

SELECTED HYMNS: "O God, beneath thy guiding hand."—Leonard Bacon. "O beautiful for spacious skies."—Katherine Lee Bates. "America triumphant."—John H. Holmes. "O Lord, our God, thy mighty hand."—Henry van Dyke. "My country, 'tis of thee."—Samuel F. Smith.

SALUTATION (or Call to Worship): "O come, let us worship and bow down; let us kneel before the Lord our Maker; for he is our God, and we are the people of his pasture, and the sheep of his hand."

INVOCATION PRAYER: Eternal Father, in whose fellowship there is health and holiness and happiness, by whose love we have life and in whose grace we have hope, purify our thoughts with the breath of thy presence. Grant us the spirit of worship, that the deepest yearning of our being may be ennobled by the power of faith and exalted by the sanctity of reason into the majesty of prayer. Free us from the narrow, lonely lives we live into a larger, freer, more abundant life—a holy communion of mortals in the immortal life.

Spirit of Holiness, kindle in us a flame of pure aspiration, to consume all grosser passions; a light to shine upon our way and, if it may be, to make the paths of others less dark. In the midst of hurrying days and the ever-shifting human scene, teach us how to live in the sanctuary of the Eternal. When death passes by, leaving a hush in our homes, show us the brightness on the other side of life. Let not the glitter and hardness of a great city blind us to that dear city of God where all souls shall assemble.

Fill our minds with wisdom, our hearts with tenderness, and our hands with usefulness. Take all reluctance out of our obedience, all bitterness out of our endurance, and let thy laws become songs in the house of our pilgrimage. Unite us with all lovers of goodness, and give us courage and faithfulness to follow the ways of thy Spirit. To thy loving-kindness we offer our prayer, in the name of him who walked the road of the loving heart. Amen.

THE SERMON

TITLE: *The Spirit of Washington.*

TEXT: "Have this mind in you which was also in Christ Jesus." Phil. 2:5.

THE SERMON OUTLINE

INTRODUCTORY: We cherish the memory of George Washington most of all because he was a typical American, and laid the foundations

of our great nation. His life was of profound and thrilling interest. He did great things as a man, as a general, and as the first President of the United States of America; but what made him immortal in America, and in all the earth, was the spirit of his life, which still "goes marching on." He was "first in war, first in peace, and first in the hearts of his countrymen," because he had the mind of Christ.

Like most great men, Washington owed very much to his mother, Mary. His father, Augustine, died when George was only eleven years old, but he had done much to impart a true spirit into the life of the budding statesman. However, his mother naturally had a greater influence; and she used this to the uttermost that the true spirit of manhood might ever actuate her son.

The secret of George Washington's character and achievements lay in his conscious relationship with "God, the Father Almighty." His father taught him when only four years old how closely his life was linked with God. By planting seeds that afterwards spelled the name "George Washington," the father taught as an object lesson the "intelligent design of the Creator and of Providence."

That George learned this lesson well is proved by many of his sayings and by his life continually. In 1754 he wrote, "We would have starved if Providence had not sent a trader from Ohio to our relief." Before his attack on Boston he said to his officers, "The success, I well know, depends upon the All-wise dispenser of events." In 1778 he wrote to General Nelson of Virginia, "The hand of Providence has been so conspicuous in all this that he must be worse than an infidel that lacks faith." "If we make freedom our choice, we must obtain it by the blessing of Heaven on our united and vigorous efforts."

Authentic history records several instances when Washington's life was saved by neither chance nor human agency. When he was twenty years old he went with his brother, who was dying of consumption, to the Barbadoes. The smallpox was then almost invariably fatal; but George recovered wonderfully in less than three weeks, and thus became immune for the rest of his life. The next year, 1753, his second miraculous escape was during his trip to Venango. His Indian guide, at a distance of fifteen paces, fired at him, but did not hurt him. Then Washington and his companion went through the forests for days without a guide, pursued by hundreds of blood-thirsty Indians ready to torture and kill. In crossing the Allegheny River among the cakes of drifting ice he was thrown into the water. He saved himself by seizing a floating log, thus escaping to an island. There he stayed all night in the cold with his clothes wet; but the next morning the river was frozen over and he crossed on foot. We have not space to speak in detail of his Providential preservation in 1754, in connection with Fort Mifflin; of his yet more marvellous escape during Braddock's defeat; and of the charmed life he had during the march on Princeton.

George Washington's religious life was the reasonable and natural outcome of his consciousness of Divine watchfulness. He was a consistent member of the "Church of England," was regular in his attendance upon the services. On one occasion, finding himself near a Presbyterian Church

over Sunday, and knowing it was a Communion Sunday, he asked if he might be permitted to join with the congregation in the commemoration of the love of Jesus Christ. His prayer at Valley Forge was only one instance that voiced the prayerful attitude of his life at all times.

The Christian spirit of Washington was the vital principle of his life. In every capacity he was a man of truth and honor. He was the child of justice and mercy. He would rather recognize the rights of others than claim his own. The Golden Rule was incarnated in him. He was not self-willed, but had a passion to do the will of God as far as he could know that will. He tried honestly to live what he preached. "Labor to keep alive in your breast that little spark of celestial fire called conscience." "Let us impart all the blessings we possess, or ask for ourselves, to the whole family of mankind." "There is no truth more thoroughly established than that there exists an indissoluble union between virtue and happiness, between duty and advantage, between the genuine maxims of an honest and magnanimous policy and the solid rewards of public prosperity and felicity."

The success of the Revolutionary War did not make America great. The achievements of Washington and the industrial triumphs since his day have not made America great. It was the spirit of this man of God, entering in some degree into the national life, that made greatness possible, and is working still toward that desired haven when America shall be in very deed a great Christian nation. We can never hope for economic peace and social purity and political integrity except in so far as this spirit of Washington is embodied in our corporate life. "'Tis substantially true that virtue or morality is a necessary spring of popular government."

In his Inaugural Washington said, "It would be peculiarly improper to omit, in this first official act, my fervent supplications to that Almighty Being who rules over the universe, who presides in the councils of nations, and whose providential aid can supply every human defect."

No people can be bound to acknowledge and adore the invisible hand which conducts the affairs of men more than the people of the United States. Every step by which they have advanced to the character of an independent nation seems to have been distinguished by some token of providential agency; and the important revolution just accomplished in the system of their united government, the tranquil deliberations and voluntary consent of so many distinct communities from which most governments have been established, without some return of pious gratitude, along with a humble anticipation of the future blessings which the past seems to presage."—A. W. L.

COMMENDATORY PRAYER (At close of Sermon): Seal now with love and peace, O God, our thought upon thy Word. Abide with us. Bless us with thy grace and power. Be our light, our joy, our peace in all the days to come. We ask through Christ our Lord. Amen.

OFFERTORY SENTENCE: "Every man according as he purposeth in his heart, so let him give: not grudgingly, or of necessity: for God loveth a cheerful giver."

OFFERTORY PRAYER: We hear the word, our Father: "How shall they believe in him of whom they have not heard, and how shall they hear

without a preacher, and how shall they preach except they be sent?" We bring our offering that Gospel messengers may be sent. Use and bless the offering, and us as we bring. We ask in Christ's name. Amen.

ILLUSTRATIVE MATERIAL

Seed Thoughts

The education of young men was a matter that appealed to Washington very strongly. Over and over again in his speeches and letters he urges the necessity for better educational opportunities. The formation of a national university was a favorite idea of his, and it was largely through his efforts and energy that West Point was established.

Do you know how much money Washington received for his services as Commander-in-chief of the army in the time of the American Revolution? Not one farthing.

"I have almost idolized him for sixty years."—W. E. Gladstone.

After Cornwallis's surrender at Yorktown, Washington said to his army: "My brave fellows, let no sensation of satisfaction for the triumphs you have gained induce you to insult your fallen enemy. Let no shouting, no clamorous huzzaing increase their mortification. It is sufficient for us that we witness their humiliation. Posterity will huzza for us."

When Washington died Napoleon Bonaparte, then the first consul of France, announced his death to his army, and ordered all the standards and flags throughout the nation to be bound with crepe for ten days; and, what was more significant, the great British fleet, lying off the English coast, placed its flags at half-mast.

STORY TO TELL, OR SERMON TO CHILDREN

TITLE: *Washington and the Children.*

A very sweet story is told which shows how fond Washington was of children. One winter night a large house in a Northern State was brilliantly illuminated; the table was spread with fine silver and glass and bright decorations, while a number of good things were provided for eating. A guest was expected, and the dinner was spoiling. The domestic said that the guest had arrived an hour before and had been shown to a room, so that he could rest and wash before dinner. As he did not come down, the host excused himself to his guests and went upstairs. On his way he passed the nursery, and there sat the missing guest, a baby astride his foot. He was "riding the child to Boston" and singing quite lustily, "How the Derby Was Won," to the delight of another child close by. When he saw his host, he was a little confused, but finished the song, then rose and bade the children good-night. "Say 'Good-night, and thank you, General George Washington!'" said the father.

"Good-night, and thank you, General George Washington!" the children called after him.

How happy those children must have been through life to remember the time when Washington forgot his dinner to play with them!

CHOICE WASHINGTON BIRTHDAY ILLUSTRATIONS

General Washington's Courtesy

On a certain occasion Washington had a visitor who drank his coffee from his saucer; but lest any grief should come to the snowy damask, he laboriously scraped the bottom of his cup on the saucer's edge before setting it down on the tablecloth. "He did it with such audible vigor that it attracted my attention, and that of several young people present, always on the alert for occasions of laughter. We were so indiscreet as to allow our amusement to become obvious. General Washington took in the situation, and immediately adopted his visitor's method of drinking his coffee, making the scrape even more pronounced than the one he reproduced."

Washington's Human Interest

When Washington entered Boston March 17, 1776, he took up his headquarters in the same house that General Howe had occupied. There was a little girl in the house, and he asked her which soldiers she liked the best. She said, "The red coats." Washington smiled and said, "Yes, my dear, the red coats do look best, but it takes the ragged boys to do the fighting." Washington's devotion is seen in his personal training of the ragged boys to fight for their land. When victory had crowned the efforts of Washington it was his strong desire to retire from the public duties of life. He writes: "The scene is at last closed. I feel myself eased of the load of public care. I hope to spend the remainder of my days in cultivating the affections of good men and in the practice of domestic virtues." But such was not to be his lot.

Washington a God-Fearing Man

Washington, above all things else, was a sincerely pious man. His faith in God was unwavering. He gave frequent expression to it and was one of the most regular of church attendants. It would not have occurred to him to have remained away from the house of God on Sunday. His writings abound in expressions of love for the church and he never failed to place due emphasis on the value of religion. It was inconceivable to him that any one could deny the existence of the divine Creator and Ruler. This was no doubt due in part to the fact that he came from a God-fearing and church-going family.

Perils of American Citizenship

Washington was keenly alive to the perils of American citizenship in his day, and some of his words are significantly prophetic of ours. He declared that "speculation, peculation, and an insatiable thirst for riches seem to have got the better of every other consideration and almost of every order of men, that party disputes and personal quarrels are the great business of the day, while the momentous concerns of an empire are but secondary considerations, and postponed from week to week."

Martha Washington's Bible

E. D. North, at a sale in New York city, not long ago, paid \$3,700 for

Martha Washington's family Bible. It was printed at Oxford, England, in 1783, and has her autograph in three distinct places. The five leaves at the front of the book contain the manuscript record of Lawrence Lewis, George Washington's step-daughter, known generally as Nelly Custis. It also contains the record of the births of their eight children.

FOR THE EVENING SERVICE

TITLE: *Substitutes for God.*

TEXT: "Thou shalt have no other gods before me." Exod. 20:3.

THE SERMON OUTLINE

INTRODUCTORY: Here is a question which we may well ponder. Did ancient Israel with all her idolatry break the first commandment so absolutely as some men have done by substituting Odin for Jehovah? But ancient Israel and modern idolaters are not the only ones who have found substitutes for God. In a sense, mankind in general is likewise guilty.

Here are some of the other substitutes for God.

I. Nature worship. This is the lowest form of worship, practiced by the Africans in the form of fetishism. To the simple-minded people, every important object in nature had a spirit. The forest, the mountain and the river were but temples in which the spirit dwelt. Has modern civilization risen entirely above this same theory? Not long ago one of our prominent financiers who had made a great fortune in the iron industry declared that he believed that steel was a living thing, an animate object. On a bright Sunday in summer time, how many of our people arise early in order that they may get away from the study of God's Word in the Sunday school and from his worship at the morning service? They neglect the assembly of the saints so that they may worship the mountains, the forests and the rivers with the fishing pole instead of the prayer book. A ranchman in a western state declared that he did not need to pray for rain because he had an irrigating ditch.

II. The deistic theory of God, or the "Reign of Law," is another form of substitution for the Lord concerning whom it is said, "Behold he that keepeth Israel doth neither slumber nor sleep."

III. Sentiment, in some instances, becomes the basis for a theology which leaves the God of providence out of account.

IV. There are many men who leave God out of account in all their deeds and doings, and in his place they substitute efficiency.

V. There are those who have placed the acquisition of wealth above the things of God and his kingdom. Where this is the case, one might truthfully say that the "Almighty Dollar" has become a substitute for God. Israel fell to worshipping the golden calf while men of this age worship the golden eagle.

VI. Worldly pleasure comes in for a very large share of our energy and demands much of our time. God is forgotten and the things of the world come in for first place. This practice becomes idolatry.

VII. It is quite possible for men to make a fetish of art. This is done when we exalt music, literature, sculpture, painting and other kindred forms of art in the place of religion. Art has her place, but only as a hand-maiden to religion.

VIII. The most subtle form of idolatry, and the kind which is most displeasing to our Father in heaven, is seen when men substitute their own wills for the will of the Infinite. How absurd that a finite being, whose wisdom is so limited, should attempt for a moment to place his feeble will over against the mind of the Almighty!

What is the test? How are we to know when we make a substitution for Jehovah? If there be some object in nature which attracts more of our attention, if there be some trend of thought which demands more of our time than is given to the kingdom of Christ and his righteousness, then we may well know that we, too, have become idolatrous and have substituted something else in the place which God should occupy.

Why should we desire to substitute anything, any plan or any purpose in the place of God and in the place of his plans and purposes?

Pause and reflect for the moment who God is. He is the Architect of this universe with infinite plans on his trestle-board. He is the Father of lights with whom there is no variableness. He is the source of all life, of all love, and of all sympathy. "God is love." "God so loved the world that he gave his only begotten Son," as a ransom for the world.

Let us make God and his Christ the center of our thoughts, of our lives, and we shall never desire a substitute.—L. C. H.

WASHINGTON'S BIRTHDAY TEXTS AND THEMES

The Good Ruler: "Thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness, and placing such over them to be rulers."—Exod. 18:21.

A Christian Man in Public Life: 2 Chron. 17:3, 4; 29:27-29.

The Greatest Greatness: "He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city."—Prov. 16:32.

The Foresight of Washington: "Yea, thou shalt see thy children's children, and peace upon Israel."—Psa. 128:6.

Washington as a Leader: "Moreover, thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness; and place such over them."—Exod. 18:21.

Washington a Man of Loftiest Purposes: "The Lord spake with Moses face to face."—Exod. 33:11.

The Ever-growing Influence of Washington: "The path of the just is as the shining light, that shineth more and more unto the perfect day."—Prov. 4:18.

The Living Name: "The memory of the just is blessed, but the name of the wicked shall rot."—Prov. 10:7.

A Study of Heroes: "Not by might, nor by power, but by my Spirit, saith the Lord of Hosts."—Zech. 4:6.

Washington Our First Citizen: "Wherefore then were ye not afraid to speak against my servant Moses?"—Num. 12:8.

THE SUNDAY SCHOOL LESSON

TITLE: *Serving In and Through the Church.* Matt. 5: 13-16; Acts 2: 42-47.

GOLDEN TEXT: "We are God's fellow-workers." 1 Cor. 3:9.

Teaching the Lesson

There are some spheres in which God works absolutely alone. For example, his work of creation. In this he asked no help of men, sought no aid, advice, or any sort of assistance. Much of his work in providence is carried on in the same way as the result of his wisdom and unaided strength. But in the work of gospel-spreading, of saving souls, he asks our assistance, he takes us into partnership with him. We become "laborers together with God." He chooses to use human instruments. He sends no angels to make known the gospel. Men are the messengers. His method is to bless the efforts men make for their fellowmen. I. *What is it to be a worker together with God?* It means to work toward the same end—the salvation of souls. It means to work under God's directions. It means the privilege of working in alliance with the Holy Spirit. God for us; we on God's side. II. *Who are such workers?* Of course, we would say, great men—like Luther, Calvin, Knox, Spurgeon, Moody. Yes, but not alone such, but every earnest Christian, the most hidden and unknown who is faithfully serving. III. *How to work.* Realize the value of your own soul. Realize the value of other souls. Don't try to drive, but to win. Win by personal work and persuasion. IV. *There is work for all and all can work.* No pastor can do his people's work. No Christian life can be lived by proxy. If your work is done by some one else, your work is not done at all. Serving God through his church has suggestive illustration in the process of building the temple at Jerusalem. All the people were enlisted. Some were clearing off and leveling the foundation. Others were on the mountain sides quarrying the rocks. Others were squaring them to the size directed. Others were engaged in hauling them to the building. Others were raising them to the appointed place. Others were making mortar and carrying it to the builders. Even the women and little children were doubtless engaged in combing the wool and camels' hair and making the curtains and fringes. The whole church was at work—cooperative work—all energies directed to the one great end—the result—one of the most magnificent buildings the world has ever seen.

ILLUSTRATIONS

Cooperative Work

The chisel cannot carve a noble statue—it is only cold, dead steel. Yet neither can the artist carve the statue without the chisel. When, however, the two are brought together, the chisel lays itself in the hands of the sculptor, ready to be used by him, the beautiful work begins. We cannot do Christ's work—our hands are too clumsy for anything so delicate, so sacred; but when we put ourselves into the hands of Christ, his wisdom, his skill,

and his gentleness flow through us, and the work is done. Christ and we do it—not we alone, for we could not do it; yet not Christ alone, for he depends on us.—Phillips Brooks.

Do Your Work

I have noticed that sometimes people grow discouraged because their work does not seem to count for much. A taper lay in a drawer, when its owner took it out and carried it away. "Where are you taking me?" asked the taper. "To show big ships their way across the sea," was the reply. "But no ship could see by means of my tiny light." "Leave that to me," said the owner, as he lighted the big lantern and blew the taper out.—Christian Endeavor World.

Personal Work

Dr. Heber Jones, a missionary in Korea, reports that a Korean preacher was cast into prison in Seoul some years ago with eighteen criminals. He was kept there five months. When he came out, the eighteen criminals were eighteen Christians.—Rev. W. J. Hart.

Work Strengthens

Noticing over the chemist's table a magnet which hung loaded with a collection of various tools and weights, I asked, "What is the magnet doing?" "I am loading it up," the chemist answered. "It has been lying round on the table doing nothing and losing its power; so now I am giving it something to do, a little more every morning, and it's gaining, it's growing stronger every day," and he added a small file to the clump attached to the magnet. True faith must never lie round doing nothing. Every day a little more, and every day gaining a little in power to hold to God and his promises.

MIDWEEK MESSAGES: CHURCH NIGHT OR PRAYER MEETING

THEME: *What to Do in Emergencies.*

"How many loaves have ye?" Matt. 15: 32-39.

When confronted by some emergency which, at first look, seems altogether to outmeasure your ability, do such things as these: I. *Make inventory of what resources and ability you do possess.* "And Jesus asked the disciples, How many loaves have ye?" "And they said, seven; and a few little fishes." This is always Christ's question when emergency confronts—How many loaves have ye? Have you not a little knowledge, energy, love, opportunity? Make inventory of them. II. *Then in emergencies, remember past mercies.* Remember what the Lord has already done for you. III. *Then, in emergencies, with your seven meager loaves and few little fishes, enter into special partnership with Jesus.* "And he took the seven loaves and the few small fishes." And the shining fact is, the disciples let him take them. An emergency often forces us into more dependence on, and closer nearness to Jesus. IV. *Then, in emergencies, prac-*

tice, as far as you can discover it, what you think to be the will of Jesus. "And he commanded the people to sit down on the ground." And they sat there. Obedience is the open secret. Says Jesus, "He that is willing to do my will shall know." V. *Then, in emergency, go on in the brave use of consecrated and present resources.* "And gave to the disciples, and they did set before the multitude." Confronting emergency as the disciples did, you shall master yours, as they did theirs.

CHRISTIAN ENDEAVOR SOCIETY TOPIC

Our Duty as Christian Citizens. Isa. 62:6-12.

MY SERMON NOTES

MY SERMON NOTES

DORAN'S MINISTER'S MANUAL
MY ENGAGEMENTS FOR THE WEEK

Sunday

Monday

Tuesday

Wednesday

Thursday

Friday

Saturday

SUNDAY: FEBRUARY TWENTY-SEVENTH

THEME: *Interrupted Religion.*

SUGGESTED SCRIPTURE READING: Matt. 5:17-32.

SELECTED HYMNS: "Saviour, when in dust to thee."—Robert Grant. "What grace, O Lord, and beauty shone."—Edward Denny. "Lord, as to thy dear arm we flee."—John H. Gurney. "No, not despairingly."—H. Bonar. "With broken heart and contrite sigh."—C. Elven.

SALUTATION (or Call to Worship): "Come unto me all ye that labor and are heavy laden, and I will give you rest; take my yoke upon you and learn of me, for I am meek and lowly of heart; and ye shall find rest unto your souls."

INVOCATION PRAYER: Eternal God, thou hast graciously appointed the Sabbath as a day of rest for body and soul. We pray that the holy purposes of this day may be fulfilled in this service. Teach us how to find the springs of rest by entering into thy peace. Mercifully deliver us from all the enemies which disturb our spirits, and which make us fretful and disquieted. Release us from the spirit of murmuring and complaint. Take away the anxiety which worries our souls. If it please thee, wilt thou graciously lead us into the green pastures, and by the still waters, and impart thy grace unto us. And we pray that we may have this peace in order that we may then engage in thy warfare. We ask for a mind at rest in order that we may fight the good fight of faith. We pray for spiritual stillness in order that we may comfort the world's turbulence. We pray for rest so that we may bring rest to others. Wilt thou appoint us with a holy calling unto heavenly service. Having become disciples may we be eager to be apostles, making known the evangel which has brought music unto us. Give us the missionary spirit. May we find our joy in lighting the lamps of others, and in helping them along the way. May we be ready to know something of the fellowship of Christ's sufferings, that even now we may begin to enter his glory. Through Christ our Lord. Amen.

THE SERMON

TITLE: *Interrupted Religion.*

TEXT: "If therefore thou art offering thy gift at the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." Matt. 5:23, 24.

THE SERMON OUTLINE

INTRODUCTORY: These words occur in that portion of the Sermon on the Mount where our Lord reveals the manner in which the stern ordinances of the Ten Commandments are to be interpreted in the light

which he has brought into the world. In his new Kingdom a finer, more spiritual meaning is to be found in the laws of social relationship. And our Lord states most vividly the tremendous influence which our relationship with men has upon our relationship with God.

I. I ask you to note, first how relationship with God affects relationship with men. "If therefore thou art offering thy gift upon the altar, and there rememberest that thy brother hath aught against thee."

The text presents the picture of a man, any man of us, approaching God by way of an altar and a gift. Now that is the true way to approach God. That was the way by which the men of Israel were to come to God in the tabernacle, and, later, in the temple. The first object which met the worshiper's gaze as he entered the tabernacle was an altar of burnt-offering whereon sacrifices of lambs and bullocks were to be made. Those sacrifices were symbolic of the mightier offering which was to be made upon the rude and solemn altar to be set up on Mount Calvary. So the altar is the way of atonement, of confession, of reconciliation. There the gift of cleansed affections and a surrendered will are made and there the Lord accepts the seals and purifies his humble child.

But approach to God in such a spirit induces a right attitude toward men. When our hearts are truly tender toward God they become tender toward our fellows. "And there rememberest that thy brother hath aught against thee." The altar is intended to be the place of such memories. Its associations are such as to take the mind back to its relationship with men. Have we come to the altar for the forgiveness of our sins? Has God aught against us? The thought naturally arises, Have my fellowmen aught against me? I have come for forgiveness, have I forgotten them? One great function of religion is to stir the conscience with regard to right relationship with men. Religion thus interfuses its powerful sanctions and forces into moral and social life. Approach to God affects approach to man.

Therefore at the altar when our hearts are tender toward God we shall recall whether our relationships at home are all they ought to be. And in business relationship the same question will arise. Have all my contracts been carried out as though they were to be inspected by God? Hath any man aught against me?

And the same question will arise with regard to my employment relationships. Do I pay my employes a living wage and give them proper and wholesome environments in which to live and work? Do they receive the Sabbath day which God has given them? Do I owe them aught? Or to turn the relationship around, do I give my employer all the worth of the money he pays me? Do I earn my salary? Hath my employer aught against me?

The same question will arise in social life. Have I failed to give my friend and neighbor, yea, my enemy, the justice and kindness which I owe him? Have I stolen his good name with my slanderous tongue? Have I snubbed him because he does not sail in the clear and limpid waters of my little social lake? Have I been proud and exclusive when I should have been humble and open-hearted to him? Hath any man or woman aught against me in social life?

And the same question will arise with regard to community relation-

ships. Have I been a friend to the poor and the unfortunate? Have I not only given of my abundance to relieve their poverty, but have I striven to remove the causes which create poverty and misery and vice and sin? Hath any man aught against me?

And the same question arises with those wider relationships with the world. Have I done all my part toward the proclamation of the saving and civilizing truth of God in Christ to the men and women and children in destitute parts of this and other lands? My brother lives next door to me, and my brother lives across the sea. Hath any man anywhere aught against me? This is the question which arises at the altar, which rings insistently in our consciences when we really approach God with penitent and contrite heart. And if there is not remembrance of our brother there at the altar, in our place of prayer, in our hour of devotion and worship, we may well question whether our relationship to God has any vitality or religion in it.

II. Note also, secondly, how relationship with man affects relationship with God. When our approach to God has had its desired and intended effect of turning our thoughts generously toward our fellowmen, our Lord teaches that in case we remember that our brother hath aught against us, religion suffers then and there a complete interruption, "Leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift."

I. Now it is possible to proceed with our offering in spite of the memory that all is not well between us and our brother. The recollection arises out of this evil or that, but men proceed with their religious exercises. This is one of three possible courses. And perhaps it is the one most frequently followed. There are members of the church, confessed followers of Christ, who have much against them. Their relationships at home, in business and employment, in social and community life, are not what they ought to be. Their brother hath much against them, yet they maintain their religious forms and ceremonies. They go through all the motions of spiritual life. But there is no life in their motions. It is galvanic and mechanical.

2. There is another attitude to be taken by the man who remembers at the altar that his brother hath aught against him. He may quit the altar for good. And some take that course. They tell us that they cannot be religious and live in this present world as things are now constituted. The relationships of men are so complex and cruel they cannot attend to the day's work and attend the altar also. Their conscience will not permit them so to do. So they take the easy way out of the difficulty and slip away from religion.

Well, one may recognize the candor of such a course without approving it. It is, however, the attitude of a weak rather than a strong will and conscience. One cannot refrain from a little pity for the man who steers thus. He lacks fortitude and moral courage. He cannot sacrifice himself. He has no deep and true love for God and truth. He takes the easy course of moral indulgence and self-pity.

3. The third course is that which our Lord recommends, nay, commands. When you remember at the altar of religion that your brother hath aught against thee, leave there your gift before the altar, not permanently,

but temporarily, and go your way, find your brother and be reconciled to him, pay what you owe, rectify what you have wronged, settle your accounts with him, bury the hatchet and smother the grudge, bring it about that you owe him nothing save to love him, and then come and take up your gift and make your religious offering with joy and peace. For then in being reconciled with thy brother thou shalt find thy reconciliation with God. Thine altered relationship with man will have altered thy relationship with God. Having forgiven and having been forgiven, thou shalt come to the altar and find the forgiveness of thy Heavenly Father. And thou shalt not find it otherwise. "For if ye forgive not men their trespasses," etc.

So, my brethren, we see the mutual influences between human and divine relationships. Religion without ethics and ethics without religion are equally impotent. They are the two wings of the eagle of aspiration. Let either be broken, and flight becomes impossible. They are like the mutual relation of the boiler and condensing engine. So do religion and morality interpenetrate and bless one another. Let us practice both. Let us not be deceived that we can get along with either one. Let us reflect how lame is our walk when either leg is broken. Let us love God with all our heart and man with all our soul. And let us give both God and man all the duty we owe.—R. S. B.

COMMENDATORY PRAYER (At close of sermon): Turn us to where thou waitest for us, O Love of God in Christ. Open our hearts and lives to the wonder of thy mercy. And make us worthier of thy good remembrance. We ask through Christ our Lord. Amen.

OFFERTORY SENTENCE: "Honor the Lord with thy substance and with the first-fruits of all thine increase; so shall thy barns be full of plenty and thy presses shall burst out with new wine."

OFFERTORY PRAYER: We hear thee saying, our Father, "Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" It is because of a brother's need in far away lands we bring our offering this morning. Receive and bless and use it and accept of our consecration of our own selves to thee. We ask in Christ's name. Amen.

ILLUSTRATIVE MATERIAL

Seed Thoughts

I. A worshiper of God may be in a state of discord in reference to his brother. II. Public worship rightly used is a means toward detecting and removing this wrong affection. III. Conciliation is of superior value even to public worship. IV. It is the duty of brethren to be immediately reconciled.—C. M.

I. In order to worship God acceptably we must do justice to our fellow-men. Our worship will not be acceptable unless we do all we can to live peaceably with others. II. It is our duty to seek reconciliation with others when we have injured them. "Go." III. This should be done before we attempt to worship God.—A. B.

Agree with thy brother quickly. The loss of an hour may be the loss of thy soul.—T. A.

"There is an ugly kind of forgiveness in this world—a kind, of hedgehog forgiveness, shot out like quills."—H. W. B.

When Mr. Wesley was on his voyage with General Oglethorpe to Georgia the general threatened revenge upon an offending servant, saying, "I never forgive!" "Then, I hope, sir," said Mr. Wesley, "you never sin." The general felt the force of the rebuke and modified his action toward his servant.

To the question, "What is reconciliation?" asked at a school examination, a scholar replied, "Second friendship."

CHOICE ILLUSTRATIONS ON THE THEME

Seeking Reconciliation

In a large prayer-meeting, I was urging every one present to put away every hindrance to an immediate personal transaction with God, in which the soul might find instant forgiveness. I saw a man leave his pew in a hurried, excited state and go into the vestry. A messenger called two or three others to go into the same place. The man who first went shortly after came back to his seat, and the others returned to the pews where they had been sitting. At the close of the service I inquired into the reasons for the commotion, and I was told there had been a quarrel; that the first man who went was seeking peace with God, and could not find it until he had been reconciled to his offended brethren—and he had gone to seek reconciliation; that he had asked them to come into the vestry, sent for them, asked forgiveness and gave it, and that they were as glad as he to be friends again. Immediately on returning to his seat the God of mercy met him, and He blessed him there.—Moody.

Forgiveness That Was Hard

A missionary of the Church of England about to return home from New Zealand gathered his Maori converts around him in a farewell communion service. To his surprise, he noticed one man who had been kneeling at the communion-rail arise, return to his seat in the church, and after a while come back and receive the sacrament. On inquiring the reason of such conduct, the man replied that he had knelt beside a man whom he found to be the murderer of his father and whose life he had at one time sworn to take. At first he could not bear to receive the sacrament with this converted murderer. On resuming his seat, however he thought he heard a voice say, "By this shall all men know that ye are my disciples, if ye have love one to another." While his natural feelings still rebelled against the command, he thought that he saw the cross, and heard the Man upon it say, "Father, forgive them, for they know not what they do." This overcame him, and he returned and received the communion with his former enemy.

Conquered by Forgiveness

The Rev. John Wesley had a misunderstanding with his travelling companion, Joseph Bradbury, which resulted in his saying overnight that they must part. In the morning Wesley inquired of him, "Will you ask my pardon?" "No," said Bradbury. "Then I will ask yours," said the great

preacher. This broke Bradbury down, who melted under the speech and wept like a child.—Life of Wesley.

Forgiveness Too Late

At the battle of Wagram, Napoleon recognized among the slain a colonel who had given him cause for displeasure. He stopped and gazed for a moment upon the sadly mutilated body stretched upon the gory field, and said, "I regret not having been able to speak to him before the battle, in order to tell him that I had long forgotten everything."—Little's Historical Lights.

STORY TO TELL, OR SERMON TO CHILDREN

TITLE: *Cords.*

TEXT: "He shall be holden with the cords of his sins." Prov. 5:22.

I am going to speak to you about cords. Cord is just another word for string. You often have occasion to use cord. I daresay that every day you are asking mother or father for a piece of cord. Cord indeed is very useful. Sometimes you want a cord for your kite; sometimes for your sled; sometimes for your cart. Sometimes you want a very strong cord. When it is very thick and strong it is called a rope or a cable. These are small strands of cord woven and bound together. Not so long ago I was on one of the docks in New York City. Here I saw the largest steamship in the world, "The Leviathan." It was fast to the dock because held by huge cables.

Cords and ropes have also other uses. In the days before steel traps had been invented men made traps of cords and ropes. These are called nets and are still used. Nets are used to catch fish, also moths and other flying insects. A net is a very dangerous thing in which to get caught.

I think the cords which Solomon writes about in the text are those made into a net.

There lived a long time ago a very strong man. Indeed he was called the strongest man in the world. His name was Samson. Though he was very strong he was not so wise. He wasted his time in fooling with cords. It all happened in this way. Because Samson was strong he dared do what others would not attempt. He had many enemies and they tried to capture him. He thought he would have some fun with them. He said, "If I am tied with new cords then I shall become weak." Several times he said this. Several times he broke his cords and punished those who came to take him. But he fooled once too often. For he finally was taken and made a slave. His were words of sin.

Then there was once a large lion which one day was caught in a net. He became very angry. He roared; he jumped about; he rolled over; he tried to chew the net; but the more he tried to get loose, the more he became entangled. He was caught in a net.

Now what are some of these cords that make a net so dangerous to boys and girls? They are such as dishonesty, falsehood, meanness, disobedience, laziness. Of course laziness may not be thought to be a sin. It is, however, and one of the worst. This is because it leads up to so many other sins. Busy hands seldom get into mischief or trouble.

A friend of mine once sent me a calendar. It was very pretty, printed in many gay and attractive colors. In large letters these words were printed across the top. "Keep Sweet." At the same time I had standing on my desk another calendar. This had been sent to me by a bank. Now what do you imagine were the words printed on this? In plain black capital letters these: "Keep Busy and You Will Never Get into Trouble." That is what I want you to remember and obey. If you keep busy doing something useful you will keep sweet and moreover, you will never get tangled in the cords or caught in the net of sin.—Rev. John Neander.

FOR THE EVENING SERVICE

TITLE: *Moral Surgery.*

TEXT: "If thy right hand offend thee, cut it off, and cast it from thee." Matt. 5:30.

THE SERMON OUTLINE

Why not allow somebody else to "cut it off"? Sin is such a peculiarly terrible thing that no person can amputate it but the sinner himself. In the text, we are told here by the great Teacher, that "it is profitable for us" to part with our most highly prized endowments and blessings, rather than that they should bring us under the deadly influence of sin.

I. That the sinner's sins are his own—a part of himself. "Thy right hand." People like to own things, to point to this and that and say, "These are all mine." Men are getting prematurely old in their efforts to own houses and lands, and money, and influence. But, it is a singular fact in this general strife for ownership that men are trying to disown the only thing that really belongs to them that is their own sins. It is remarkable with what facility men find owners for their sins. They are seldom at a loss to point out the person or thing upon which they put the blame. It is almost as rare as an angel's visit to find a person who owns that he only is to blame for his wrong doing. The first step towards the reformation of a sinner is to make him feel that his sins are his own.

II. That deliverance from sin can be effected only through the sinner's own act. "Cut it off." Though human help is of no avail in this great operation, yet, by divine grace, the sinner is enabled to strike the blow which, in will and purpose, separates him from his sins; at which point the Holy Ghost comes in and "the great transaction is done." The figure used in this text indicates that the removal of sin is no mere pastime or recreation. It is: 1. Painful. "Cut it off." "Right hand." The most natural and desirable of our bodily functions. "Cut it off." It demands: 2. Promptness. "Cut." The promptness of a keen, incisive stroke or pressure. No tapering off in a life of sin. You can taper on, but never off. Sin yields to nothing but the knife. "Cut it off." No striking at random, when seeking to get rid of sin. "Cut it." Strike with the determination to "cut it." The sinner must also be: 3. Persistent. "Cut it off." In putting the knife to his sins, the danger is that the sinner will stop cutting before he gets them "off." No reformation will amount to anything that does not involve separation from sin. "If thy right hand offend thee," put it in a sling—

put on a glove. No; iniquity won't stay in a sling; you can't hold moral leprosy in a glove. "Cut it off." That is, make a thorough job of it. Make up your mind to get rid of sin, and then take hold and by the grace of God perform the operation. "Cut it off."

III. That the sinner, in order to make reformation permanent must abandon his sins. "Cast it from thee." Like any amputated thing, have nothing more to do with it. "Cast it from thee." That's what moral as well as physical surgery means. 1. Think of the figure used in the text, and see how suggestive it is of danger. The skillful physician recommends amputation only as the last resort. Without it, the patient is already in a hopeless condition. Bear in mind, therefore, the alarming moral condition which the very use of this figure implies. 2. The great Physician himself urges the operation. "He is too wise to err, and too good to be unkind." 3. Every consideration, past, present and future, calls upon the sinner to decide, and the great Physician says, "It is profitable for thee." 4. Think of the fearful consequences of neglect; "Cast into hell."

Do not forget that the Great Physician will be present to help in the operation. Though you must do the cutting, he will take up the arteries, bind up the wound, and make you every whit whole.—T. K.

SUGGESTIVE TEXTS AND THEMES

Voices: "To-day if ye shall hear his voice, harden not your hearts."—Heb. 4:7.

Brains: "Wherefore girding up the loins of your mind, be sober and set your hope perfectly on the grace that is to be brought unto you at the revelation of Jesus Christ."—1 Pet. 1:13.

Crowds: "But when he saw the multitudes, he was moved with compassion for them, because they were distressed and scattered, as sheep not having a shepherd."—Matt. 9:36.

Creeds: "King Agrippa, believest thou the prophets? I know that thou believest. And Agrippa said unto Paul, With but little persuasion thou wouldest fain make me a Christian."—Acts 26:27-28.

Impossibles: "But he said, The things which are impossible with men are possible with God."—Luke 18:27.

If: "If thou hadst known in this day, even thou, the things which belong unto peace! but now they are hid from thine eyes."—Luke 19:42.

Knockers: "But there were some that had indignation among themselves, saying, To what purpose hath this waste of the ointment been made?"—Mark 14:4.

The Profit of Piety: "Doth Job fear God for nought?"—Job 1:9.

Right and Might: "Their might is not right."—Jer. 23:10.

Reception and Reward: "He that receiveth a prophet . . . shall receive a prophet's reward."—Matt. 10:41.

THE SUNDAY SCHOOL LESSON

TITLE: *Making the Community Christian.* Gal. 5:13-25.

GOLDEN TEXT: "Have no fellowship with the unfruitful works of darkness, but rather even reprove them." Eph. 5:11.

Teaching the Lesson

This is a temperance lesson. Let us make it definitely such. Why not mention a few common reasons against the use of liquor? Let old reasons be given new enforcement. Such is needed. I. In the first place, the use of intoxicating drink is *financially unbusinesslike*. The habit is a foolishly expensive one. II. It *destroys self-respect*. The man who encourages boot-legging or who goes secretly to procure drink loses respect for himself. He is not acting in a frank manner either with himself or with his fellowmen. That gradually undermines his manhood and self-respect. III. It *defiles the body*. The man who habitually indulges in the use of intoxicating liquor becomes a veritable walking advertisement of a fleshly sin that cannot be hid. IV. It *destroys life*. The wicked do not live out half their days. Statistics tell of thousands upon thousands who every year die from the use of strong drink. It is the cause of many murders. V. It *enfeebles the mind*. It brings loss of concentration, unfits for business, puts many in insane asylums. VI. It *breaks down the will*. The person in the grasp of this appetite seems quite unable to assert his higher manhood. VII. It *obliterates heart and conscience*, causing many to commit all sorts of unnatural crimes. VIII. It *destroys the soul*. No drunkard shall inherit the kingdom. Let us use every influence to overcome this evil. That will prove a great help toward making the community Christian. Parents, make sure your children understand how great this evil is. Young men, set your faces like a flint against it. Young women, throw all the force of your influence against it.

ILLUSTRATIONS

The Upsetting Sin

An old colored man prayed in a meeting, "Lord, keep us from our upsetting sins." A friend in the meeting said: "Brudder, you have got that word wrong. You mean our besetting sins." Then the old colored man answered: "I was praying to be kept from the sin of intoxication, and if that is not an upsetting sin, I do not know what is."

Intemperance certainly is the upsetting sin. It upsets all our hopes for this life and the next.

Breaks Down Will

Only a few days ago a young colored girl was arrested in one of our cities for intoxication. The judge said: "I will send you up for two weeks." She pleaded with him: "Make it longer; send me for six weeks. If you send me for a short time I will not have power to resist, but if you send me longer maybe I can break from this terrible appetite."

Enfeebles the Mind

One of the brightest men in one of our colleges, the hope of a large circle of friends and the admiration of his classmates, began gradually to indulge in strong drink. He soon lost his power of concentration, was forced to leave college, and is now an inmate of an insane asylum.

Financially Ruinous

We have read of a London workman who made a temperance speech

to his fellow laborers. He took a loaf of bread, and cutting off a thin slice said: "This is what you pay for city taxes." Cutting a thicker slice he said: "This is what you pay for general taxes." Then cutting three-fourths of the loaf he said: "This is what you give to the saloon-keeper." Cutting off then a thin slice he said: "This is what you pay for cigars and tobacco." He had only a few crumbs left in his hand and he said: "This is what you have to keep and support your family. No wonder they are in rags and distress." The applause that greeted him showed that the workmen well understood the force of his speech.

MIDWEEK MESSAGES: CHURCH NIGHT OR PRAYER MEETING

THEME: *How to Meet Temptation.* Matt. 26: 41.

Life is full of peril. Satan is no superstitious myth, but a cunning, treacherous, powerful foe. He tempted Christ; he tempted Peter; he tempts us. What are some of the conditions of victory when assaulted by him? I. First, *heart-consecration—the being wholly and loyally Christ's.* II. A second condition of victory may be called *strategy.* By strategy some armies succeed. It is one way in which the Christian may succeed. Paul hints at this when he says: "Be not overcome of evil, but overcome evil with good." Try strategy. III. *Avoid unnecessary temptations.* People often run into temptations which do not lie in the path of duty. Pray, "Keep back thy servant also from presumptuous sins." IV. *But temptations will come; what then?* 1. Watch. Keep the citadel. Watch every avenue by which the enemy makes approach. 2. Pray. Pray for either strength to overcome or a way of escape. 3. Fight. At all events fight. Keep up a continual warfare. "Blessed is he that endureth temptation, for when he is tried he shall receive the crown of life," etc.

CHRISTIAN ENDEAVOR SOCIETY TOPIC

Practising World Brotherhood. Mark 3: 31-35; Rev. 7: 9, 10.

MY SERMON NOTES

MY SERMON NOTES

DORAN'S MINISTER'S MANUAL
MY ENGAGEMENTS FOR THE WEEK

Sunday

Monday

Tuesday

Wednesday

Thursday

Friday

Saturday

SUNDAY: MARCH SIXTH

THEME: *Lamps That Fail.*

SUGGESTED SCRIPTURE READING: Matt. 25:1-30.

SELECTED HYMNS: "My soul, be on thy guard."—George Heath. "The World is very evil."—Bernard of Cluny. "Christian, seek not yet repose."—Charlotte Elliott. "A charge to keep I have."—C. Wesley. "Rejoice, all ye believers."—Laurentius Laurenti.

SALUTATION: Thus saith the Lord: O Israel, thou shalt not be forgotten of me. I have blotted out as a thick cloud thy transgressions, and as a cloud thy sins. Return unto me, for I have redeemed thee. And ye shall seek me and find me, when ye shall search for me with all your heart.

INVOCATION PRAYER: Almighty and most gracious God, we humbly beseech thee to bestow upon us that spirit of reverence and humility which will give us access into the riches of thy holy place. We would not appear in thy presence without a wedding garment. Deliver us, we pray thee, from all frivolity and presumption. Give us the wings of faith and hope so that we may rise into heavenly places in Christ Jesus. Graciously help us toward the penitence which is the beginning of new life and glory. May we wait upon thee eagerly, perseveringly, and patiently, and may thy holy dawn break upon us, and the Dayspring be found in our hearts. We are the children of many needs, but thy grace is all-sufficient. We carry the burden of sin, but thy forgiveness can set us free. May we find communion in the spirit of thy cross, and there may we accept our deliverance. May we have the quiet confidence that all things are now ready, and may all thy worshipping people find their hunger satisfied in the springs of the eternal love. May the prodigal come home again. May the indifferent have their smouldering fire rekindled. May the care-worn enter their rest. May the perplexed find the light of life. May we all find our completeness in the fullness of our Lord and Saviour, Jesus Christ. We ask in his name. Amen.

THE SERMON

TITLE: *Lamps That Fail.*

TEXT: "Our lamps are going out." Matt. 25:8 (R. V.).

THE SERMON OUTLINE

INTRODUCTORY:—This is the startling discovery of the five foolish virgins. It marks the crisis of our Lord's parable. Here all the lines of the story converge. This is the focus in which everything centers. Here, as in a burning glass, the Great Teacher gathers the thoughts of many hearts and bids us examine our hopes of acceptance with God.

For this parable was not spoken to entertain us with scenes we may so easily visualize—the bejeweled maidens, the gay processions, the lighted

mansion, the wedding festivities. Its one important point is the readiness of these watchers for the coming of the Bridegroom. They all expected to meet him and to enter into his joy; but now five of them find, in this crucial hour, that their lamps are going out.

In a spiritual sense there are some lamps that seem to shine brightly for a time, but grow dim when their bearers have most need of light.

I. Such is the lamp of empty profession. These are days when many people are interested in religion. Great emphasis is laid upon evangelism. Earnest men of God are preaching the vital truths of the Gospel, with great plainness of speech. Revivals of religion are sought and promoted, especially in some of our larger cities. Great throngs listen to the sermons of gifted evangelists, and multitudes are moved to begin a new life. In all this we rejoice; but we need to remember that profession of conversion is not enough in itself. We may not safely assume that everyone who expresses an interest in religion, by any of the customary signs, has the root of the matter in him. Conviction is not conversion. The start is not the accomplished race. The flame that shines so brightly may indicate only an emotional piety, without change of purpose or renewal of will. The seed sown on the rocky subsoil springs up more quickly than that sown on good ground. How many lamps, burning as brightly, to our imperfect vision, as those of the true children of God, have we seen grow dim and die out, even before the coming of the Bridegroom. Lamps fed by amiable impulse, by a desire to please Christian friends, by the force of a powerful appeal, by the contagion of numbers who start forward, or even by the longing to share in the blessings of a Christian life, will not continue to shine unless, above and below all these things, the grace of God enters the heart to awaken genuine faith, repentance, renewal and obedience. "Not everyone that saith unto me, Lord, Lord," etc.

II. The lamp of a corrected outward life often seems to shine brightly. Many pride themselves here. They compare themselves, in favorable self-flattery, with members of the church. They point with complacency to their record. They take satisfaction in the apparent fact that they excel some Christian professors in patience, good temper, charity, or benevolence. They do many good things. But they forget that God requires something more than outward show of virtue. The value of every virtuous deed, as the Scriptures abundantly assure us, depends upon the state of the heart. Even an outward show of goodness cannot long be maintained if the heart is not right with God; and these lamps of boasted well-doing, that seem to shine so brightly, unfed by the oil of indwelling grace will surely go out in darkness at the coming of the Lord.

III. Lamps fed by erroneous teachings are often seen to grow dim. There are many dangerous opinions current in society. A man-made God, the evolution of "nature working for the production of perfection," cannot impart to us the oil of vital godliness. Only God made man, dying upon the Cross, a sacrifice for us, forgiving our sins, renewing us by his Holy Spirit, and leaving us his blessed example, can kindle in our hearts the flame of never-dying love. All other teachings are a light that fails in the hour of our greatest need.

IV. The lamp of a shallow religious experience is often seen to fail. Many professing Christians have never known an awakening in which

they have realized their sinfulness and turned to God in heartfelt penitence. They are in the church because they have accepted Christian teachings, but they have never felt the power of these teachings over their own lives. Theirs is a conventional piety. They have adopted current beliefs, without making them their own; and, having adopted them, they make no progress in the Christian life. They are no further advanced than in childhood. Indeed, they seem to go back. They retrograde in belief, character and conduct. Many vital truths they once professed they have given up. Their habits are more loose. They feel less and less the restraints of religion. And confessedly they have less and less interest in the Bible, the sanctuary, and the place of prayer. Farther off from heaven! Lamps going out! Unprepared for Christ's appearing and unready to share his smile! What soul can endure such a prospect?

Yet our Lord's parable gives a warning, not a sentence. As Dr. Arnott well says: "The light-house reared on a sunken reef, flings its lurid glare far through the stormy air and over the stormy sea, not to teach the mariner how to act with vigor when he is among the breakers, but to warn him back, so he may never fall among the breakers at all." Let us not mistake the source of supply. The grace of God avails even for all mistaken and improvident lamp-bearers. If the beginning has been wrong; if the foundation has been only on the sand; if there has been no real life, because no root; the way to God is still open. His forgiveness is still freely offered. His "Come unto Me" avails as fully now as when it first was heard; and all who truly receive his grace will find upon their pathway "a shining light, that shineth more and more unto the perfect day."—Rev. J. G. L.

COMMENDATORY PRAYER (At close of sermon): Grant, O God, that the truths which we have read and heard may, through thy grace, be so grafted within our hearts that they may bring forth all good works, to the honor and praise of thy holy Name, through Jesus Christ our Lord. Amen.

OFFERTORY SENTENCE: "They shall bring gold and incense; and they shall show forth the praises of the Lord."

OFFERTORY PRAYER: We hear thee saying The Lord loveth a cheerful giver, and the liberal soul shall be made fat. With gratitude for thy mercies and a desire for the extension of thy kingdom in all the earth we bring our offerings this morning. Receive and bless them and bless us in bringing. We ask in Christ's name. Amen.

ILLUSTRATIVE MATERIAL

Seed Thoughts

The ten virgins. I. Their preparation. 1. All moved by one good desire—to welcome the bridegroom, partake of the banquet. Even the foolish may be right in part. 2. The wise went wholly prepared. 3. The unwise took lamps and vessels, but no oil. Did not look or thought they had enough. Like attempt of some people to discover how little religion will suffice for their safety. II. The discovery. 1. The light gone out! Night dark! Bridegroom coming! Midnight cry! 2. Oil exhausted. 3. No oil to be borrowed. He who has most religion has none to spare. 4. Oil must be

bought. Takes time. 5. The door shut. III. The appeal. 1. Respectful. 2. Earnest. Fruitless.—J. C. G.

The Holy Spirit As Oil: The Spirit doth not give a drought, but the spring; not a dash of rain that is now dried up, but a well; not a pond that may be dried up at length, but a fountain that ever keepeth flowing.—R. C.

The mistake of a little religion. You would laugh at him who would think to pay his debts with the noise of money.—R. C.

Ancient lamps were often elegant in form and elaborate in design. They are covered at the top, where there is a hole for pouring in the oil, while another at the side receives the wick. There is often a handle large enough to pass one finger through for the purpose of holding it. These lamps are often adorned with graceful designs of heathen deities, or mythological subjects, of animals, and birds, and comic scenes. These were evidently hand-lamps intended to be carried about the house; but when they were required to burn for a considerable time they needed to be replenished, and a small earthen jar filled with oil was set near the lamp from which a new supply was added when the lamp grew dim.—Van Lennep.

Slumbering Saints. I. The sleep of spiritual drowsiness. II. Of slothfulness. Carelessness. III. Of wearisomeness. Sleepy about religious duties.—B. K.

Half the virgins lost. An army would be very cautious if they knew beforehand that one-half of them should be destroyed.—T. M.

PASTORAL PRAYER: Our Father and our God, we come to thee as little children, more glad of thy presence than of any specific gift we have or expect from thee. It is thou thyself who art our joy; just to be with thee is to feel serene and blest. And when it comes to asking, we are much hindered by our ignorance. Father, forgive our blundering speech and erring thought. We know not what to pray for as we ought. Grant us exceeding abundantly above all we are able to ask or think. Yet also teach us what to ask for, and how. Lead us to the altitudes where we can see more clearly. Fill us with thy Spirit that we may share thy wisdom. In companionship with thee we would recover the integrity of our souls, and henceforth walk erect and sure. We would carry thy presence with us into the world as we plunge once more into the seething tumult of its cares and its strange experiences. Constrain us to walk out boldly into the unforeseen, sure of thee and of ourselves. Protect us from panic, from false haste, from cowardly shrinking back into undue privacy and selfish ease, from crying for comfort when work presses and responsibilities call us. Give us the listening ear for thy summons to whatever strange or dingy quarter; and joy in just doing thy will at whatever cost. Teach us to bear the heaviest burdens and the sharpest trials with modest dignity and quiet reticence, a gentle patience, and an unfaltering trust; and meanwhile let the peace of God in the depths of our hearts be unruffled, however agitated the surface of our lives may be. Enable us to bear without flinching the stab of pain, the wrench of the sorest disappointment, the agony of baffled hope and strong desire, and even the prolonged torture of suspense. We would learn to accept all as needed ministry to our spiritual quickening, nurture, and power to serve, graciously bestowed by thy wise and gracious hand. We would learn to be glad of the suffering that makes us men. Thus transform our disordered being, and suffuse it with the strength and charm of Jesus

Christ. Lord, we would not shirk the process, and so fail of the desired product. Teach us the evanescence of our most intense emotions, and enable us to govern them, and to await their passing or their purifying and perfection at thy hand rather than give way to them and be submerged by their flood. In our most tragic hours grant us the solace of thy voice and touch, and the divine assurance that "this, too, shall pass." Or, if life with us at times sinks into a dull and tedious monotony, show us how to create the needed surprise by loving some one and doing a needed kindness, hour by hour, as we pass along. Thus, our Father, make our lives worth while, filled with the undying romance of serving and the surpassing satisfaction of thine applause. We ask in the name of Christ. Amen.

CHOICE ILLUSTRATIONS ON THE THEME

Prayer and Vigilance

In the pictures of St. Gudule she is always represented as shielding a lantern with her hand. The story runs that being compelled to pass through a dense forest on her way to the chapel an evil spirit met her and blew out her light. She uttered a swift prayer; "Lord, help," when straightway a warm breath from above rekindled it. Once more it was blown out, and again prayer rekindled it. And so until she reached the chapel. Prayer and vigilance are the conditions of a spiritual safety.

Constant Vigilance

A young soldier was shooting for a prize. Taking his turn with others, he had waited until his chance had come to fire for the heart of the target. His hand was steady as he drew up his rifle. His eye was clear. But he failed. The barrel swerved to one side strangely, and he missed gaining the prize. What was the cause of his failure? A bit of rust in his gun-barrel! For several days he had failed to clean the inside of that barrel. So he missed gaining the trophy.

It is not all of the Christian life to seem true. Polishing the outside will not keep off the rust within. The heart life must correspond with the outward profession. Keep the heart right by constant vigilance.

Growth in Grace

A young man had just taken a physical examination in a gymnasium. His lungs, heart, and muscles had been thoroughly tested. That night he dreamed he had been summoned to appear on a certain day to have his soul tested in the same way. Suppose our patience, our faith, our liberality, our purity could be tested as accurately as our bodily powers—how many of us would dare to take the test? But God does so test us, and measures our growth constantly.—Christian Endeavor World.

Light Rekindled

If by any mischance the vestal fires of Greece were allowed to go out they could be rekindled only by the rays of the sun. So with grace in the souls of men. If it should expire nothing but the rays of the Sun of Righteousness can rekindle it.

STORY TO TELL, OR SERMON TO CHILDREN

TITLE: *The Snail in the Lobster Shell.*

A little snail that lived by the ocean noticed with envy the big and beautiful shell in which the lobster lived.

"Oh! how this little shell of mine pinches," whined the little snail. "What a grand palace the lobster carries on his back! I wish I lived in his place. Oh! wouldn't my friends admire me in that shell! Think of a snail living in a mansion like that!"

In time a wonderful thing occurred. The watching, envious snail beheld the lobster walk right out of his shell to grow up in another, larger one. When the empty, metallic green shell of the lobster lay neglected on the beach the snail said, "Now I shall have my wish. Hurrah! The little snail is going to live in a lobster shell!"

In his pride he cried out to the birds overhead. "Ah, the little snail is going to live in a lobster shell."

He cried to the cattle in the field, "Oh! oh! now you shall see. The little snail is going to live in the lobster shell."

So the birds and the cattle in the field were curious and they watched the little snail. The snail pulled himself loose from his own little shell, and cried, "Well, I'm glad to say I'm through with you. Good-bye. You've pinched me and pressed me for the last time. I am going to live in the grand lobster shell."

The birds and the animals saw the little snail proudly crawl into the towering lobster shell and he huffed and puffed and blew and gasped in an effort to make himself fit. But with all his efforts he felt very small inside the grand lobster shell. He grew tired, too. That night he died because the great, empty shell was so cold.

A wise old crow then said to his boy and girl crows and to every boy and girl that cared to listen: "You see! That's what comes of envy. What you have is enough. Be yourself and save yourself from a lot of trouble. How much better to be a little snail in a comfortable shell than to be a little snail in a big shell and freeze to death!"

FOR THE EVENING SERVICE

TITLE: *The Law of Requit.*

TEXT: "As I have done, so God hath required me." Judges 1:7.

THE SERMON OUTLINE

Adoni-Bezek (King of Bezek) had conquered seventy of the little kingdoms in and around Palestine, and had shown their kings the rough hospitality of cutting off their thumbs and their great toes, and so allowing them to gather their meat under his table. In due time Adoni-Bezek himself was overthrown by Judah, and his own thumbs and great toes were cut off, and in his humiliation he acknowledged that God had done to him as he himself had cruelly done to others. This fact is an illustration of a

severe yet most holy law. "The Lord of recompense shall surely requite." "With what measure ye mete, it shall be measured to you again." This is the law under which we are now living. Let us study some of its bearings, that we may live with religious wisdom.

I. As I have done, so God hath required me—then the life of man cannot escape the judgment of God. "Be not deceived; God is not mocked," etc. Man may deny it; may theoretically disregard it; but cannot escape it. At the heart of things is the spirit of judgment. Human life appears to be confused, but, before the Almighty it has shape, and plan, and purpose.

II. As I have done, so God hath required me—then let no man take the law into his own hands. "Vengeance is mine, I will repay, saith the Lord." Adoni-Bezek acknowledged his as a divine visitation. He did not look upon it as a petty resentment on the part of his enemies. He took a high moral view of his condition. Why have we suffered loss in business? May it not be that we have oppressed the poor and needy? Why are our schemes delayed and thwarted? Probably because we have been obstinate and unfriendly towards the schemes of others. Why are we held in disesteem or neglect? Probably because of the contempt in which we have held our brethren. So, we are to look at the moral working of things.

III. As I have done, so God hath required me—then very good deeds will be honored with appropriate reward. The law is equally effective on both sides. "God is not unrighteous to forget your work of faith and labor of love," etc. "Whosoever shall give a cup of cold water only," etc. "The liberal soul shall be made fat." "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, with the same measure that ye mete withal, it shall be measured to you again." "He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully." Remember, (1) Good deeds are their own reward; (2) Deeds done merely for the sake of reward cannot be good.

IV. As I have done, so God hath required me—then though justice be long delayed, yet it will be vindicated eventually. Adoni-Bezek had run a long course of wickedness. Seventy kings had suffered under his cruel knife. It seemed as if all power had been given into his hands. Yet, see him in the grip of the law and learn that the time of punishment is with the Lord and not with men! Do you think that you have outwitted the law of retribution? Adoni-Bezek acknowledged his punishment to be just; so at last every wicked man will own.

Brethren, be comforted! Life is not so haphazard a movement as in some aspects it may appear. Above it all is seated the ever-watching and incorruptible Judge. "I have seen the wicked in great power, and spreading himself like a green bay-tree, yet he passed away, and lo, he was not, yea I sought him but he could not be found." Give yourselves no uneasiness about the punishment of offenders. Do your work honestly and straightforwardly whoever may oppose, and in the long run you will see that there is a rod for the wicked and a crown for those who do well.

But what of those who having done evil, hate both themselves and their wickedness? There is a gospel for such—"Repentance towards God and faith in our Lord Jesus Christ," will destroy the evil of the past and satisfy the inexorable law of retribution.—J. P.

SUGGESTIVE TEXTS AND THEMES

The Source of Nature's Songfulness: "They also that dwell in the uttermost parts are afraid at thy tokens; thou makest the outgoings of the morning and evening to rejoice (marg., sing)."—Psa. 65:8.

Christ, the Truth-revealer: "All these things spake Jesus unto the multitude in parables, and without a parable spake he not unto them: that it might be fulfilled which was spoken by the prophet, saying, 'I will open my mouth in parables: I will utter things which have been kept secret from the foundation of the world.'—Matt. 13:34, 35.

Three Disciplines: "Why do John's disciples and the disciples of the Pharisees fast, but thy disciples fast not?"—Mark 2:18.

A Double Parentage: "Now the sons of Eli were sons of Belial."—1 Sam. 2:12.

The Men Who Got There: "And they went forth to go into the land of Canaan; and into the land of Canaan they came."—Gen. 12:5.

Strength in the Soul: "Thou didst encourage me with strength in my soul."—Psa. 138:3.

Names and Nature: "Woe to them that call evil good, and good evil."—Isa. 5:20.

The Teaching of the Trees: "Behold the fig tree, and all the trees."—Luke 21:29.

Father and Son: "God dealeth with you as with sons."—Heb. 12:7.

THE SUNDAY SCHOOL LESSON

TITLE: *Sharing the Good News.* Acts 8:4-8; 2 Cor. 5:14-20.

GOLDEN TEXT: "Ye shall be my witnesses." Acts 1:8.

Teaching the Lesson

A Chinaman asked a statesman who represented the United States in China: "What right have you Christians to come over here to China and talk with these people about religion?" The diplomat replied, "The right to give others what is too good to keep." Good news must be shared. That is one motive for a Christian witness. There is another and very intimate motive suggested in the second passage forming the lesson, when it is said, "The love of Christ constraineth us." There is certainly no more sweet or efficient constraint than that of love. To constrain—that means to urge, to successfully persuade, to bear away, to transport, to impel forward. The love of Christ certainly possesses a mighty moving power. It is the great instrument to high and holy attainment. I. It is by this blessed constraint *we are moved to enter the Christian life*. Christ said, "I, if I be lifted up, will draw all men unto me." No one can stand before the Cross, realizing that Christ died for him, and not be moved with impulse to yield the heart to him and accept him as his personal Redeemer. II. It is by this constraint *we are prompted to confess ourselves to be his disciples*, unite with his church and make open acknowledgment of our devotement to him and to his cause, to be his witnesses. III. It is by it we are moved *to battle*

against sin. A devoted love makes it easy for a wife to be true to her husband or a husband to his wife. There is a wonderful purifying power in love. Love has mighty transforming influence. IV. By it we are led also to *make sacrifices for Christ*. Love-constrained sacrifice becomes actual pleasure and work for Christ highest joy. The love-constrained Christian realizes Christ's desire for souls, and therefore tries to win them to him. He knows Christ's longing for the extension of his kingdom and he therefore gives according to his ability for the spread of the gospel. Christ's interest becomes his interest, Christ's glory his glory, Christ's cause his cause under the sweet, compelling constraint of love.

ILLUSTRATIONS

Constrained to Witness

A soldier at the battle of Williamsburg had the artery of his arm severed by a fragment of a shell and was fast bleeding to death. His life could be saved in a moment if some one would bind up the artery. He saw a surgeon riding at a distance. Lifting up his hand he called to him for help. The doctor dismounted and gave the needed relief. As he started to go the man exclaimed: "Doctor, what is your name?" "Oh, no matter about that," was the reply. "But, doctor," said he, "I want to tell my wife and my children who it was that saved me!" Just so, when Christ comes to us binding up our broken hearts, healing our wounded spirits, saving our dying souls, is it any wonder that there comes a longing desire to tell others what he has done for us, to be his witnesses, to openly confess him everywhere? It ought to be so.

Witnessing for Christ

A little boy in one of our hospitals had been very ill. The nurse had been exceedingly kind to him and it was not easy to think of leaving her. But the time came for him to go home. As his parents came, he threw his arms about the nurse's neck exclaiming: "My mother will never hear the last of you!" He was going to talk about her. Love and gratitude ought to make us living witnesses for Christ anywhere and everywhere.

Witness Withheld

"Brother Philander," said a man to a deacon the other day, "don't you believe a man can be a good Christian without ever going to church or telling the world about it?" "I expect so, if he thinks that way," answered old Philander. "The mountains are full of coal that has never been dug, and the sea is full of fish that have never been caught, and that's all the good it does the world."—Christian Herald.

MIDWEEK MESSAGES: CHURCH NIGHT OR PRAYER MEETING

THEME: *The Advantages of Seeking the Lord.*

"They that seek the Lord shall not want any good thing." Psal. 34:10. This Psalm has been called "The good man's song of triumph." Recog-

nizing that God knows best what is really "good" for us, here is assurance that those who "seek the Lord:" I. *Shall not want any good thing connected with their salvation and acceptance with God.* They have assurance of pardon, adoption as children, justification, comfort, and help from the Holy Spirit. II. *Shall not want any good thing necessary for their enjoyment, protection or care.* They will be provided with needed blessings—defended—delivered—guarded—kept. III. *Shall not want any good thing to comfort them in darkness and trouble.* Will be given God's presence—word—love—sympathy—help. IV. *They shall not want any good thing to support in death or secure their safe arrival in heaven.*—Psa. 23. There is the greatest possible present and eternal advantage in seeking and serving the Lord.

CHRISTIAN ENDEAVOR SOCIETY TOPIC

Stewardship as a Rule of Living. Matt. 25:14-30. (Consecration Meeting.)

MY SERMON NOTES

MY SERMON NOTES

MY ENGAGEMENTS FOR THE WEEK

Sunday

Monday

Tuesday

Wednesday

Thursday

Friday

Saturday

SUNDAY: MARCH THIRTEENTH

THEME: *Costly Living and Cheap Religion.*

SUGGESTED SCRIPTURE READING: I Sam. 7: 1-29.

SELECTED HYMNS: "I love thy kingdom Lord."—Timothy Dwight. "Glorious things of thee are spoken."—John Newton. "O where are kings and empires now?"—A. C. Coxe. "The Church's one Foundation."—Samuel J. Stone. "Triumphant Zion, lift thy head."—P. Doddridge.

SALUTATION: They that wait upon the Lord shall renew their strength. Worship the Lord in the beauty of holiness. Rest in the Lord; wait patiently for him, and he shall give thee the desires of thy heart.

INVOCATION PRAYER: Heavenly Father, we thank thee that thou hast unveiled unsearchable riches in Jesus Christ our Lord. Thou hast invited us by faith to share this wealth in our souls. Teach us thy way, O Lord, that we may come into our inheritance. May we not be contented to remain in the outer courts when our treasure is in the inner shrine. We thank thee if we have already begun to know the riches of thy grace, if we are putting off the old man and putting on the new, and rising into heavenly places in Christ Jesus. Speed our feet in the divine way. Help us to lay aside all reluctances and all enfeebling doubts, so that we may run in the way of thy commandments. Help us to understand thy purpose in so far as it is needed for our work. May our antagonisms prove to be our friends. May we be masters of every circumstance so that every experience shall enrich our spirits. Redeem us from captivity to every evil habit. Lift us into the glorious liberty of the children of God. Make us mindful of one another even while we pray, so that we may be sacrificial even in our devotions. May all thy people find provision for their needs, and in every part of the world may the glory of the Lord meet the suppliant and turn his petitions into praise. We ask in the name of Christ.—Amen.

THE SERMON

TITLE: *Costly Living and Cheap Religion.*

TEXT: "The king said unto Nathan the prophet, See now, I dwell in a house of cedar, but the ark of God dwelleth in curtains." 2 Sam. 7: 2.

THE SERMON OUTLINE

INTRODUCTORY: This is the most striking contrast to which the great king had just awakened. He himself was dwelling in a house which, in splendid proportions and completeness of equipment, was the glory of the land. But the house in which the ark of the Lord was resting was a frail, shifting, precarious tent of the fields. The selfward side of life expressed itself in cedars; the Godward side of life enshrined itself in curtains. The selfward side was costly, the Godward side was cheap. That which directly related to the eternal interests was tabernacled in

common linen; the worldly interests were clothed in silver and gold. The contrast is just that of expensive living and cheap religion.

Now, this old-world contrast suggests many lines of fruitful meditation which are pertinent to our modern life.

I. This is very evident in the contrast which prevails between the nature of our homes and the character of many of our churches. The one is symbolized by the cedar and the other by the curtain. To the one we give our best and to the other the second best. In music and in art we demand the excellent for our homes; but we are often contented with the commonplace in the house of God. And, truth to say, many people so consistently relegate the secondary to their church, that they have come to attach almost a sacred value to the common and the unimpressive, and to regard it as specially hallowed and sanctified. They have made a grace of the ugly and a virtue of the imperfect and incomplete.

II. It is evident that the contrast also prevails between our domestic and our civic apathy and indifference. We insist upon our domestic affairs being well managed and orderly, inviting and nourishing, while civic affairs go unheeded and are allowed to persist as best they may. Homeward we are intense; cityward we are lax and loose. Homeward we are ardent; cityward we are lukewarm and cool. There is order at home; but riot may run unheeded in the next street.

III. And certainly the contrast prevails between our home-enthusiasm and the lukewarmness of our ministries to the foreign field. The religious privileges into which we are born are rich and bountiful. Ours is the knowledge of the secret of eternal life and light and hope. Our liberties are airy and roomy, and our feet stand in a large place. Yes, ours is "a house of cedar," a strong house, "a house of defense to dwell in." But beyond the homeland privilege is scanty and liberties are few. Fear and superstition are rampant, and religious life trembles in a very fragile and uncertain tent. It is the old contrast.

IV. But I want to observe the more particular bearing of the text upon the selfward and Godward side of the individual life. Amid the alternatives of major and minor purposes it is the major which is impoverished. The Godward side is the cheap side. On the self side they take infinite pains; on the Godward side anything will do.

Here, then, is a very certain standard of judgment. How much do we invest on the Godward side? Our religion is valuable, and comes to be valued according to what we spend upon it. That is true even on the lowest planes of life. We value a thing in proportion to the money we pay for it; but it is also true on the higher plane. Liberty was infinitely precious to our fathers, because it bore the marks of sacrifice. It was crimsoned with the red stain of their own blood. We are inclined to hold our liberties cheaply because they cost us nothing.

It is even so with the highest ministries of religion itself. If we give our religion "the leavings"—the leavings of our time and strength—then our religion will become a thing "left." If we give it our best, it will rear itself as the most exalted presence in our life.

Well, then, how much have we invested on the Godward side? Have we invested only as much as would purchase a curtain, or have we secured the strength of cedars?

V. How much energy of thought do we invest on the Godward side? Try to realize the vast expenditure of thought in other realms. Think how much thought is invested in the getting of money, and in the pursuits of carnal pleasure, and in the quest of knowledge and of wisdom. And think, too, of the amazing ingenuity employed in the quest. Men are busy inventing all sorts of contrivances to make these things their own possession. And then turn from all these to the Godward aspect of human life! Is it not like passing from a strong cedar to a frail curtain, from a tenacious fiber to a brittle thread? How little thought men give to their religion! I am not now speaking of the mere study of theology, but of the quest of a godly life. What we need in our day is a revision of our investments and a more lavish expenditure of thought on the Godward side of it.

VI. And let me ask again, how much will-power do we expend on the God side? Does the contrast find expression in the old symbolism of cedar and curtain? Take one side of man's life; his will pounds away like a powerful motor. Take another side; his will is as weak and forceless as an anemic pulse. On one side his energy is like a mill-stream; on the other, the energy trickles like a rivulet in time of drought.

This is a most extraordinary phenomenon in human life. There is one room in our life where there is engine-power enough for anything; in another room there is not enough power to give birth to even a sluggish motion. Particularly is this manifest in the selfward and the Godward side of life. We grasp business, but we only tickle religion. And so the Godward side of really strong men hangs loose and limp as a curtain, while these business relationships are strong as cedars.

VII. And lastly, how much of sacrifice have we on the Godward side? What is the extent of our contribution to the general cause of the Kingdom? Is it niggardly or bountiful? Does it find a fitting symbol in the costly cedar or in the tawdry curtain? What is our offering in the matter of time? There are many people who will give money to the Kingdom, but who refuse the costlier gift of time. They want all their time for their business and their pleasures. These realms shall have the cedar, the other realm may have the curtain.

And what do we give in the matter of sympathy? I am not referring to thin, diluted, bloodless sentimentality, but sympathy with passion at its heart, sympathy pulsing with pang and pain.

Let every man take the inquiry into his own spirit and answer it in the secret place of the Most High.—J.

COMMENDATORY PRAYER (At close of sermon): O blessed Lord, make thy truth shine about us and within, that we may know thy will more clearly and understand how earnestly thy love desires us to walk according to thy divine purposes. We ask in Jesus' name. Amen.

OFFERTORY SENTENCE: "And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward."

OFFERTORY PRAYER: Help us to remember that now, as of old, the Son of Man looks upon a sorrowing and dying world with pity unutterable, and that he asks us to give them the bread of life. Receive and bless the offerings we bring thee now to this end, and bless us as we bring them. We ask in Christ's name. Amen.

ILLUSTRATIVE MATERIAL

Seed Thoughts

David looking at his own personal comfort did not say, "Let me now enjoy it. I have paid dearly for it. Everything in my house cost me blood. If any man is entitled to a long, quiet afternoon in life, I am that man." Men of David's quality never make speeches of that kind. Their peace is their activity. "I dwell in a house of cedar, but the ark of God dwelleth within curtains."—J. P.

The dwelling-places of Athens were mean; its temples were the wonders of the world.—S. S. T.

I. The purpose of David is accepted. II. The actual building of the Temple is denied him. III. A wonderful promise is given him.—H. E. S.

Rev. Hugh Price Hughes of London, speaking on a Sunday evening of the desertion of certain churches in the city and East End, which a few years ago were thronged by devout congregations, said: "What has become of these good people? Why, some have gone to heaven and others to the suburbs."

Do you know the problem of the heathen field? Do you know why those Chinese and those heathen tribes do not come to Christ? It is because they do not believe in our earnestness. We are dwelling in cedar while the ark of the Lord is buffeted by the storms. Real grace cannot be content with self, with the house of cedar. Because our wealthy churches have no missionary spirit, have no self-denying, but are wasting their givings on self, the poorer parts of the cities and the heathen fields are left struggling and helpless. Verily God in his day will judge the so-called Christian communities. Oh, for more of the self-denying grace that David had! He felt that the very house of cedar was about to tumble down upon him while the ark of God was exposed to the storms of the night.—J. R.

PASTORAL PRAYER: Our God and Father, thy kingdom come! Oh, for the day when thy Spirit shall pervade all law, all our political and social life, and every human heart! Possess our souls with a fiery zeal to hasten that day. Steep our whole being in love and fond concern for others' welfare. Make our eyes ache with the vision of human need, and our hearts burst with longing to help. Let compassion so possess us that nothing else shall seem to matter. Break the clutch of pride, vanity, lust of pleasure, and set us free to serve. From this day let great things be done in thy name; hearts opened; purse-strings loosened; thy people knit together to serve; decisive steps taken to meet galling human needs, and to organize righteousness and kindly ministry. Impart thy power to all praying souls and to all just Christian endeavor. Through Christ our Lord. Amen.

CHOICE ILLUSTRATIONS ON THE THEME

Loyalty to the Church

A politician, whom I knew, openly, in a precinct caucus, said to a friend, "Professor, you have just moved into our neighborhood, and I want to invite you to our church." I know a young wholesale merchant, who "talks up" his church and pastor almost as much as he does his boots and shoes,

and urges his customers to come and hear his minister. A young man who is at the store all day, spends nearly every evening for his church. The pastor could set him on the track of any young man he wanted to interest in the church, and be sure that all that could be done would be done. Likewise a young woman who somehow found out all the strangers of her sex present, and gave them such a warm greeting that they wanted to come again.

Love for the Church

A poor widow could neither sing nor lead in prayer, but she was always in her place, looking bravely into the pastor's eyes. She was not able to contribute much, but she sent flowers to the pastor's study. An invalid, who, though detained at home, always wanted to know the pastor's theme, always kept him laden with messages of love for others in the church.—The Golden Rule.

Are You a Missionary?

When Admiral Foote was in Siam he invited the royal dignitaries to a dinner on his vessel. As soon as the guests were seated at the table, he, as was his invariable custom, asked a blessing upon the food. The king in surprise said he thought only missionaries asked blessings. "True," replied the admiral quietly, "but every Christian is a missionary."

Why Poor Heathen?

Whose fault is it that there are any poor heathen? A speaker at a meeting drove this question into the consciences of his Christian hearers. If your father left in his will an inheritance for you and your brother, and your brother being at a distance could only receive his inheritance if you sent it to him, would you feel free to decide whether to send it to him or not? and if you did send it to him would you take considerable credit to yourself for doing so? That's foreign missions. People talk complacently about the poor heathen. Why "poor"? Because the heathen have not received their share of the inheritance which the Father left us to give them.—Sunday School Times.

Is Christianity a Failure?

"How is it," asked a man of a minister, "that your religion has been going for nearly two thousand years and has not influenced more people than it has done?" For reply, the minister asked another question: "How is it that water has been flowing for more than two million years and many people are still dirty?" It is not the fault of Christianity that people go without the remedy for human ill, but the loss is theirs just the same. Christianity is not a failure. The Gospel is not a failure. Wherever it is preached in fidelity it wins. But there are some who "put it from them."—H.

STORY TO TELL, OR SERMON TO CHILDREN

TITLE: *The Children's Friend.*

TEXT: Casting all your care upon him; for he careth for you."
1 Pet. 5:7.

There are a great many hard things in this life that boys and girls have to contend with. Many things come across their path that tend to oppress and depress them. Someone has said that children do not know anything at all about care and worry and anxiety—but I am still of the opinion this is not true. Some boys and girls find that their lessons in school are particularly difficult, and to learn some things that they have never before been interested in, is a trying, toilsome task. And yet if you set your minds upon these things you can do them easily. Then again it is sometimes hard to be good and true and obedient to our parents. It is hard to speak the truth when you are tempted to tell a lie.

I think the text that we have chosen is very appropriate for boys and girls. It is counsel that is worth listening to—it is advice worth accepting—and the boys and girls who are ready and willing at all times to do as the text says will never be overcome nor outdone when the hard time comes. We know it is true that we can never do anything in our own strength. It is the love and grace of Christ that constrains us and helps us to bear the strain of difficulties. It is the power of Christ within us that prompts us when we fail to try, try again. I wonder if you have ever heard this story.

Many, many years ago when there was more romance in life than there is to-day, a certain king had decided to take his people to a new land and was making preparations for the journey. There were many things he desired to take with him, but the most precious thing was a large tree containing many valuable national records which he thought he must not leave behind. Most of his loyal subjects objected to this—they thought the tree was too heavy, and too large, and too much trouble to remove, and very likely would soon die when it was transplanted in a foreign land. The king had almost given up hopes of taking this treasure with him when a young man who loved the king stepped forward and volunteered to take the burden on his own shoulder. The other people did not give him their sympathy nor their help, so he carried it all alone. It was heavy to carry and many a time he was a long, long way behind the other people. In due time they all noticed that he had ceased to grow tired—he was stronger—and could keep abreast with them. He also became gentle and steady and firm in his task and proved superior to the others every day. Those who carried lighter loads grumbled all the time and every day they became more irritable and quarrelsome—as well as weaker and lazier and less beautiful in form. I wonder if you know what made this young man stronger, and better able to carry this heavy load while the others grew weaker? This is the secret: The tree he was carrying bore rich, delicious fruit which he ate, and the fruit of the burden made him strong. No matter how tired he was he could always look up and gather strength and nourishment from the burden he was carrying on his back.

This lesson should teach us to look upon our toilsome tasks as food, and as the things that make us stronger, nobler and grander. If we do the hardest things faithfully and cheerfully, looking up to him who careth for us, then we shall be assured that all things will work together for our good, our greatening, our strengthening, and our success in life. When things are hard "Cast all your care upon Jesus, for he careth."—A. B.

FOR THE EVENING SERVICE

TITLE: *What Is a Christian?*TEXT: "And the disciples were called Christians first in Antioch."
Acts 11:26.

THE SERMON OUTLINE

Following the martyrdom of Stephen the disciples were widely scattered by persecution. But everywhere they went they preached the gospel of Christ. The hand of the Lord was with them and multitudes believed. In Antioch, especially, converts were made in great numbers. Possibly in derision, here the name was bestowed upon them of "Christians." "The disciples were called Christians first in Antioch."

While the question as to how they came to be called by this name, and why, is an interesting one, we wish now to speak only on the more vital theme as to what a Christian really is.

I. A Christian is one who has accepted Christ as a personal Saviour.

We call ours a Christian nation, but in reality it is not. We speak of ours as a Christian community, but in the strict sense it is not. People do not like to be called by the name of Mohammedans or heathens or infidels and so we usually speak of our people as Christians. The name has become acceptable and the people are pleased to be classed under it. But to belong to a Christian civilization does not make one a Christian. To be really a Christian is a very different thing than to be called by the name. The becoming a Christian implies a personal transaction between the soul and Christ. A Christian is one who realizing his sinful life and lost condition has put his trust in Christ for salvation.

II. A Christian is one who bears the name of Christ. At least he ought not to be ashamed to confess Christ by open avowal. "If any man suffer as a Christian let him not be ashamed." Take the name. Abide by it come what may on that account.

Then, too, be careful not to dishonor the name. Alexander the Great is said to have had a soldier in his army of the same name as himself. The soldier became known as a great coward. Alexander sought him out and commanded him: "Either change your name or change your conduct." Bearing the name of Christ we should strive ever to bear it worthily. "Let him that nameth the name of Christ be careful to depart from iniquity." Let us remember, too, that the name is a binding name, and involves the recognizing of brotherhood with all who have like precious faith with ourselves. If we are Christians we are one with all, the world over, who strive to serve our common Master.

III. A Christian is one who is trying to follow in Christ's way. He studies to know Christ's will and to do it. He is a learner in Christ's school. But he tries faithfully to improve. He may not succeed as well as he would like, but he "presses toward the mark for the prize of the high calling of God in Christ Jesus." He is a disciple trying ever to catch the spirit of his Master. And it does not contradict his profession, either, that he so often comes short of what he aims to do or be. People may expect perfection of him. They may ridicule him when he fails. But all the same he

is known of his Master as one who is faithfully trying to be what he would have him be and do what he would have him do.

IV. A Christian is also one who is enlisted in the cause of Christ. He not only strives to be himself like Christ, to heed his instructions and imitate his character, but to actively promote his cause. He enlists heartily in his service. He strives also to get others to enlist. Saved himself, he strives to save others. He does all the good he can, in all the ways he can, as long as ever he can. He does it because he loves both his Master and his Master's cause. Christ's interests become his interests; Christ's cause becomes his cause; Christ's glory becomes his glory.

V. A Christian is one who will be admitted to heaven. Having accepted Christ, Christ will accept him in glory. Having acknowledged Christ, Christ will acknowledge him before the angels in heaven. Having tried to follow Christ's way, Christ will bring him entirely into that way through the character development of heaven. Having enlisted in the cause of Christ, Christ will give him part in the final triumph. Indeed, having been "faithful unto death" Christ will give him that "crown of life" which he has reserved for all that love him.

SUGGESTIVE TEXTS AND THEMES

Christ's Condescension: "And he came down with them and stood in the plain."—Luke 6: 17.

Faith's Exultation in the Face of Difficulties: "Who art thou, O great mountain? before Zerubbabel thou shalt become a plain; and he shall bring forth the headstone thereof with shoutings, crying, Grace, grace, unto it."—Zech. 4: 7.

Confessions of Impenitence: "Then he said, I have sinned; yet honor me now, I pray thee, before the elders of my people, and before Israel, and turn again with me, that I may worship the Lord thy God. So Samuel turned again after Saul; and Saul worshipped the Lord."—1 Sam. 15: 30, 31.

The Fame of Faith: "First, I thank my God through Christ Jesus for you all, that your faith is spoken of throughout the whole world."—Rom. 1: 8.

Radiations of Moral Influence: "And ye, in any wise, keep yourselves from the accursed thing, lest ye make yourselves accursed, when ye take of the accursed thing, and make the camp of Israel a curse, and trouble it."—Josh. 6: 18.

Suicidal Risks of Life: "And he said, Be it far from me, O Lord, that I should do this: is not this the blood of the men that went in jeopardy of their lives?"—2 Sam. 23: 17.

Alluring Invitations to Ignore God's Will: "Then he said unto him, Come home with me, and eat bread."—1 Kings 13: 15.

The Sovereignty of Love: "And he bowed the heart of all the men of Judah even as the heart of one man."—2 Sam. 19: 14.

THE SUNDAY SCHOOL LESSON

TITLE: *Making the World Christian.* Matt. 28: 16-20;
Acts 16: 6-15.

GOLDEN TEXT: "Go ye therefore and make disciples of all nations." Matt. 28: 19.

Teaching the Lesson

These two passages of Scripture suggest two duties toward the world, that of the putting in of positive good, that of casting out the evil. Some people do not seem to be aware at all of any obligation toward making the world Christian. With too many of us our thoughts seldom get far beyond ourselves, our immediate relations, or at most our local community. Our field of interest is narrow. The reason is that we go through the world looking in or down. Is it any wonder, then, that we do not see far? But Christ did not want us to be self-centered. He meets us as we journey with inward, downcast look, and repeats again, as he did in the days of his flesh: "Lift up your eyes. Look! Look on the fields—white to the harvest." He would stimulate in men the grace of spiritual far-seeing, of wideness of vision. He would awaken us all to the duty of making the world Christian.

I. *The importance of a look.* Many do not see. Many do not try to see. Many do not want to see—than which none are so blind. It is our duty to be well informed about the condition of others to realize the need.

II. *Looking we see fields.* How many the fields for us to see—fields in China, fields in India, fields in Africa, Japan, Korea, Siam, fields in Persia and Syria and in the islands of the sea, fields in Brazil and Chili and in Mexico—fields where eight hundred millions of immortal souls are perishing without the gospel. Looking, we see.

III. *The seeing reveals duty.* They are "white" fields—great, wide, ripe fields, "ready to the harvest." It is impossible to look and not begin to feel promptings to duty. "I am debtor." So Paul felt when he looked and saw.

IV. *Duty becomes delightful privilege.* Namely, the joy of harvest—the ingathering of immortal souls. Go or give. Do the work or send the workers. Do your part toward making the world Christian—toward having your share in the harvest joy.

ILLUSTRATIONS

Looking Reveals Duty

When the great Mill River dam broke, a spectator exclaimed, "Some one has got to let the people know!" The look revealed duty, and mounting a steed he dashed down the valley at highest possible speed, calling to all to escape for their lives. Such a duty as this does our knowledge press upon us as Christians. We must let the unsaved millions know the way of life through Christ. It is not indifferent whether we help to make the world Christian.

Every Christian's Duty

Dr. Grenfell tells a story of how, at a dinner given in his honor, a lady remarked to him: "Is it true that you are a missionary?" "Isn't it true that you are?" was his unexpected reply. Do we ever stop to think of it?

Equal Obligations

An English lady who often gave gifts to our mission in India, said Mr.

Robert Wilder, was one day thanked by my mother for some act of kindness. With an earnest look she said: "You are under no more obligation to go down and teach the women in those huts than I am." All of Christ's followers are under equal obligations to consecrate their lives wholly to him and his service.

Our Creditors

What would we think of a man who, being in debt, and able to pay, took advantage of the fact that his creditors, poor and ignorant folk, did not know of the money due to them and let them perish by non-payment? One of the best governors of the Isle of Man was impeached for treason in the Civil Wars, and sentenced to death. The king granted a pardon; but it fell into the hands of a bitter enemy of the governor, who never delivered it, and the governor was executed. We hold in our hands the pardon of the world: shall we hold it back?—D. M. Pantou.

Not Christianity's Fault

"How is it," asked a man of a minister, "that your religion has been going for nearly two thousand years and has not influenced more people than it has done?" For reply, the minister asked another question: "How is it that water has been flowing for more than two million years and many people are still dirty?"

MIDWEEK MESSAGES: CHURCH NIGHT OR PRAYER MEETING

THEME: *Expressive Religion.*

"For we cannot but speak the things which we have seen and heard."
—Acts 4: 20.

The words of Peter and John. The circumstances. They had wrought a miracle. The tidings had circulated. The Jews feared Christianity would spread. They thrust them into prison. Next day brought them forth. Their boldness. Put them aside to consider their cases, then prohibited them from preaching. The reply. Text. Subject might be restricted to the ministry; but apply it to the whole body of Christian disciples. Their duty to speak for Christ. I. *All Christ's disciples can have much to say concerning him.* Much that they have "seen and heard." Can testify to: 1. The freeness of his grace. By this they have been saved. 2. The richness of his love. 3. The reasonableness of his claims. 4. The pleasure of his service. II. *Christ's disciples are constrained to speak of him.* 1. Christ demands it. He must be confessed. It is to be our test. 2. Gratitude and love enforce it. "We cannot but," etc. Love constrains. It would be base and wicked not. Besides, there are other reasons (1) They alone can testify. (2) They alone will. Worldlings will not. (3) Those around need it. As information; as incitement. III. *There are many advantages arising from testifying of Christ.* 1. It will please Christ. Honor him. Honor his cause. 2. It will be followed with inward peace. Conscience

will smile. God will give his favor and joy. 3. It will increase our zeal. Zeal will expire unless stirred up. 4. Tend to our usefulness. May do much good in this way.

CHRISTIAN ENDEAVOR SOCIETY TOPIC

How to Conquer Circumstances. Phil. 4: 5-7, 10-13.

MY SERMON NOTES

MY SERMON NOTES

MY ENGAGEMENTS FOR THE WEEK

Sunday

Monday

Tuesday

Wednesday

Thursday

Friday

Saturday

SUNDAY: MARCH TWENTIETH

THEME: *The Man Who Forgot* (Lent)

SUGGESTED SCRIPTURE READING: Gen. 40:1-23.

SELECTED HYMNS: "Sinful, sighing to be blest."—John S. B. Monsell. "No, not despairingly."—H. Bonar. "I was a wandering sheep:"—H. Bonar. "Saviour, when in dust to thee."—Robert Grant. "Weary of earth, and laden with my sin."—S. J. Stone.

SALUTATION: "He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." "Believe on the Lord Jesus Christ and thou shalt be saved." "Lord, I believe; help thou mine unbelief." "Our help is in the name of the Lord our God."

INVOCATION PRAYER: O God, the Father of Lights, whose word is enduring and whose promise cannot fail, grant unto us the spirit of wisdom that we may understand thy word, and faith that we may keep it unto life eternal. Graciously impart unto us the spirit of meekness that we may receive thy truth. Take away all our pride and all feelings of self-sufficiency, and bring us in hunger to the things which thou hast provided for them that love thee. Incline our hearts to keep thy law. Cleanse our desires from everything that defileth, and help us to drink of the river of thy pleasures. Give us deliverance from the bondage of every evil habit, and guard us lest by any unholy purpose we enter into new bondage. Let everything that is crooked be made straight, and may all that is within us praise and bless thy holy name. We ask through Christ the Lord. Amen.

THE SERMON

TITLE: *The Man Who Forgot* (Lent)

TEXT: "Yet did not the chief butler remember Joseph, but forgot him." Gen. 40:23.

THE SERMON OUTLINE

INTRODUCTORY: These verses are from the heart of the incomparable story of Joseph. They bear upon a singular episode of that famous character's life, and they paint the picture of a man who forgot. (Tell the story.)

It is not Joseph who engages our thoughts in this study, but instead the strange conduct of the man whom he had befriended. How account for such conduct?

I. Why did the butler forget Joseph? Was it because his tasks had so accumulated that all his time was taken in gaining that which was lost while he was a prisoner? Is it possible to excuse him on the ground that Joseph was crowded entirely out of his mind because of manifold

and exacting duties? Hardly! One cannot conceive of any man under any circumstances so placed as to permit even onerous and continuous round of duties to crowd out the recognition of such kindness as Joseph did the chief butler.

Did the butler ignore Joseph because of any fear he may have had of the king? Was he fearful that by calling attention to Joseph's case he would jeopardize his own position or possibly his life? That is possible. Did the chief butler fail Joseph because he disliked to be put under obligation when freedom was secured? Perhaps. Or still again, was the chief butler one such who believed himself to be a superior being, accepted every favor as a matter of course, and dismissed straightway any sense of obligation from his mind? That may have been the case.

These are interesting questions, although we cannot answer them. We do not know precisely why the butler forgot Joseph, but we may be sure that it was not because of a poor memory. A man may forget to mail a letter for his wife, to return a book or umbrella, and charge the same to poor memory; but when a man forgets a kindness done him, a faulty memory is not the reason, be sure of that! The chief butler's sin was thoughtlessness, and that is the commonest sin in all the world.

II. What a family of forgetters the human race is! How numerous are the thoughtless, the negligent, and the careless! "I didn't think." "I forgot." "I was thoughtless." Are not these confessions of not only thousands but literally millions of mortals? The sin of thoughtlessness is a manifest weakness of humanity. How prone we are to forget one another. Not infrequently I meet a mother, or father, who informs me that somewhere out in the wide world, just where they know not, they have a son from whom they have not heard for years. Once in a great while it is a daughter, and alas! far away, who has forgotten the old home. Forgotten! What a pathetic word!

III. How we forget God! As children we remembered him. He seemed nearby then. We saw him in the beauty of the spring morning. We traced his countenance in the clouds. We beheld him in the glory of a starlit winter night.

Alas, how many people forget God. There are hundreds in our own city to-day who have forgotten the heavenly Father. They remember sport; they remember business; they remember society; but they forget God. They know the latest play, but they do not know God. They never pray; they never read the Scriptures; they never read a religious book; they never attend a service in the house of God unless it be a funeral of friend or neighbor. So far as they are concerned God is as though he were not.

IV. How we forget Jesus Christ our Saviour! We remember the thrilling story of Columbus discovering America. We forget the wondrous narrative of Jesus' rediscovery of God. We remember Alexander, who wept for more worlds to destroy. We forget Jesus who shed tears because Jerusalem refused to be saved. We remember Washington at Valley Forge. We forget Jesus in Gethsemane.

How prone we are to forget the three years of Jesus' public ministry, his matchless teaching, his habits of constant communion with the Father,

his love for little children, his affection for the outcast, his complete freedom from artificial standards, his sympathy with the common people, the stroke upon stroke which fell so tragically the last few days of his earthly career, his betrayal by Judas, his denial by Peter, his makeshift trial, the cruel blows in his face, the mockery and spitting upon him, the scourging, the sorrowful way to Calvary, the spikes driven through his hands and feet to the timbers of the cross, the lifting of him up to hang between two robbers, the same exposure and degradation, the three hours of darkness, the great heart-breaking cry—"My God, my God, why hast thou forsaken me?"—the descent from the cross, the burial, the sealing of the tomb, the women weeping at the sepulcher; then lo! the young man in white, the empty tomb, and the Christ victorious over the grave and regnant evermore. How prone we are to forget the Life of lives, the Wonder of wonders!

Oh, we are a family of forgetters! We belong to the great company of the thoughtless, and the sin of thoughtlessness is the most frequent occurrence in all the world. "Yet did not the chief butler remember Joseph, but forgot him." The chief butler and you and I have much in common.

V. There came a day of awakening for the chief butler. For two years he restrained himself and stilled the voice of conscience. For various reasons he forgot Joseph. Then came his sovereign's suffering. No one could interpret this strange dream. Oh, if Joseph were only known to the monarch! Oh, if someone could only interpret the king's dream! The soothsayers and astrologers had failed.

Then, thank God! the chief butler came to himself. He presented himself before the king, saying: "I do remember my faults this day." Then he told the story of Joseph in prison. From that time on I fancy the chief butler could sleep better at night. From that time on a new power came into his life. He had confessed his sin of thoughtlessness and made amends to the best of his ability. He spoke out; he made a plea for Joseph. Joseph was rewarded. Pharaoh was pleased. For the chief butler the long night rolled away and daybreak was everywhere.

VI. If the sin of thoughtlessness be the most common in the world, thank God the hours of awakening are not infrequent and many are the means utilized to make us think. Sometimes bereavement. Sometimes the veriest trifle—a snatch of song unheard for many years, the fragrance of a flower, the touch of a child's hand, the sound of a voice, the note of a bird. Like the chief butler we confess, "This day I remember my faults."

In no realm of life is the tendency of thoughtlessness so relentless and strong as in the spiritual. Thus the Bible, from beginning to end, in history, in law, in prayers, in parable, in prophecy, in proverb, line upon line, precept upon precept, here a little and there a little, strives to put us in remembrance of our duty to God and man. The "remember texts" of the Bible are many and exceedingly eloquent.

VII. The church is God's great means of putting us in remembrance of our duty to him and to one another. Consider its mighty memorial institutions and its monuments of grace. Look at its ordinances—baptism,

a memorial of the death, and burial, and resurrection of Jesus Christ; a symbol of the believer's death to sin and resurrection to a new life in Jesus; the Lord's Supper, instituted by Christ for his disciples. "This do in remembrance of me." The Lord's Day itself is an ever-recurring reminder of Christ, his triumph over the grave, his victory over sin. Upon all sides God has beset us, behind and before with reminders of his goodness and love. How can we be thoughtless, heedless, and indifferent, save at the peril of our immortal souls? It becomes us every one to say with the chief butler, "This day do I remember my faults."—E. D. J.

COMMENDATORY PRAYER (At the close of sermon): Now do thou bless, we beseech thee, our worship and thought of thee and of thy holy Truth, and give us every day a new revelation of thy love, guiding us through all earth's shadows to thy heavenly kingdom which is our home. We ask in Jesus' name. Amen.

OFFERTORY SENTENCE: "Every good gift and every perfect gift is from above, and cometh down from the Father of Lights, with whom there is no variableness, neither shadow of turning." "What shall we render unto the Lord for all his benefits toward us?"

OFFERTORY PRAYER: We hear thee saying, our Father, Blessed are ye that sow beside all waters. Use the offerings we bring this morning as seed sown for the Kingdom. With our offerings we would consecrate our own selves to thee. In Christ's name we bring our gifts. Amen.

ILLUSTRATIVE MATERIAL

Seed Thoughts

We all reprobate the conduct of the chief butler. His memory will be held in detestation while the world lasts. The word of God hath recorded his infamy that other men may be warned to show proper returns of gratitude to their benefactors.—G. L.

I. The power of memory. "I do remember." The effect depends on the character of the things remembered. II. The power of association. "This day." Why then? For two years all had seemingly been forgotten. Now chord of association touched—Pharaoh's dreams. The long-forgotten promise is recalled. III. The power of conscience. "My faults." 1. Conscience exciting a sense of personal blameworthiness. Reminding him of his infidelity, his ingratitude. 2. Conscience exciting feeling of painful remorse. Shame. Regret. Atonement.—H.

Ingratitude proverbs: "Eaten bread is soon forgotten." "Bring up a raven and it will peck out your eyes." "Eat the present and break the dish." "The ass having drunk gives a kick to the bucket."

God's mercies forgotten. We are like fisherman's weels, wide at the end that lets in the fish, but narrow at the other end, so that they cannot get out again.—R.

As the dead Sea drinks in the river Jordan and is never the sweeter, and the ocean all other rivers and is never the fresher, so are we apt to receive daily mercies from God and still remain insensible of them and unthankful for them.—R.

On the walls of one of the Egyptian temples is said to be the inscrip-

tion: "The impious shall commit iniquity without recompense, but not without remorse."

PASTORAL PRAYER: O God, who art the hope of all the earth, and of those who are afar upon the seas, we come before thee asking not for ourselves but for all our brethren of mankind. Keep our firesides free from shame, and our businesses honest before thee. Guide all nations in the way of peace, and give comfort and succor to all. O Thou who art the strength of the lonely, and the hope of the downcast and dismayed, remember the children of all sorrows, whose hearts are empty, whose lives have lost the sense of contact with thy love. Be near the friendless and nameless,—those whom the world forgets, and who forget thee. Remember them with thy love in Christ. Be near the sick, the suffering, the dying. Comfort the mourning, and support the widow and orphan in their anxieties. Be with all who are in hospitals, asylums, and prisons. Revive the breaking heart, restore the shattered intellect, and heal the mind diseased. Strengthen those who minister in all houses of grief and pain. Sustain the weak, uplift the fallen, and speak the victory-word of Christ to those who are cast into the bondage of daily sin and temptation. And remembering the faithful who have departed in thy peace, and who rest in eternal life with thee, in Jesus Christ our Lord, we pray that we also may be faithful, lowly, loving, and true as they were, doing our duties in thy fear, until we reach thy presence evermore. Bless those whom thou hast given us still to love, and keep us worthy of them, as we name them in our hearts before thee. O Lord, hear our prayers, and grant us an answer in thy mercy, for Jesus' sake. Amen.

CHOICE ILLUSTRATIONS ON THE THEME

Memorial of Sin

A rich landlord once cruelly oppressed a poor widow. Her son, a little boy of eight years, saw it. He afterwards became a painter, and painted a life-likeness of the dark scene. Years afterwards, he placed it where the man saw it. He turned pale, trembled in every joint, and offered any sum to purchase it, that he might put it out of sight. Thus there is an invisible painter drawing on the canvas of the soul a life-likeness reflecting correctly all the passions and actions of our spiritual history on earth. Eternity will reveal them to every man. We must meet our earth-life again.

Base Ingratitude

At the battle of the Alma, in September, 1854, a wounded Russian was calling piteously for water. Capt. Eddington, whose heart was kind and charitable, ran up to him, and, stooping, gave the much-desired beverage. The wounded man revived. The captain ran forward to join his regiment; when the wretch, who had just been restored by his kindness, fired, and shot him who had been his friend in the time of need.

Ungrateful Forgetfulness

"Your father had a battle with Apollyon," said Great-Heart to Samuel, "at a place yonder before us, in a narrow passage, just beyond Forgetful

Green. And, indeed, the place is the most dreadful place in all these parts; for, if at any time pilgrims meet with any brunt, it is when they forget what favors they have received, and how unworthy they are of them. This is the place, also, where others have been hard put to it. But more of the place when we come to it; for I persuade myself, that, to this day, there remains either some signs of the battle, or some monument to testify that such a battle was fought there."—John Bunyan.

Thanksgiving Note Missing

According to an old Jewish legend, Lucifer, son of the morning, after he had fallen from heaven, was asked what he most missed. His reply was, "I miss most of all the trumpets that are sounded in heaven each morning." Is not this the one great lack in many lives to-day? There is needed more and more the clear trumpet note of joy and thanksgiving. Many persons are more ready to sing a dreary "Miserere" than a joyous song of praise to God. We need less of the spirit of sadness and melancholy, and more of the abandonment of joy that thrilled in the heart of the Psalmist when he summoned God's people to "praise him with the sound of the trumpet," to "praise him upon the loud cymbals," to "praise him upon the high sounding cymbals."

We miss from many lives the sound of the morning trumpet. God must miss the hearing from many who ought to be glad the sound of the joy-trumpet of thanksgiving.

Thanksgiving Harpstrings

In one of the legends of the Talmud we are told of a stringed instrument that hung over David's bed in such a position that when the midnight came the north wind blew through it; and then it sounded sweetly of itself. "And he arose at once and occupied himself with the law until the pillars of the dawn arose." Thus may God's goodness move upon our hearts.

STORY TO TELL, OR SERMON TO CHILDREN

TITLE: *The Bondage of Sin* (Object Sermon)

TEXT: "He shall be holden with the cords of his sins." Prov. 5:22.

(Use as object illustration a spool of black cotton or silk thread.)

This text tells us that a man who sins against God is "holden with the cords of his sins." Perhaps we will understand the meaning more clearly if we change the wording of the text a little and make it read: "He shall be tied down by his sins." It shows us that though our sins may not seem to be very bad at the time we commit them, yet later we will find them holding us back in life and their effects doing us harm even after we have forgotten them.

In "Gulliver's Travels" we are told the story of his journey to a land where the people were no bigger than his little finger. Being tired after his long journey, and seeing no one near, he lay down upon the grass and went to sleep. When he awoke he found he was tied down, hand

and foot. The little people into whose land he had come, fearing he might do them harm, had driven small pegs in the ground and roped him down. The ropes were hardly stronger than thread, but they had tied so many of them about him that he was utterly helpless.

You see it is easy to break one strand of thread. I wind it once about my wrist and jerk—and it is broken. I wind it five times about my wrist—a little harder jerk and it still breaks. But now I wind it around and around—thirty or forty or fifty times—and then no matter how hard I jerk it holds me fast.

It is so with our sins. We think a little sin does no harm, so we do it again and again. But by and by we find it has grown into a habit of sin that binds our characters so that they cannot grow as God meant them to grow; binds us so tightly that apparently we cannot break away from the bondage of our sin.

Some boy or girl tells a little story. It is such a little story that we call it only a "fib." Not much harm in that, we think, so we tell another—and another—and another. Before we realize it our story-telling has bound us so tightly we are apparently as helpless to break away from falsehood as Gulliver was from the midgets of his story.

Or possibly some boy or girl pouts a little. The corners of the mouth draw down just so, and the eyelids come halfway shut, and there is a disagreeable, cross look on the face. Not much of a sin, thinks that boy or girl, so it is done again and again. Then if we do that over and over it gets to be such a habit that we are hardly able to look pleasant at all, and our disposition is ugly and unpleasant, and those we know keep as far away from us as possible. The little sins have tied us down, will keep us from a happy life and useful service in the work that God has for each one of us in his world.

If this is true of little sins, it is even more true of bigger sins. And here is one thing we must not forget: Little sins soon grow into big sins, and all sin makes sad the heart of our Father in Heaven who loved us so greatly that he sent his Son to die for our sakes, that we might be saved from our sins.

If we live every day the best we know how; if we will ask Jesus to help us to be the kind of boy or girl he wants us to be, we shall never be "handcuffed" by our sins or "tied down" by them, but shall grow as the Bible says Jesus grew when he "increased in wisdom and stature and in favor with God and man."—W. T. M.

FOR THE EVENING SERVICE

TITLE: *Spiritual Strategy.*

TEXT: "Be not overcome of evil, but overcome evil with good." Rom. 12: 21.

THE SERMON OUTLINE

It is hard to get sin out of our lives by main force. The better way is to use the divine strategy of overcoming evil with good.

I. First let us apply this thought to our thinking.

We are all conscious of being frequently beset with evil thoughts. There is evil within us to suggest them. There is evil from without to force them upon us. There are laws of association by which, when we think of one thing, some other thing, possibly evil, is suggested. When does an evil thought become personally a sinful thought? The old theologians used to analyze this subject under three heads: First, suggestion; second, delectation; third, consent. Even Christ had evil thoughts. Satan tempted him with the suggestion of turning stones into bread, of casting himself down from the pinnacle of the temple, etc. The mere suggestion is not sinful, but our thoughts become sinful at the point of delectation. When Mr. Evil Thought comes along and knocks at the door of the heart, and we say, "Come in; I am glad to see you. Take a chair. Don't be in a hurry, don't go"—when any one is in an attitude like this toward evil thoughts, he is in a sinful attitude. "You cannot keep the birds from flying over your head, but while you have hands you can keep them from building nests in your hair." We are responsible for harboring evil thoughts, even though we do not consent to the deed they suggest. How, then, are we to manage evil thoughts? We may set our teeth and say with determination, "I will not harbor them." But we can scarcely keep up such determination. We will find it hard work. There is a better way. Fill your mind with the things that are good and beautiful and true, and the evil will find no place in you. By this strategy you will not be overcome with evil but will overcome evil with good.

II. Then let us apply this suggestion to our reading.

Much criticism is made of the reading people choose in these days. Some seem to think they can afford to occupy their time in reading books that in their secret hearts they know are evil. People will read. If unworthy books are at hand, we are liable to occupy our time with them and create a taste for such trash. Especially in dealing with children and young people ought we to recognize the value of the strategy we are considering. Possession is by dispossession. Put in the good, and the evil will be kept out. Use strategy.

III. Apply the thought also to our pleasure-seeking.

It is foolish to tell the people not to indulge in this pleasure or that. It is especially foolish to make our instruction to the young a series of don'ts. Here, again possession is by dispossession. Put in the good, and the evil will be kept out. We once saw Mr. Moody hold a glass before an audience and say: "How am I to get the air out of this glass?" No one answered. He turned, and from a pitcher poured the glass to overflowing with water. "Now," said he, "the air is all out." Let us learn the strategy. Put in the good. Give young people plenty of pleasure, but let it be pure and wholesome pleasure. Give them plenty to do that is good and true, and the evil will be kept out.

IV. We may apply the same thought to our daily occupations and every department of life.

Let us remember that our souls are like a picture gallery. If we cover the walls with things noble and beautiful and pure, the foul and fleshy will only seem revolting. "Hang this upon the wall of your room," said

a wise picture dealer to an Oxford undergraduate, as he handed him the engraving of a Madonna by Raphael, "and then all the pictures of jockeys and ballet girls will disappear." Let us try the same experiment with our souls. Let their walls be hung with things pure and perfect—the thought of God, the image of Christ, the lives of God's saints, the inspirations of good and great men, the memories of golden deeds, the noble passages of poetic thought, scenes of mountains and sunset and ocean. If we do this, there will be no room for the things that defile and deprave. When a bottle is full of water you cannot pour oil into it. The best way for us to resist temptation is to leave no room for it in our hearts.

SUGGESTIVE TEXTS AND THEMES

God's Expectancy: "Stir up the gift of God, which is in thee, . . . For God gave us not a spirit of fearfulness, but of power and love and discipline."—2 Tim. 1:6, 7.

Facing the Future: "Forgetting the things which are behind, and stretching forward to the things which are before, I press on toward the goal unto the prize of the high calling of God in Christ Jesus. Let us therefore, as many as are perfect, be thus minded."—Phil. 3:13-15.

Universal Invitation: "The Spirit and the bride say, Come. And he that heareth, let him say, Come. And he that is athirst, let him come: he that will, let him take the water of life freely."—Rev. 22:17.

God's Initial and Responsive Love: "We love him because he first loved us."—1 John 4:19. "The Father himself loveth you because ye have loved me, and have believed that I came out from God."—John 16:27.

Love's Supremacy Over Law: "And Jesus, moved with compassion, put forth his hand, and touched him, and saith unto him, I will; be thou clean."—Mark 1:41.

Authority and Experience: "Now we believe, not because of thy speaking, for we have heard for ourselves," etc.—John 4:42.

A Ruler and a Redeemer: "This Moses whom they refused, saying, Who made thee a ruler and a judge? him hath God sent to be both a ruler and a redeemer with the hand of the angel that appeared to him in the bush."—Acts 7:35 (A. R. V. Margin)

THE SUNDAY SCHOOL LESSON

TITLE: *The Christian's Hope.* John 14:1-3; 2 Cor. 5:10; 1 John 3:2, 3.

GOLDEN TEXT: "In my Father's house are many mansions; if it were not so, I would have told you; for I go to prepare a place for you." John 14:2.

Teaching the Lesson

I. *Heaven is not a mere fancy of speculation.* There is such a place. Christ said definitely: "In my Father's house are many mansions." Christ was truth. He knew the truth. He came from the other world, and knew about it. He says, "Yes, it is a fact; in my Father's house

are many mansions, beautiful dwelling-places." He then added: "If it were not so, I would have told you." Being truth he could not deceive. "If I had come here, finding you cherishing a hope of a life beyond the grave, a hope that never could be realized, I would not allow you to go on in such deception: If it were not so I would have told you. I would have undeceived you." How much is implied in those few words! II. *It is natural for us to wish to know about heaven.* We wish to know for ourselves. We are going to emigrate, and like to know as much as we can about the country toward which we face. We wish to know for others. Where have they gone? Shall we see them again? Shall we know each other there? What is their state and condition? III. *We may know much about heaven.* "Eye hath not seen," etc. That does not mean that we cannot know anything about heaven. It means that the reality is far beyond our highest imagination. The stars we see are many. But the number beyond sight is beyond our comprehension. How blessed the Christian's hope! IV. *God wants heaven to seem very desirable to us.* Many scripture passages show. From the east and the west to a great feast. Feasts happy occasions. "Sit down with Abraham, Isaac and Jacob." Their identity. Ours implied. God would not invite to a feast, a happy gathering, those who could not know each other. Implications of figurative language. "Golden streets." "Paradise"—park, pleasure ground. 1. It is a place. "I go to prepare a place." It is home. "Earth is our pilgrimage, heaven is our home." It is the "Father's house." The Father's house is the children's home. 2. It is a state. All the way to heaven is heaven. Negatively—no sin, sickness, sorrow. Positively—God, Christ, the blessed Spirit, angels, saints, our Christian friends are there. The Christian's hope—how alluring.

ILLUSTRATIONS

Toward Home

A little girl was running along, and she was asked if she was not afraid to go through the cemetery at night. "Oh, no," she said, "I am not afraid, for my home is just beyond." This little story Bishop Quayle told at the funeral of his colleague, Bishop Smith. Through the cemetery home!

Recognition in Heaven

Recognition is implied in the Scriptural representations of heaven. Take the figure of a mansion. Jesus says, "In my Father's house are many mansions;" what is the idea here, but that of a family at home, and this means that the good who are separated here, shall be united there, and this implies recognition, for leave out recognition and the most essential feature of a home is gone.—Rev. John W. Langley.

Owning a Bit of Heaven

"I own a bit of France," said Sir Harry Lauder, the Scotch comedian; "I have a boy buried there."

A friend of mine in Europe had a daughter who came to the United

States and died there. From that hour her father's heart was in America. That unkept grave drew him, and he also crossed the ocean to be near the child of his love.

It is the same with heaven. Those that have dear ones there should feel, like Sir Harry, that they have a proprietary interest in heaven. That interest should draw us with love's cords. It is no strange land to which we journey. We are going home, to friends.

Recognition

When John Evans, the Scotch minister, was seated in his study, his wife came in and said to him, "My dear, do you think we will know each other in heaven?" He turned to her and said, "Do you think we shall be bigger fools in heaven than we are here?"

MIDWEEK MESSAGES: CHURCH NIGHT OR PRAYER MEETING

THEME: *Keeping the Heart.*

"Keep thy heart with all diligence, for out of it are the issues of life." Prov. 4: 23.

In this important passage there are three things worthy most careful attention—the duty enjoined, the mode of performing it specified, and the motive assigned. I. *The Duty*. "Keep thy heart." The whole soul. 1. Keep the understanding in a state of knowledge—let the truth shine upon it. 2. Keep the will subject to God's authority. 3. Keep the affections fixed on God and on spiritual things. "Thou shalt love the Lord thy God," etc. "Set your affection," etc. 4. Keep the memory stored with divine things. Remember God's dealings, his goodness, his Word. Keep the heart in state of watchfulness, of devotion, of joy and confidence, in lively activity. II. *The mode*. "With all diligence." "With all keeping." 1. Under all circumstances. Prosperity—adversity; health—happiness. 2. In all places. Public—private; world, family, church, closet. 3. At all times. 4. With all intensity of solicitude. III. *The motive*. "For out of it are the issues of life." It is the vital part. It influences all the rest. It is the main spring of our moral actions. 1. Our thoughts are formed in the heart. 2. Our purposes are planned there. 3. Our words originate there. 4. Our actions proceed from thence. As the heart is so all will be. It is the root of the tree—the foundation of the building—the fountain of the stream. Learn the means of safety—the keeping of the heart. Learn the importance of the exercise—all depends upon it. Life or death. Learn to cleave to the Lord with all purpose of heart. Learn to give your heart to God.

CHRISTIAN ENDEAVOR SOCIETY TOPIC

How Can We Improve Our Minds? Prov. 2: 1-9.

MY SERMON NOTES

MY ENGAGEMENTS FOR THE WEEK

Sunday

Monday

Tuesday

Wednesday

Thursday

Friday

Saturday

June 23/1927.

SUNDAY: MARCH TWENTY-SEVENTH

THEME: *What the Cross Means to Me.*

SUGGESTIVE SCRIPTURE READING: Gal. 6:1-18.

SELECTED HYMNS: "Jesus, thy boundless love to me."—Paul Gerhardt. "Immortal Love, for ever full."—John G. Whittier. "Love Divine, all loves excelling."—C. Wesley. "One there is above all others."—John Newton. "Plunged in a gulf of dark despair."—Isaac Watts.

SALUTATION: The hour cometh and now is when the true worshippers shall worship the Father in spirit and in truth; for the Father seeketh such to worship him. God is a spirit and they that worship him must worship him in spirit and in truth.

INVOCATION PRAYER: Help us, O Lord, to learn the secrets of worship. As we go to our tables and partake of food unto our physical refreshment, just as naturally and as successfully enable us to secure spiritual refreshment through this service. May our tired spirits receive strength. May we touch thee, O God, and receive what thou art into our lives. May we feel thy ministry of forgiveness, of inspiration, of reinvigoration. In Christ's name. Amen.

THE SERMON

TITLE: *What the Cross Means to Me.*

TEXT: "God forbid that I should glory save in the cross." Gal. 6:14.

THE SERMON OUTLINE

INTRODUCTORY: It is a remarkable fact, of which many are aware, that nearly one-third of the four Gospels is devoted to accounts of the death of Christ, the incidents leading up to it and following it. Some writer has reminded us that the other two-thirds of the four Gospels are given up to a preparation for the account of Christ's death. If the men who gave us the record of Jesus' life thought his death was an event of such importance as to justify giving it so large a proportion of their attention, is it not possible that we have erred in understanding the comparative importance of the Cross?

The same writer calls our attention to the fact that the death of Paul has no such an important place in the New Testament. There is no specific mention of the event in all the New Testament. Why is this so? Doubtless because it never occurred to anybody that the death of Paul was an event of supreme importance to the faith of the Christian world. His life was important. He had a great part in the founding of the Christian Church. He has been the teacher of Christians in all ages. But he died as others have died, and no one knows absolutely the manner or the place of his burial. Doubtless his dust mingles with the dust of

Rome, hidden beneath the debris of eighteen centuries. Sacred dust is that, mingled with the blood of so many martyrs. But the death of Paul had no theological significance to the Christians of his age, and has none to us.

The death of Christ, however, is an event regarded by all the writers of the New Testament as of such transcending importance that to omit reference to it would be to leave the Christian system of doctrine an unfinished building, a temple without a roof.

What does the Cross stand for in our thinking?

I. First of all it stands for the utmost effort on the part of God to bridge the chasm between himself and errant man. What more could the prodigal's father have done than he did when he ran to meet the ragged, footsore wanderer before he reached the gate of home? The Cross is where God meets the penitent long before he reaches home. The attitude of God toward the sinner, the temper of God toward the man who has fallen and failed, is revealed in the Cross as nowhere else. That there is welcome for the sinner, and that the heart of the Eternal is most wonderfully kind, the Cross proclaims as nothing else.

There is the story of the king many of whose subjects rebelled against him. He might have crushed them, but he was a magnanimous monarch, who preferred to win them. So he appointed an envoy to confer with them, offering amnesty to such as conformed to reasonable requirements, and appointed a day and a place for them to come to him, relate the story of their wrongs as they conceived them, promising that if their complaints were well founded their wrongs should be redressed. The meeting-place was at a distance from the king's palace and under the spreading branches of an ancient oak. The rebels came and were received by the king himself. They stated their grievances, which the king himself guaranteed should be redressed; and each rebel, putting his hands between the king's hands, swore to be his faithful man thereafter.

The parallel is not exact. We have no complaints against God. He has not wronged us nor oppressed us. Yet we are rebels, and he invites us to return and be reconciled to him. Now what is the Cross? The Cross is the spreading tree under which the King of heaven meets his rebel subjects and receives them with open arms and pitying heart.

There once came to me a young man who had run away from home. The boy said, "I would be glad to go back if only the way were open." Well, the way was opened presently by personal intercession, and the runaway boy was restored to his father's arms and his mother's heart. Does any one of us say, "I would be glad to go back home to God, if only the way were open?" The Cross is the way home!

The mother whose son went to sea and was not heard of for years still believed him to be alive. And, lest he return at night and have difficulty in getting in, she left a lamp burning and a window-shade drawn up. Upon this incident was based the song you may have heard, "There's a Light in the Window for Thee." What is the Cross? It is the light in the window of heaven to tell the mariner on the seas of time that the door is not locked, and that the way to reinstatement in the Father's love is open wide.

II. But there is a human aspect and a human application to the doctrine of the Cross. The Cross marks the supreme hour of self-surrender in the life of our Lord. It is not without meaning that he himself, long before he trod the path to Calvary, spoke of his disciples' cross-bearing. "If any man would be my disciple, let him take up his cross." That sounds strange, coming as it does so long before the tragedy of Golgotha. The Cross of Christ marks that event in the life of Jesus which must have its parallel in our lives if we would be his disciples.

The medieval mystics spoke of a certain religious experience as "inward death." This, in effect, is what conversion is. We die to some things and begin our lives from the instant of our choice of Christ. So the Cross is the badge of Christian discipleship and Christian service. Do you wear the Cross as a charm? It must be worn more deeply. It must be worn where a soldier of Napoleon declared his emperor's name was worn, within the heart itself.

III. Jesus laid down his life at the Cross, but he finds life again in the lives of all who follow him. Whatever we sacrifice when we enter his discipleship we find again on earth and in heaven. There came into a country district not long ago a demonstrator of a remarkable machine. In the market-place of a village where the country people gathered on a holiday he set up his machine and asked for common metal objects, articles of iron or brass, or even tin. He took them and immersed them in the silver bath and presently restored them to their owners transfigured at least exteriorly, changed as to their nature.

At the Cross of Christ by faith we who yield our lives as common instruments of Christian service discover a similar metamorphosis, yet not confined to the surface, for it penetrates throughout. We give him clay and get back iron. We give him iron and get back brass. We give him brass and get back silver. We give him silver, and gold is our reward. Gold we offer, and lo! eternal life is ours.—C. C. A.

COMMENDATORY PRAYER (At close of sermon): Into thy hands, O God, we commend ourselves, body, soul, and spirit. Hold us fast, lest we fall again into misery and sin. Let thy Word sink deep into our hearts' remembrance, and make and keep us ever thy true children. We ask in Jesus' name. Amen.

OFFERTORY SENTENCE: "If one died for all, then were all dead, and he died for all that we who live might not live unto ourselves, but unto him who died for us and rose again."

OFFERTORY PRAYER: What shall we render unto the Lord for all his benefits toward us? We would bring an offering and come into thy courts. Receive and bless our gifts, and bless us as we bring them. Use them for the extension of thy kingdom. We ask in Christ's name. Amen.

ILLUSTRATIVE MATERIAL

Seed Thoughts

The Cross of Christ is the key to St. Paul's life, and that life is itself the best human exponent of the Cross of Christ.—E. B.

It is all glory around the cross. I. It was a glorious Saviour who

died. II. It was glorious love that led him to die. III. It was a glorious object to redeem a world. IV. It is unspeakable glory to which he will raise lost and ruined sinners by his death. V. Oh, who would not glory in such a Saviour!—A. B.

Let us glory in the Cross, because it gibbets the world's glory, and honor, and power.—S.

Glorying in the Cross: I. It is the interpreter of man. II. It is the interpreter of God. III. It is the interpreter of law. IV. It interprets sin. V. It interprets the Gospel. VI. It interprets service. We are redeemed that we may obey. We are free that we may serve.—H. B.

At the Inter-Seminary Missionary Alliance held in Oberlin, Ohio, we had a solemn consecration service on Sunday morning. A theological student rose and read these lines, "Jesus, I my cross have taken!" No, he said, I never took any cross for Christ. 'All to leave and follow Thee!' I never left anything for Christ. 'Naked, poor, despised, forsaken.' Yes, my Saviour was that, but I am not."

Is the same true of us? Is this the secret of the world's unevangelization?

In Korea great placards are placed at crossroads, on which are written this request: "If any of the Jesus people come this way, let them stop and tell us the story." The hunger for the story of salvation is the same in civilized America as in heathen lands. Every one who knows the story by experience is responsible for telling it either here or there.

PASTORAL PRAYER: O God, who dost set the Cross of Calvary between our souls and hell, help us to build a wall of prayer round about our lives, that neither sin nor death shall over-master us, nor make our souls afraid. O great and eternal One, who art so near us always that we see thee not, and yet so far away that we cannot comprehend thee, enlighten us so by thy grace, that we shall not miss thee. Keep us vigilant lest we lose thee utterly. Though we cannot by searching find thee out, yet we cannot leave off pursuing thee, for we know that thou seest us when we are blinded, and wilt find us eternally though we lose thee here. Keep us every day till thou shalt keep us for evermore.

May we desire earnestly the blessings for which we pray, and endeavor unwearingly after the achievement of righteousness. Remember us in our day of trouble. Keep us from excess of grief, fear, doubt, and love of self; and by thy love and pardon let us abide in peace. O Helper of all, strengthen us, that our sorrow may be turned into joy, and our weariness into glad service of thee. Forgive what we have been. Sanctify what we are. And order in accordance with thy will what we shall be. Give us grace to offer our wills and hearts in sacrifice to thee, not as bondsfolk but as thy free children, and make us more than conquerors over everything that wars against our souls. We ask through Christ our Lord. Amen.

CHOICE ILLUSTRATIONS ON THE THEME

He Swapped with Me

A clergyman was speaking to the fishermen on the shore at a town

in the east of England. His subject was justification, and he was trying to make it plain to the men what Christ's work on the cross really was. At last he cried: "Now will one of you tell me, in your own words, what the Lord Jesus did do there?" An old salt looked up, and with tears streaming down his weather-beaten face, said, "He swapped with me!"—William S. Rainsford, D.D.

The Way of the Cross

As we travel through Switzerland, especially in winter time, we notice as we climb over the paths, some of them near the precipice, that the path is marked by a great cross. As we look ahead a little there is another cross. Yonder another. Look across the valley, there is the cross. You can find your way along the pathless way if you just keep your eyes fixed on the cross that you can see in front. All the way in the Christian life the Cross is before us. It is there at the beginning and when we get a little farther it is the Cross still, and when we are near the goal, it is the Cross still. "Worthy is the Lamb that was slain." Our only hope is in the Cross.—Sunday at Home.

Love on the Cross

"Love" is stamped in flaming and sacrificial letters upon the cross of Christ. It is the largest, loftiest, divinest expression of love that the cross reveals. That love is so compelling that it brings a loving response from those who realize its glorious and eternal worth. An old countryman was wandering around a picture gallery, when in one of the rooms he came upon a picture of the Christ. For some minutes he stood in silence, gazing raptly at it; and then, unmindful of his surroundings, he exclaimed aloud: "Bless Him! I love Him!" Standing near was a man who overheard him; and grasping his hand, he said, "Brother, so do I!" A third and a fourth followed, and soon there was gathered a little company before the picture, complete strangers to one another, but drawn sympathetically to one another by outflowing love to Jesus Christ.—H.

He Took the Sting

A little child was in the garden with his mother, when a bee stung his mother on the palm of her hand. The child huddled close to the mother and cried, for fear the bee would sting him too. "Look," said the mother, "the sting of the bee is in the palm of my hand. He cannot sting you also." And so Jesus has suffered the sting of death for us.

STORY TO TELL, OR SERMON TO CHILDREN

TITLE: *Procrastination.*

This is the time when the call comes to many boys and girls to accept Christ as Saviour and enter into his church and service. There is also a temptation that comes to put the matter off until some other day. So I want to tell you a little story I read not long ago.

An angel passed over the earth one morning, and met a little child in a sunny field.

"Little one," said he, "do you love the Master?"

The child looked up with bright eyes, and said: "Yes, I am one of his children."

"Then," said the angel, "there is work for you to do; go and do it."

"Yes, I will do it after a while," said the child. "It's only morning now; the day will be so long, and I want to play awhile."

And the child ran away after the butterflies and flowers. The angel murmured: "The day will end, the night comes, and it will be too late."

In a few years the child had grown into a schoolboy. The angel visited the earth again one morning, and, passing near the school, he found the boy out of doors, not in school.

"My boy," said he, "the day is passing; night will come, and your work is not yet begun."

"Oh," laughed the boy, "there is plenty of time. The sun is shining so brightly, I could not stay shut up in a school-room."

In a few more years the angel visited the earth once more. He was passing down a hill one evening, when he overtook an old man, leaning on his staff. Slowly he plodded down the hill toward an open grave.

"My friend," said the angel, "have you completed the life-work which was yours to do?"

"The night is come," said the old man, "and my work is not yet begun. The day seemed so long, but now it is too late."

Boys and girls, don't wait. Now is the accepted time, to-day is the day of salvation.

FOR THE EVENING SERVICE

TITLE: *Being God's and Serving God.*

TEXT: "Whose am I and whom I serve." Acts 27:23.

THE SERMON OUTLINE

This sentence from the lips of Paul is worthy of being used as a motto by every Christian. First, "Whose I am,"—to be God's. Then, "Whom I serve,"—to serve God. First, belonging to God, dedicated to his name, given over to his ownership. Then "Whom I serve," consecrated to his cause, kept for his use, made over heart and hand to his service. To be God's and to serve God—who could imagine a higher ideal? Such an aim steadily adhered to would make any life noble.

I. Dedication. Let us follow a little farther this thought of being God's. It implies the full dedication of ourselves to him, a solemn setting ourselves apart to him from a sense of duty. The word *dedicate* is from *de* and *dico*, and signifies to set apart by a promise.

1. It implies, first, the abstracting ourselves from all other claims of ownership. The person who truly dedicates himself to God cannot go on serving the world, the flesh and Satan. He cannot reserve part of himself, or of his time or talents to himself or to others. He is God's and God's alone. His whole life must be controlled to the end of glorifying God.

2. It implies not alone this abstracting of ourselves from other claims or ownership, but a solemn act of giving ourselves to God. It must partake of the nature of such a service as when a church is dedicated. It is an act of setting apart, a consecration, a transfer to God's ownership and uses. It would be better for us, as Christians, if we made more than we do of solemn and definite acts in the way of dedication to God.

Several years since some forty thousand people stood on the shore and watched the launching of the *St. Louis* in the Cramps' shipyard. Most of the stays that had held the great liner on the incline, on which she had been built, were removed, and yet she stood there motionless. Then, amid an almost audible hush, the order was given in answer to which great mauls, wielded by mighty arms, broke away the few remaining braces and, fully released, she glided out into the waters of the Delaware, freed for service.

Too many of us are "partly separated" from the world and "partly consecrated" to Christ. It is the few remaining stays, release from which we are reluctant to seek, which do so much to mar the efficiency of our service for God. It is supremely important that we withdraw ourselves from all other claims of ownership and turn ourselves over fully to the ownership of God.

II. Consecration. We use this word in the active sense of devotement to service. There is a distinct difference between the idea of dedication and devotement. We dedicate a house to God. We devote our time to his service. Consecration in this sense follows dedication. It means the application of ourselves to the object of our dedication with zeal and affection. First we give ourselves to God; then we devote ourselves to his cause. First we be God's and then we serve God.

1. This implies that we identify ourselves with God's cause. His cause becomes our cause, his kingdom our kingdom, his glory our glory.

2. This will lead us to serve his church. The church is his ministering body in the world. We will identify ourselves with it, put on the uniform of his army, march with it to battle and do all in our power to win for God the victory over all the opposing hosts of evil.

3. This devotement will also lead us to serve individual souls. We will try to win others to him, one by one, using the power of personal influence and persuasion.

God will use us if we thus devote ourselves to his service. When Saladin looked at the sword of Richard Coeur de Lion he wondered that a blade so ordinary should have wrought such mighty deeds. The English King bared his arm and said: "It was not the sword that did those things; it was the arm of Richard." We should be instruments that God can use. He uses human instruments. He does not send angels to make known his gospel. If we are kept for the Master's use, given outright to him, set apart for his service, he will make us the instruments of mighty results in his kingdom.

III. Communion. One more thing is implied in our being dedicated to God and given over to his service—communion, or association with God. Both the giving of ourselves and of our service is love prompted. We therefore need converse with the One we serve. We will be efficient in

service just in proportion as we "practice the presence of God." We need to live under the consciousness that he is near, that he sees us, is with us, is in us. This is what will make us strong and hopeful and cheerful and courageous and successful. Give yourself to God. Then set out in the way of his service. And while thus engaged practice the sense of his Presence. Say to yourself over and over again every day: "God is here." "God is with me." "God loves me." Try to arrive at an habitual sense of his presence. These three steps, dedication, consecration, and communion, would give us all useful, happy and victorious lives.

SUGGESTIVE TEXTS AND THEMES

Graft: "But Gehazi, the servant of Elisha the man of God, said, Behold, my master hath spared this Naaman the Syrian, in not receiving at his hands that which he brought: as Jehovah liveth, I will run after him, and take somewhat of him."—2 Kings 5: 20.

Wages: "For the wages of sin is death; but the free gift of God is eternal life in Christ Jesus our Lord."—Rom. 6: 23.

Superstitions: "But Herod, when he heard thereof, said, John, whom I beheaded, he is risen."—Mark 6: 16.

Heresies: "But there arose false prophets also among the people, as among you also there shall be false teachers, who shall privily bring in destructive heresies, denying even the Master that bought them, bringing upon themselves swift destruction."—2 Pet. 2: 1.

Unanswerable: "And seeing the man that was healed standing with them, they could say nothing against it."—Acts 4: 14.

Lepers: "And as he entered into a certain village, there met him ten men that were lepers, who stood afar off."—Luke 17: 12.

Suicides: "But he that sinneth against me wrongeth his own soul: All they that hate me love death."—Prov. 8: 36.

Arrested Development: "Ye ought to be teachers, etc."—Heb. 5: 12.

Contrasted Characters: "There were together Simon Peter, and Thomas called Didymus."—John 21: 2.

THE SUNDAY SCHOOL LESSON

TITLE: *Review: Studies in the Christian Life.*

DEVOTIONAL READING: Rev. 7: 9-17.

GOLDEN TEXT: "If ye love me, ye will keep my commandments." John 14: 15.

Teaching the Lesson

The pastor will not attempt to go over all the lessons of the quarter. The studies in the Christian life may well be summed up in the golden text: "If ye love me, ye will keep my commandments." I. *The serious "if."* This "if" goes to the root of the matter. Love belongs to the heart. Out of it are the issues of life. If the mainspring fails the works of a watch refuse to act. Love must be prior to obedience. Personal affection

will produce personal obedience. The question is answerable. Peter spoke for the eleven when he said to Christ: "Thou knowest that I love thee." A man may know whether he loves the Lord or not, and he ought to know. II. *The adequate test.* Jesus did not say, so long as you love me in your hearts I care nothing about your lives. He who loves Christ is a free man, but he is also a man under bonds. He is put under bonds to Christ by grateful love. III. *True love endures the test.* "If ye love me, ye will keep my commandments." This is the revised version. 1. If you love Christ set about to find out what his commandments are. Know them in order to do them. Be glad to know them and as glad in trying to do them. 2. If you love Christ be true to your convictions about what Christ's commandments are. Carry them out at all hazards, and carry them out at once. Love to Christ implies several things, a knowledge of Christ, satisfaction with Christ, esteem for Christ and delight in him. Love obeys with delight. When love cools obedience slacks and drives heavily. Love is the all-sufficient ideal, guide and test for life. Love is also the all-powerful motive. Love tells what it means to be a Christian and is also the mark of a true Christian.

ILLUSTRATIONS

The Service of Love

The late Bishop William A. Quayle, in a devotional address at the Methodist General Conference in Des Moines, an address of rare spiritual beauty and power, uttered these illuminating sentences: "What is celestial service? Loving. A woman was sitting beside her sick husband. She was looking at him as he lay upon his bed, and he said in his feeble voice, 'What are you doing?' She said, 'Just loving you,' When God looks at us and says, 'What are you doing, folks?' please God, our answer shall be, 'Just loving you.' That is service." In these materialistic days, so full of bustle and hustle and push, let us never forget the priceless value of cultivating the habit of "just loving" our heavenly Father.

Love Transforming

The Buddhist says, "Think of Buddha and you will become like Buddha." Aye, and if we think of Christ in loving loyalty we shall become like him.

Love Transforms

There is an old fairy-tale about two brothers that were brought up in the same home. At last one of them left home and fell into evil ways. A magician met him, and because of his sins turned him into a wolf. Years later the other brother was travelling through a forest and was attacked by a wolf—his own brother. By gazing steadfastly and lovingly into the wolf's eyes, the man had the joy of seeing the wolf-features disappear and his brother brought back to his manhood. Love is the greatest thing in the world, because it can change a man's nature. If we do good to others we kill the animal in them and draw out the man.—Rev. R. P. Anderson.

Love Constraint

Nothing is harder than to try to be a Christian with half-hearted desire. But to one in whom the love of Christ is fully formed, who panteth after righteousness as the hart panteth after the water brook, nothing can be more easy and natural than to be a child of God—especially if this love was formed in the heart before the love of the world had an opportunity to choke it. It is then as easy to be a Christian as it is to repose in a loving father's arms, or to run his errands. When the love of Christ once constrains us, his precepts are easy and his pathway a delight.—The Lutheran.

MIDWEEK MESSAGES: CHURCH NIGHT OR PRAYER MEETING

THEME: *Grace and Glory.*

"For the Lord God is a sun and shield; the Lord will give grace and glory; no good thing will he withhold from them that walk uprightly." Psa. 84: 11.

Grace and glory comprehend the good will of God toward us and the work of God in us; all spiritual and eternal good. I. *The end of existence.* "Glory." All things are made for a purpose. "Man's chief end is to glorify God and enjoy him forever." In the presence and enjoyment of God consists the perfection of man's character, the dignity of his nature, and the end of creation. II. *The method by which this end is realized.* "Grace." Man's character and condition are changed through sin. We are not fit for glory. Grace must be given to renew, to discipline, and prepare us for this end. "By grace are ye saved." III. *The order by which this is realized.* Grace before glory—a natural and necessary order. Many ignore and reverse it, but this leads to destruction. "Thou shalt guide me with thy counsel, and afterward receive me to glory." IV. *The encouragement to strive for this end.* "The Lord will give grace;" more grace to the humble; grace to guide and strengthen. "My grace is sufficient for thee." "Glory" in the adoption and dignity of sons; glory the perfection of grace. "Will give" to those who have not. Grace is glory in the bud. Glory is grace in the flower. One the dawn, the other the perfect day, and both the gift of God. Christian character and Christian life a foretaste and preparation for heaven; grace to begin the journey, and glory the reward of patience and perseverance.

CHRISTIAN ENDEAVOR SOCIETY TOPIC

What Does a Missionary Do? Matt. 10: 5-10.

MY SERMON NOTES

MY SERMON NOTES

MY SERMON NOTES

MY ENGAGEMENTS FOR THE WEEK

Sunday

Monday

Tuesday

Wednesday

Thursday

Friday

Saturday

SUNDAY: APRIL THIRD

THEME: *Remembering the Lord Jesus (Holy Communion).*

SUGGESTED SCRIPTURE READING: 1 Cor. 11: 17-34.

SELECTED HYMNS: "Jesus, thou joy of loving hearts."—Bernard of Clairvaux. "Bread of the world, in mercy broken."—Reginald Heber. "Jesus, to thy table led."—Robert H. Baynes. "There is a fountain filled with blood."—William Cowper. "According to thy gracious word."—James Montgomery.

SALUTATION: "Who shall ascend into the hill of the Lord? or who shall stand in his holy place? He that hath clean hands and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully. He shall receive the blessing from the Lord, and righteousness from the God of his salvation."

INVOCATION PRAYER: Almighty God, thou hast in Christ Jesus provided a feast for all people and thine invitation has gone forth to the ends of the earth. Hast thou not said unto us, If any man thirst let him come unto me and drink? And hast thou not said, Blessed are they that hunger, for they shall be filled? Our Father, we come to thee with the abundance of our wants. We are overwhelmed by our spiritual needs. Away from thee we have found no water that meets our cravings and no bread which gives us strength for our daily task. Mercifully grant unto us the restoring fellowship of thy grace, and strengthen us with the sustenance of thine own love. May we be very hungry for thy feast, and in thy blessed communion may we ascend into the sanctified life, and sit with thee in heavenly places in Christ Jesus. Graciously help those to whom unseen things are very unreal. Speak to their hearts in tones that they will understand. Come near to them in thy seeking compassion, and lead them to the secret which means life. Help us in our efforts to pray. May we ask believing that it will be given us. May we knock in confidence that the door will be opened. May we seek in the assurance that we shall find. Draw us into blessed communion through Jesus Christ, our Lord. Amen.

THE SERMON

TITLE: *Remembering the Lord Jesus (Holy Communion).*

TEXT: "This do in remembrance of me. . . . This do ye, as oft as ye drink it, in remembrance of me." 1 Cor. 11: 24, 25.

THE SERMON OUTLINE

INTRODUCTORY: In its true nature the Lord's Supper is a memorial ordinance. At least it is so first and most. Luke and Paul alone have

recorded the words of institution quoted above. These words, however, were spoken twice by our Lord; and in the original they run literally thus, "This do in order to my remembrance." The Redeemer was on the eve of his departure out of this world unto the Father and his heart is full of the loving desire to be remembered. He wants to live in the love of the eleven, and of all those who shall believe on him through their word. It is now nearly nineteen centuries since the Ascension, and still he wishes his memory to be cherished.

It has been said that the mass of mankind, whose lives are in the past, is divisible into three classes as regards the bearing of their lives upon the present. First, there are those whose lives are forgotten. They were born, and lived, and died, and left no memorial behind them. Many of them served their own generation by the will of God, but no record of their useful lives remains. They have passed away like the leaves of the forest. Such is the destiny in store for the great mass of the present generation. We shall not only die; we shall die out.' Secondly, there are those whose lives are historical. Such constitute an exceedingly small minority of the race, yet they are a distinct class. We all know that there are names of men and women that shall live as long as literature lasts. Thirdly, there are those whose lives continue to be influential. The number of such is smaller still than that of the preceding class. But there are those who lived long ago, whose names are more than historical, and the influence of whose lives determines the moral condition of nations and communities to-day. Among Biblical examples of such men we may mention Abraham, Moses, David, and the apostle Paul.

To which of these three classes does Jesus of Nazareth belong? To none of them. He is more than a historic personage. He is also more than a historic personage whose life continues to be blessedly influential in our age. His influence upon the human race is absolutely unique. He constitutes a class by himself. Jesus is also vastly more than the Author of the civilization which belongs to the Christian era—the noblest form of civilization which the world has seen. All these achievements ensure that he can never be forgotten; and yet it is not for these that he calls upon us to remember him.

We must consider that to "remember" as a moral duty is not merely to recall the past and place it before our mind's eye. It means, along with this, to be mindful or careful of present relations and obligations arising out of the past.

I. The Lord Jesus wants us to remember, first of all, that he is our Saviour from sin and death. He says, "This is my body, which is broken for you;" "This is my blood of the New Covenant, which is shed for many for the remission of sins." He is engaged constantly in heaven as his people's Advocate. He is pleading continually the efficacy of his atonement. And "there is therefore now no condemnation to them that are in Christ Jesus."

II. He wants us to remember also that he is the Giver and Sustainer of our spiritual life. Not only are his people in him in order to their justification: he is also in them in order to their sanctification. We become by our faith united to him, and are filled with God in him. The believer

can say with the great Apostle, "I am crucified with Christ: Nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." The sacramental words, "Take, eat," "Drink ye all of it," express the same great truth which our Lord unfolded to the Jews in the synagogue of Capernaum: "Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you." Christ, dwelling in the soul by his Spirit, is the Author of all right thinking, pure loving, and holy living. He is the Epitome of the believer's life: "To me to live is Christ." He is also the Source of value in the summation of its final results: "To die is gain."

III. The Lord Jesus wants us to remember that he, dwelling in his people's hearts, is the Hope of glory. He not only delivers us from the guilty past, and renews our hearts in the present; he provides also for our eternal future. "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." The saint's life of future blessedness rests upon him as its Author and basis. It is grounded first of all upon his objective work: "it is Christ that died." And it reposes also upon his subjective work—the process of sanctification carried on by his Spirit within the heart. The Communion Table shall continue to be spread "till he come"; and then his people shall be received up in glory, and shall drink "new wine" with him in his Father's Kingdom amid the joy of a perfect salvation.

IV. The Lord Jesus Christ calls us expressly to remember him in all these relations when we sit down at his own Table. And the purpose of thus realizing the blessings of redemption is to preserve us from forgetting them when we are engaged in the ordinary pursuits of life. Devoutly to "do this in remembrance of" him will prove more and more helpful to us in our endeavor, "whatsoever we do, in word or deed," to "do all in the name of the Lord Jesus." To the Christian, every ordinary meal should be sacramental, and he ought to perform the commonest duties of life "heartily, as to the Lord." We are to carry the same sacred motive which brings us to the Communion Festival into all our acts and engagements, and to do these also "in order to his remembrance."—C. J.

COMMENDATORY PRAYER (At close of sermon): Bless now thy truth, O Lord. May thy love enlighten our understanding of the Holy Word. And make and keep our hearts as altars of thy peace. Through Christ our Lord. Amen.

OFFERTORY SENTENCE: "Charge them that are rich in this world, That they do good, that they be rich in good words, ready to distribute, willing to communicate."

OFFERTORY PRAYER: We hear thee saying: Upon the first day of the week let every one of you lay by him in store as God has prospered him. Of that which thou hast given us we bring to thee. Accept and use these gifts for the extension of thy kingdom in the earth. In Christ's name we ask. Amen.

COMMUNION PRAYER: Almighty God, our Father, it is by thy grace that we attain unto holiness, and it is by thy light that we find wisdom. We humbly pray that thy grace and light may be given unto us

in this service, so that we may come into the liberty of purity and truth. Wilt thou graciously exalt our spirits and enable us to live in heavenly places in Christ Jesus. Impart unto us a deep dissatisfaction with everything that is low, and mean, and unclean, and create within us such pure desire that we may appreciate the things which thou hast prepared for them that love thee. Wilt thou receive us as guests of thy table? Give us the glorious sense of thy presence, and the precious privilege of intimate communion. Feed us with the bread of life; nourish all our spiritual powers; help us to find our delight in such things as please thee. Give us strength to fight the good fight of faith. Give us holy courage, that we may not be daunted by any fear, or turn aside from our appointed task. Make us calm when we are to tread in an unfamiliar road, and may thy presence give us companionship divine. Meet with us, we humbly pray thee, in all the appointed means of grace, and may the joyful remembrance of this service inspire in us all the common life and service of after days. We ask through Christ our Lord. Amen.

ILLUSTRATIVE MATERIAL

Seed Thoughts

Other memories will come, but must not crowd out the one memory.—C. H. S.

The Sacred Memory: I. The continual sustenance of faith. II. The stimulus of love. III. The fountain of hope. IV. A recall from the world—to our Lord. V. The reveille, the up-and-away. Duty.—S.

The Lord's Supper: I. A memorial. "Of me." II. A means of grace. III. A witness for Christian truth. Forms of Christianity which have let go the Incarnation and the Atonement do not know what to make of the Lord's supper. We eat that we may live.—A. M.

The remembrance of Christ: I. The glorious and precious object of memory. A Person, Christ. II. The benefits to be derived from a loving remembrance of Christ. Tends to hope, patience, strength, victory. III. A sweet aid to memory. Appeal made to the senses. The eye, the hand, the mouth find joyful work. The senses become wings to lift the mind in contemplation. Much of the influence of the ordinance is found in its simplicity. IV. A sweet command. "This do ye."—S.

"Sacrament" originally signified a religious oath which the Roman soldiers took to their commanders. So does every Christian solemnly engage himself to Christ.—N. M.

Jesus, who knew our forgetfulness, appointed this festival of love. We may be sure he will bless it to the end designed. Experience has proven its eminent value.—S.

CHOICE ILLUSTRATIONS ON THE THEME

The Power House of the Kingdom

The "Upper room" is the power house of the kingdom of God. Wherever in the world one may find things being done for Christ, if one trace back the lines of power, they will be found to start from some "upper room."

The power is not in man, not in an organization, not in a great aggregate of influence and conditions. It comes from the "upper room" in which the people are called to tarry "far ben" with God many days.—Sunday School Times.

Erecting Monuments

We love to erect memorials to the heroic spirits that have given their lives for mankind. If you have never seen the Lincoln Memorial in Washington, be sure to take plenty of time on your next visit to Washington to let that wonderful monument enter into your memory so that you will never forget it. But there is a memorial which is infinitely more precious than the most glorious memorial that we could ever erect to the memory of any man. It is sometimes seen in a little hut in a forest with rude vessels, and half-clad worshippers, and the words of it in strange tongues. It is sometimes seen in the stately surroundings of great churches where men and women in all walks of life, many of them with tears in their eyes, are remembering One whose love for them goes far beyond any human understanding. When our Lord Jesus stood with his disciples, at the Last Supper, and gave them to eat and to drink that which represented his own life laid down for them, he asked them to continue to observe this feast in remembrance of him.

Bring Christ to Mind

A quaint old man used to carry a little book, which he took very often from his pocket, and which he called his "biography." It had only three leaves, and there was not a word written on any of them; yet he said the book told the whole story of his life. The first leaf was black—that was his sin; that was his condition by nature. The second was red—that was the blood of Christ. The third was white—that was himself washed in Christ's blood and made whiter than snow. His book told the whole story of every redeemed life. Between the black of our sins and the white of redemption must always come the red blood of Christ. Communion Sunday is a time for us in a very special manner to bring the great work of Christ to mind.

Bread From Home

A young French soldier lay in a hospital in Geneva. They wrote to his father far away in Brittany, and as soon as possible the old white-haired sire of seventy years stood before him. "You must not die!" cried the old man. But the youth protested that nothing could tempt his appetite, and the doctors had given him over to die. Then the old man took from his knapsack one of the common loaves of rye bread, such as are eaten by the peasants of Brittany. "Here, my son, take this; it was made by your mother." The sick lad turned his heavy eyes, and, stretching out his hand greedily cried, "Give it me, father, I am hungry!" As he ate, his eye lighted up, the blood came back to his face, and large tears rolled down his cheeks and he said: "It's good, so good, the bread from home!" From that hour the soldier began to get well. So the "Bread of God" is what we need to strengthen our souls. It is this bread we get in the Lord's Supper.

in this service, so that we may come into the liberty of purity and truth. Wilt thou graciously exalt our spirits and enable us to live in heavenly places in Christ Jesus. Impart unto us a deep dissatisfaction with everything that is low, and mean, and unclean, and create within us such pure desire that we may appreciate the things which thou hast prepared for them that love thee. Wilt thou receive us as guests of thy table? Give us the glorious sense of thy presence, and the precious privilege of intimate communion. Feed us with the bread of life; nourish all our spiritual powers; help us to find our delight in such things as please thee. Give us strength to fight the good fight of faith. Give us holy courage, that we may not be daunted by any fear, or turn aside from our appointed task. Make us calm when we are to tread in an unfamiliar road, and may thy presence give us companionship divine. Meet with us, we humbly pray thee, in all the appointed means of grace, and may the joyful remembrance of this service inspire in us all the common life and service of after days. We ask through Christ our Lord. Amen.

ILLUSTRATIVE MATERIAL

Seed Thoughts

Other memories will come, but must not crowd out the one memory.—C. H. S.

The Sacred Memory: I. The continual sustenance of faith. II. The stimulus of love. III. The fountain of hope. IV. A recall from the world—to our Lord. V. The reveille, the up-and-away. Duty.—S.

The Lord's Supper: I. A memorial. "Of me." II. A means of grace. III. A witness for Christian truth. Forms of Christianity which have let go the Incarnation and the Atonement do not know what to make of the Lord's supper. We eat that we may live.—A. M.

The remembrance of Christ: I. The glorious and precious object of memory. A Person, Christ. II. The benefits to be derived from a loving remembrance of Christ. Tends to hope, patience, strength, victory. III. A sweet aid to memory. Appeal made to the senses. The eye, the hand, the mouth find joyful work. The senses become wings to lift the mind in contemplation. Much of the influence of the ordinance is found in its simplicity. IV. A sweet command. "This do ye."—S.

"Sacrament" originally signified a religious oath which the Roman soldiers took to their commanders. So does every Christian solemnly engage himself to Christ.—N. M.

Jesus, who knew our forgetfulness, appointed this festival of love. We may be sure he will bless it to the end designed. Experience has proven its eminent value.—S.

CHOICE ILLUSTRATIONS ON THE THEME

The Power House of the Kingdom

The "Upper room" is the power house of the kingdom of God. Wherever in the world one may find things being done for Christ, if one trace back the lines of power, they will be found to start from some "upper room."

The power is not in man, not in an organization, not in a great aggregate of influence and conditions. It comes from the "upper room" in which the people are called to tarry "far ben" with God many days.—Sunday School Times.

Erecting Monuments

We love to erect memorials to the heroic spirits that have given their lives for mankind. If you have never seen the Lincoln Memorial in Washington, be sure to take plenty of time on your next visit to Washington to let that wonderful monument enter into your memory so that you will never forget it. But there is a memorial which is infinitely more precious than the most glorious memorial that we could ever erect to the memory of any man. It is sometimes seen in a little hut in a forest with rude vessels, and half-clad worshippers, and the words of it in strange tongues. It is sometimes seen in the stately surroundings of great churches where men and women in all walks of life, many of them with tears in their eyes, are remembering One whose love for them goes far beyond any human understanding. When our Lord Jesus stood with his disciples, at the Last Supper, and gave them to eat and to drink that which represented his own life laid down for them, he asked them to continue to observe this feast in remembrance of him.

Bring Christ to Mind

A quaint old man used to carry a little book, which he took very often from his pocket, and which he called his "biography." It had only three leaves, and there was not a word written on any of them; yet he said the book told the whole story of his life. The first leaf was black—that was his sin; that was his condition by nature. The second was red—that was the blood of Christ. The third was white—that was himself washed in Christ's blood and made whiter than snow. His book told the whole story of every redeemed life. Between the black of our sins and the white of redemption must always come the red blood of Christ. Communion Sunday is a time for us in a very special manner to bring the great work of Christ to mind.

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Freshening Up Our Love

There is a legend about Zaccheus, that when he was old, he still dwelt in Jericho, humble and pious before God and man. Every morning at sunrise he went out into the fields for a walk, and he always came back with a calm and happy mind to begin his day's work. His wife wondered where he went in his walks, but he never told her.

One morning she secretly followed him. He went straight to the tree from which he first saw the Lord. Hiding herself to see what he would do, she noticed that he took a pitcher, and carrying water, poured it about the tree's roots, which were getting dry in the sultry clime. He pulled up some weeds here and there. He passed his hand fondly over the old trunk; then he looked up at the place among the branches where he had sat that day when he first saw the Lord Jesus. After that he turned away, and went back home.

His wife afterwards referred to the matter and asked him why he took such care of the old tree. His quiet answer was—"It was that tree which brought me to Him whom my soul loveth." Every Communion season is such a reminder, opportunity for such a freshening up of love.

STORY TO TELL, OR SERMON TO CHILDREN

TITLE: *Tents.*

"They came up with their tents, as grasshoppers for multitude: and entered into the land to destroy it." Judges 6: 5.

Last summer an army moved into our neighborhood, came in so quietly we never heard them. Everywhere we looked we could see their white tents. They pitched them in our orchards, on our lawns, in our gardens, along our roadways, and in our parks. The first thing we saw in the morning and the last thing at night was the tents of our enemies.

At first we were just curious to know what they looked like and what their plan was, but it was not long before we found out.

I refer to the "Tent Caterpillar." These little white tents could be numbered by the thousands. Each tent was occupied by a unit of the army whose sole business was to destroy our orchards, our gardens, and our shade trees. In some sections not a leaf escaped their ravenous appetites. They not only ate up our beautiful trees and plants, but they deposited their eggs in ring-like masses on the small twigs of the trees and plants. These eggs will hatch out another army more numerous and dangerous than the one of last summer. The only way to prevent this is to destroy them before the warm sun of early spring causes them to hatch. This you know will be hard to do.

If we had obeyed the advice that was sent out last summer and burned all of the little tents we would have saved our trees and our gardens, and all this worry now.

This points out to us a lesson. If sin and sinful places are in our

midst, and they are allowed to remain, we will be held responsible for the harm they do. It is the duty of every boy and girl of America to help blot out the sin and sinful places that threaten our nation, our homes, and our own souls.—J. Z. F.

FOR THE EVENING SERVICE

TITLE: *An Appeal to the Heroic.*

TEXT: "Thou therefore endure hardness as a good soldier of Jesus Christ." 2 Tim. 2:3.

THE SERMON OUTLINE

INTRODUCTORY: Paul was writing a letter to his young friend, Timothy. Between them there was a most sincere and tender friendship. It was more than the ordinary interest. In Paul's first epistle to Timothy he began by addressing him as, "Timothy, my own son in the faith." In this letter he begins: "To Timothy my dearly beloved son. . . . I thank God, whom I serve from my forefathers with a pure conscience, that without ceasing I have remembrance of thee in my prayers night and day, greatly desiring to see thee." The tie between them was more than one of simple friendship. It was the peculiarly sacred bond which must exist between every Christian worker and those whom he has been permitted in any way to help toward Christ. This is the tie which so strongly binds the faithful pastor and his people. This is the reward which so richly crowns the labors of every faithful Sunday school teacher. This, too, is the secret of many a beautiful instance of Christian friendship in every community. These ties are all beautiful and right. We always love those who have helped us in our Christian life, and it is right that we should. It is also true that we cannot help loving those we have been permitted to help. No ties are more sacred or pure or disinterested. None more truly has the seal of God's approval. It was this same relation which bound the Apostle Paul to his young friend Timothy. Having seen him accept and confess Christ and begin the Christian life, he was now very anxious to see him prove faithful and true. To encourage and stimulate him he wrote these letters. We may be sure they were helpful. In reading them we must all be struck with the inspiring tone of Paul's words as he exclaimed, "Thou, therefore, my son, be strong in the grace that is in Christ Jesus. . . . endure hardness as a good soldier of Jesus Christ."

I. In gathering some practical lessons for ourselves let us notice, in the first place, that these words suggest the fact that the Gospel is an appeal to the hero element in our natures.

Paul evidently knew something about the life of a soldier. One thing at least he knew, that a good soldier has often to endure hardness. He knew also that this is just as true in the Christian warfare. There is great call to-day for Christians of the hero type—who will endure hardness as good soldiers of Jesus Christ. We need Christians who will live up to

their convictions. Yes, we need Christians who have convictions to live up to. Just now, especially, when there is a tendency in so many places to tone down God's moral law, to lower the standard of right and duty, on this very account there comes an increasing call upon us for holiness of living and faithful defence of the right.

II. Notice, again, the words suggest the end to which we are called—to endure hardness for Christ's sake. The being a good soldier for Christ is no child's play and Paul knew that right well. It is a call to endurance. "Sure I must fight if I would reign." Paul meant to let us know that the man who will oppose the world, the flesh and the devil has some down-right fighting to do. It is staying power that tells. Patient continuance in well-doing is more important than ever so many promising starts and spurts. Let us count the cost and enter the battle for a life campaign.

III. Once more, let us not forget that endurance will bring its own reward. You get strength by using it. The Christian grows stronger by every difficulty he overcomes. It is a superstition among certain Indian tribes that the soul of every slain foe enters his conqueror's breast to fortify him for every future struggle. There is a sense in which the superstition is true. It is a fact that every foe the Christian vanquishes makes him stronger for every coming contest. Endurance brings its own reward in strength for new demands.

IV. Victory is sure. "If God be for us, who can be against us?" "One with God is always a majority." "Without God, without all; with God, enough." In this contest we are on God's side, and he is always right and sure to win. And how bravely they can fight who know that victory is to crown their efforts!

SUGGESTIVE TEXTS AND THEMES

Knowledge, Power and Duty: "Thou knowest the commandments."—Mark 10: 19.

The Spiritual Slacker: "They come not to the help of the Lord against the mighty."—Judg. 5: 23.

Thought, Word, and Deed: "He thought within himself, saying, what shall I do?"—Luke 12: 17.

Chance, Choice, and Character: "By chance there came down a certain priest that way."—Luke 10: 31.

Religion and Reward: "What shall we have therefore?"—Matt. 19: 27.

Man and his Master: "One is your master, even Christ."—Matt. 23: 10.

The Separations of Life: "We went on board the ship, but they returned home again."—Acts 21: 6.

The Wisdom of Faithfulness: "Who then is the faithful and wise servant, whom his lord hath set over his household."—Matt. 24: 45 (R. V.).

Faith and Obedience: "Whatsoever he saith unto you, do it."—John 2: 5.

THE SUNDAY SCHOOL LESSON

SECOND QUARTER AIM: To discover, through a study of his Life and Letters, the contribution of Peter to Christian belief about Jesus, and how this belief should influence our lives.

TITLE: *Peter Becomes a Disciple of Jesus.* Mark 1: 14-18, 29-31.

GOLDEN TEXT: "Come ye after me, and I will make you to become fishers of men." Mark 1:17.

Teaching the Lesson

Biography is very prominent in the New Testament and is of great value for study. It enables us to see human nature as it is in itself and what it becomes by Divine grace. Simon Peter's life is particularly interesting, because a striking revelation of human character and Divine transformation, because of his official character and relation to the church and because of his prominent position. He is always named first. He had a special and important sphere of labor. His name, Simon; his father, John; his brother, Andrew. His wife and wife's mother are referred to. His home influences, probably brought up among those "who waited for the consolation of Israel." He lived at Bethsaida, on the coast of the Lake of Galilee, and was by trade a fisherman. He was impulsive, hot-tempered, self-confident, affectionate. He seems to have had two calls, the first to discipleship, the second to special ministry. I. *The Call*. "Come ye after me." 1. The call was imperative. 2. It was a spoken, not a written call. 3. It was to follow a Person, not a creed. 4. The call was abrupt. 5. It was revolutionary: "Follow me." It was to make a great change in Peter's life and occupation. II. *The promise*. "And I will make you to become fishers of men." From being a fish-catcher Peter was to become a men-catcher. Conversion is most fully displayed when it leads the new disciple to seek the conversion of others. We most truly follow Christ when we become fishers of men. The great question is not so much what we are naturally, but what Jesus can and will make us by his grace. The way to attain that sacred art of being men-catchers is to be ourselves thoroughly captured by the great Head of the college of fishermen. When Jesus draws us we shall draw others. Catching fish is good preparation for catching men. III. *What are some of the qualities of a fisherman that are also needed by fishers of men?* 1. Watchfulness. Alertness, to changes of light and shade, aspects of sea and sky. To save souls we must be "all eye." 2. Patience. 3. Inventiveness. Catching men needs sagacity. 4. Persistence—activity, energy, keeping always at it. 5. Courage. Sea-fishing involves taking one's own life in one's hand. 6. Tactfulness—wisdom to win. A worker who is "winsome" will surely "win some." 7. Selflessness. Fishermen must keep themselves out of sight. Peter became a great fisher of men, as Christ had promised.

ILLUSTRATIONS

Begin at Once

A young man who had heard the gospel accepted Christ. A little while after this he was asked, "What have you done for Christ since you believed?" He replied, "O, I am a learner!" "Well," said the questioner, "when you light a candle, do you light it to make the candle more com-

fortable, or that it may give light?" He replied, "To give light," He was asked, "Do you expect it to give light after it is half burned, or when you first light it?" He replied, "As soon as I light it." "Very well," was the reply, "go thou and do likewise. Begin at once."

Called to Work

During a revival service a man prayed for the conversion of a neighbor and said: "O Lord, touch my neighbor with thy finger, with thy finger, O Lord." Just then an inner voice said: "You are God's finger. Did you ever speak to your neighbor concerning his soul's salvation? You go and touch the man and your prayer shall be heard!" The man arose. His conscience was awakened and accused him. Almost a lifetime had he lived near his neighbor and not once had he spoken to him about his soul. Hundreds of opportunities came and went, but the conversation at such times was not about the one thing needful, but about the weather, politics, crops, business, etc. The first duty of a Christian, to witness for Christ, was left unfulfilled. How is it with us?

MIDWEEK MESSAGES: CHURCH NIGHT OR PRAYER MEETING

THEME: *Traveling Home.*

"The righteous also shall hold on his way." Job. 17:9.

No man knew better the difficulties of the way than Job. His mind was as sorely distressed as his body was afflicted. Such a confession of faith in the sustaining care of God is most valuable. I. *The traveler.* "The righteous." Not the innocent or the moral; but those who have the righteousness of God in Christ—imputed, precious, and whose desire is to manifest it. Life. II. *The road.* "Shall hold on his way." 1. Unknown. God leads by a way we know not. 2. Perilous. Beset with foes. Thorny. Long. Wearisome. 3. Narrow. Only safe for careful feet. 4. Circuitous. Often when apparently nearing home the road leads far around. III. *The staff.* Faithful promises. A faithful God. IV. *What all the travelers say.* The righteous confess with Job their belief that "the righteous shall hold on his way."

CHRISTIAN ENDEAVOR SOCIETY TOPIC

What Is Real Christianity? Jas. 1:19-27; John 13:34, 35. (Consecration Meeting.)

MY SERMON NOTES

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SUNDAY: APRIL THIRD

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MY SERMON NOTES

MY ENGAGEMENTS FOR THE WEEK

Sunday

Monday

Tuesday

Wednesday

Thursday

Friday

Saturday

SUNDAY: APRIL TENTH

THEME: *The Emotional Christ (Palm Sunday).*

SUGGESTED SCRIPTURE READING: Luke 19: 28-48.

SELECTED HYMNS: "Ride on, ride on in majesty."—H. H. Milman. "All glory, laud and honor."—Theodulph of Orleans. "Hosanna to the Son of David."—Katherine Lee Bates. "O how shall I receive thee."—Paul Gerhardt. "My dear Redeemer and my Lord."—Isaac Watts.

SALUTATION: "Lift up your heads, O ye gates, even lift them up ye everlasting doors; and the King of glory shall come in. Who is this King of glory? The Lord of Hosts, he is the King of Glory."

INVOCATION PRAYER: O Lord Jesus Christ, who on this day didst enter the rebellious city where thou wast to die, enter into our hearts, we beseech thee, and subdue them wholly to thyself. And as thy faithful disciples blessed thy coming, and spread their garments in the way, covering it with palm branches, may we be ready to lay at thy feet all that we have and are, and to bless thee, O thou who comest in the name of the Lord. And grant that after having confessed and worshipped thee upon the earth, we may be among the number of those who shall hail thine eternal triumphs, and bear in their hands the palms of victory, when every knee shall bow before thee, and every tongue confess that thou art Lord, and that thou shalt reign for ever and ever. We ask in thine own holy name. Amen.

THE SERMON

TITLE: *The Emotional Christ (Palm Sunday).*

TEXT: "And when he was come near, he beheld the city, and wept over it." Luke 19: 41.

THE SERMON OUTLINE

INTRODUCTORY: "When he was come near." Near where? To the sacred city of Jerusalem. From Bethphage and Bethany, seated on a colt, Christ had had a most triumphal time. Shouting themselves hoarse, the people had acclaimed Christ with the acclamations of a king. "Blessed be the King that cometh in the name of the Lord," the crowd had cried: "Peace in heaven, and glory in the highest." It was a great hour, an hour such as kings might covet. Yet, as the procession moves on, a strange depression comes over Jesus Christ. Turning a certain angle on the Mount of Olives, and Jerusalem breaking upon his view, he breaks down into sad and bitter tears. "A strange Messianic triumph," says Dean Farrar; "a strange interruption of festal cries." Indeed it was. With a rush of memory, and with it, a rush of pity, he is completely undone. All he can do is to give way to the surging emotion, and giving way, find his relief in tears. Hence, "when he was come near, he beheld the city, and wept over it."

I. But what a surprising outburst is here. Why should Christ break down like this? In fact, why did he break into tears at all? Why did he not show admiration, rather than emotion? Certainly, the material for admiration was there—for, stretching before him, ranged one of the fairest visions upon which eye could possibly rest; a panorama at once majestic and grand, the revel of the poet, the rapture of the architect, the rhapsody of the artist. Yet, he wept. How strange! How is it to be accounted for?

II. It was all a matter of vision. The same scene can provoke a multitude of emotions. It all depends on how the scene is regarded; what it may suggest, what it may bring forth in terms of associated thought and memory. An artist, looking at the scene, we can well conceive saying: "What fine views are here; what opportunities for pencil and brush!" Or, we can imagine the tourist exclaiming: "What a city to explore; what a city for sight-seeing, for interest, for charm!" Or, on the other hand, we can understand some moralist, with a knowledge of the corruption of the place, breaking out: "What a city of squalor; what reeking iniquity is here!" It is all a question of vision, and it was just because Christ had the vision he had—that of the Saviour and Redeemer of men—that the sight of the city overcame him and melted him to tears.

But looking more closely, what was the significance of these tears? Asks George Herbert—

"Why doth my Saviour weep,
At sight of Zion's bowers?
Shows it not fair from yonder steep
Her gorgeous crown of towers?"

The poet might well put the question. That it looked "fair," however, there could be no doubt; a "fairer" view could hardly be desired. But the poet's question (at least, at this point in his poem) is at the wrong angle. Had Christ been an artist, or an architect, the poet might well have sustained his argument. But Christ wasn't. He was a Redeemer, a Saviour, and that made all the difference. It was the viewpoint, that, on seeing the city, threw him into grief.

III. What was it then that affected Jesus Christ like this? Briefly, it was here: the immoral and corrupt nature of the city; its licentiousness, its rottenness, its sin. One preacher puts it like this: "In it," he says, "religion was but the whited sepulcher of Pharisaism. Synagogues were the enclosures of the elect. Wealth thought of luxury as the end of life, and ignored its responsibilities. Dives feasted, while Lazarus rotted at his doors. Rabbis and priests courted and flattered rich men's sons, and had no message for the poor. Squalor and filth and beggary sent up their reek and wail beside the golden gates of the Temple, and no man cared. . . . It was a city in which wealth and culture and religion revelled in their elect privileges, and forgot the simplest obligations of humanity. . . . No wonder he forgot the splendor in the woes it covered."

And we agree. What was a glittering Temple to Jesus Christ when the religion for which the Temple stood was all a sham and sham? What was the mere loveliness of a city when all within it was a mass of moral filth and putrifying sores? What were its wealth and culture when

the common humanities of life were trodden on and ignored? "See what manner of stones, and what buildings are here," said one of the disciples to Jesus, expecting, no doubt, some word of admiring pride. "Buildings, indeed," replied Jesus, in a tone, we imagine, of withering scorn—"great buildings? There shall not be left one stone upon another, that shall not be thrown down." Of what use, then, would fine buildings and highly-polished stones be? How could he rhapsodize over either the Temple, or the stones of the Temple, when he knew that all for which they stood was a hypocrisy and a sham? How could he melt into ecstasy over a city, however beautiful its towers and glistening its minarets, when he knew that in a few short days it would hound him to his death, outside its city walls? How could he? How could he, in fact, do anything else than allay the surges of his soul in an outflow of tears?

IV. But there is a further observation to make concerning Christ as the weeping Christ, and that is, he was no mere simulated weeper. There is a weeping—and a weeping. There is an emotion that ends in emotion. But Christ was no Emotionalist of this kind. He was an Emotionalist whose emotion became transmuted into action—into a redeeming action, into a redeeming energy. It was because he had already wept over a fallen world that he had left the glory-land to save and to redeem it. And this breakdown was but a further echo of that same emotion that "brought him from above, to die on Calvary." He was no mere weeper. His was the weeping that led to the Cross, that caused him to give himself a Redeemer and Ransomer of men.

V. What a debt the world owes its weepers! To men who have not only shed bitter tears over the sins and inhumanities of men, but whose emotion has been transmuted into action. Think of Savonarola, for instance, who, weeping over the fair and majestic town of Florence, rotten by reason of the profligacy of her popes, gives himself to rebuke her sins and to cleanse her life. Or, of Francis Xavier, yearning over throngs in the Indian Archipelago, "losing heaven, and falling into eternal misery," consecrating himself to island after island to lift them nearer the Christ. Or again, of William Carey, pining in that cobbler's shop of his over the deplorable condition of the heathen till, at length, casting cobbling aside, he transmutes his emotion into saving, active passion. What a debt the world owes to these, and to multitudes of others, who, weeping, like them, have become, in turn, thrilled with the same redeeming purpose and mission! They are the world's weepers, who have become the world's saviours, men, who truthfully could say:

"Then with a rush the intolerable craving
Shivers through me like a trumpet call;
Oh, to save these! to perish for their saving,
Die for their life, he offered for them all."

VI. But the picture of our text suggests another. Some day, and there will be a new Jerusalem, a Jerusalem "out of heaven," given and fashioned of God. This Jerusalem will not be the earthly Jerusalem, but a heavenly and a spiritual. It will be a Jerusalem in which shall be no hypocrisy, no crying, sins, no social inequality, no moral and spiritual filth, no wrongs

calling for redress, no abominations, lying or cheating, or any such thing, but a holy Jerusalem, a cleansed city, a redeemed city, cleansed and redeemed by the Saviour's blood. And, unlike the old Jerusalem, over this, there shall be no weeping Christ, and no weeping Christ for this happy and simple reason; there will be no sins in the city over which to weep.—A. R. T.

COMMENDATORY PRAYER: Seal with thy blessing these our services. Write thy holy truths upon our remembrance, and let thy love be ever the companion of our lives, through the day and through the dark, until we rest in thee. We ask in Jesus' name. Amen.

OFFERTORY SENTENCE: "If there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not."

OFFERTORY PRAYER: Teach us, O Master, wisdom in the earning, spending, saving and giving of our wealth. Make us faithful and loving stewards. Grant blessing upon that which we give for others and also upon that which we keep to use ourselves. Amen.

PASTORAL PRAYER: O Lord Jesus, Son of the living God, Maker and Redeemer of the world, who for us men and for our salvation was pleased to come down from heaven to take our flesh, and to undergo thy Passion; and who of thine own will when approaching the place of thy Passion didst deign to be blessed and to be praised and to be hailed as a King blessed and coming in the name of the Lord, receive now the service of our praises, and may we be counted worthy to attain the remission of sins and the rewards of everlasting life; through thee, O Saviour Jesus Christ, who with the Father and the Holy Ghost livest and reignest, ever one God, world without end.

O Lord our God, we bring unto thee our shame and weakness clothed in our repentance. Put about them the glory of thy pardon and the strength of thy grace. It is a poor offering that we lay at thy feet; but it was for this that Jesus died, and while we veil our faces we plead his cross for our sakes. Be very near, O God, to our sinful need; and create a new heart within us, to be an instrument for thy service and a vessel of thy love.

We confess before thee vows we have forgotten; the opportunities we have let slip; the base excuses under which we have crept to hide from ourselves and thee. We have scoffed at penitence; refused to follow the angel of thy mercy, and shut our eyes to the promise of thy morning star. We have given way to anger, and embittered our relations with our fellow-men through carelessness, and want of thought. We have not tried to advance peace and goodwill in the world. We have allowed wrong to go unrebuked, and right to be oppressed, forgetting thee, and choosing the easy way rather than the path of duty.

We acknowledge that we have not listened as we ought to thy holy Word; nor heeded the love of Christ broken for us on Calvary; nor noted the example of the brave and faithful, and their sacrifice for honor's sake that truth might not perish from the earth, shutting our eyes and hearts against so much that might have made us gentle and pure and rich in charity and achievement of good. Pardon us, O Lord. Have pity on us

for our sins remembered and forgotten—the sins we know, and those of which our very sinfulness keeps us in ignorance. Through Jesus Christ our Lord. Amen.

ILLUSTRATIVE MATERIAL

Seed Thoughts

We are told three times of Jesus weeping; in this passage, in John 11:35, and in Hebrews 5:7.

There is an eloquence in tears which is irresistible. There is a sacredness in tears which almost forbids the discussion of weeping. There is a dignity in tears which makes them consistent with the utmost intelligence and strength and nobility of character.—S. M.

Jesus weeping over sinners. I. Sin is no trifle. II. Every man has his day of merciful visitation. But mercy has its limits. The day of grace will close. III. The sinner's doom is sealed when Christ gives him up.—J. M. S.

Tears on beholding a multitude of men. There is always something heart-moving in the sight of a multitude. The Persian Xerxes shed tears as he watched the interminable ranks march by on the way to Greece. The iron Napoleon once melted as he reviewed the vast army which followed him to his Prussian campaign. When the proudest, sternest, most unfeeling hearts have shown emotion, what should we expect from the pitiful Son of God?—J. G.

Three times in a nation's history. I. The time of grace. II. The time of blindness. III. The time of judgment.

I. This thy day. The day of visitation, the day when God's goodness and grace were especially near. II. If thou hadst known. It is one of the sorrows of life that we spend so much time in gaining needful experience. "Human experience, like the stern lights of a ship at sea, too often only illuminates the way we have passed over." III. The things that belong unto thy peace. Christ in the heart now. Service of God here and now —J. T. S.

"Thy day!" How precious! Jerusalem had her day; the day was passing—it was past. Jerusalem did not know her day, and did not notice that it had passed. Jerusalem with her day done was laughing: Jesus looking upon lost Jerusalem, wept.—W. A.

CHOICE ILLUSTRATIONS ON THE THEME

Two Royal Progresses

The immense host which accompanied Xerxes in his attempted conquest of Greece—a concourse gathered together from the Indian to the Lybian desert; a sea of nations rolling on the serried waves, with turbans and helmets of brass and steel, of silver and gold—were seven days and seven nights without intermission, and under the stimulus of the lash, in crossing the boat-bridges of the Hellespont; and as they took up their line of march, they all moved on with exultation, and strewed branches in the pathway of their king. But what a contrast in spirit, in purpose, in

result, between that occasion and this. There a vast army, held together by the hands of military force, and moving in abject submission; here, a spontaneous multitude, kindling with the impulses of wonder and love. That, marching to the work of terror and of desolation; this, celebrating the achievement of a healing and restoring goodness. Here, among a rejoicing people, with eyes that had been blind, turned toward him in beaming gratitude; with tongues that had been dumb, crying hosannas to his name; with hands that once were impotent, strewing branches and garments in his path, comes the King of Israel, the Saviour of mankind, in humble raiment and wayworn sandals, riding upon an ass.

Riding Asses in the Orient

"Fear not, Daughter of Zion: Behold thy King cometh, sitting on an ass's colt." Some Orientals have had reason to fear their kings, who came riding on war horses and chariots, as much as their conquerors. Hints of this may be detected in 1 Kings 12:11; 2 Kings 21:16; 23:35; 15:20. But the fact of riding a colt is a sign of meekness, is a sign that there is nothing to fear and everything to hope. The religious leaders of the Druse sect still ride on asses, as a matter of conscience, but others also find the ass quite sufficient for riding purposes. A well-kept ass shoulders a burden of two hundred pounds, and carries it a distance of twenty miles in six hours.—Howie.

Passing Popularity

There is scarcely a day but the newspapers tell of the death in obscurity, and often in poverty, of some former popular favorite. What does the world care for the man who can no longer interest or amuse it. One of the sad sights in Washington, to me, is to see old men who had once held a prominent place in the political world now forgotten by the public they served and filling some little bread-and-butter position.—R.

Christ Offers Himself

The scene on the first Palm Sunday tells us of Christ's definite and final offer of himself as King. The "colt" was the symbol of royalty and peace. Riding on the "colt" Christ announces himself to be the Prince of Peace. This Matthew declares to have been in fulfillment of Zachariah's prophecy. But the full and final completion of Zachariah's prophecy depended upon the nation's acceptance of the King.

This the nation refused to do. The multitude acclaimed him King, but the Jews as a people refused to accept him. Their own Scriptures were abundantly fulfilled on this Palm Sunday, but their prejudices blinded them and the last opportunity that they had passed from them.—Rev. John F. Carson, D.D.

STORY TO TELL, OR SERMON TO CHILDREN

TITLE: *Garment Givers.*

Children and young people, have you not sometimes wished that you had been there to see our dear Lord as he rode into Jerusalem on that long-

ago day, while his followers out of their love and loyalty "spread their garments before him"?

I. Giving. In a better, dearer way you may see him this year, as "along the King's Highway" he goes forth with our missionaries to enter heathen cities and homes across the sea.

And you may show your love and loyalty to him by spreading at his dear feet some of your garments (or the value of them). Will you?

II. Loving. The human heart is a strange thing. How it can love, and how it can hate, and sometimes, oh sometimes, that which it loves to-day it comes to hate to-morrow. It ought not to be like that in this world. The "Hosanna" song, if sung from any life, should never be forgotten; its echoes should never cease to sound. Love ought to last, devotion ought to endure, constancy is a rare jewel.

Palm Sunday was the day of overflowing emotionalism. It was a wild unbalanced crowd that surged over Olivet from Bethany and out to Olivet from Jerusalem. Emotionalism wins no battles, subdues no passions, checks no evils, rights no wrongs. The emotions that can be excited to wild cries of Hosanna, Hallelujah, can also be excited to cursings and maledictions. The figure that emotion sets upon the colt to-day, it will hang upon the cross to-morrow. The lips that will cry "Hosanna to our King" to-day, will cry to-morrow "We have no king but Cæsar." Let us, boys and girls, not be like that. Let us love Christ, give toward his cause, and crown him King of our lives.

FOR THE EVENING SERVICE

TITLE: *The Value of Enthusiasm.*

TEXTS: Mark 3:20, 21; Judges 7:5-7.

THE SERMON OUTLINE

INTRODUCTORY: A Chinese convert said: "We want men with red-hot hearts to tell us of the love of Christ." Dr. Mason said the secret of Dr. Chalmers' success in the ministry was "his blood earnestness." That was the secret of the success of Mr. Charles G. Finney, and it was the secret of the success of Mr. Dwight L. Moody. "A bank never becomes successful," said a noted financier, "until it gets a president that takes it to bed with him." Said Phillips Brooks: "Let us beware of losing our enthusiasm. Let us glory in something, and strive to retain our admiration for all that would ennoble, and our interest in all that would enrich and beautify our life."

It is important for us all to know how to get and how to keep enthusiasm.

I. Enthusiasm has its foundation in faith. We must believe in the cause we have at heart if we are to maintain enthusiastic devotion. An inventor's persistent enthusiasm for his machine is founded upon faith in its ultimate success. Columbus persisted because he believed in a Western continent to be discovered. So in religion; enthusiasm is founded on faith.

II. Enthusiasm must be fed. A lamp must be replenished with oil or it will go out. It is impossible for us to keep up enthusiasm unless enthusiasm has something to feed upon.

A bubbling, showy, emotional enthusiasm cannot last long. But there is such a thing as a sustained and rational enthusiasm. The thing upon which honest enthusiasm lives is truth. It is when the mind dwells upon such truths as the evil of sin, the immortality of the soul, the possibility of salvation, etc., that there comes an enthusiastic interest in the things of God.

III. Enthusiasm must be watched. Unwatched, unguarded, it makes cranks and fanatics and onesided, lopsided people. Enthusiasm passes so imperceptibly from a desirable to an undesirable condition of character that we need to be on our guard.

There are two sources of safety. One is contact with healthy, hearty men and women. If we associate with level-headed, sound, all-round people, our enthusiasm will be regulated and more liable to be kept in safe bounds. Another source of safety is through the study of the Bible, and the comparing of Scripture with Scripture. Indeed, this should really have been named first. But the two must ever go along together. The influence of the Bible is wholesome, and the influence of the contact with sensible Christians is wholesome, and the two are mutually helpful.

IV. Enthusiasm is contagious. An enthusiastic person begets enthusiasm in others. Therefore, we should arouse ourselves in order to exert a wholesome and helpful influence. Do not permit yourself to be a drain upon others, but be yourself a source of enthusiasm. Many people are like a sponge; they take in all the time. Instead, we should be like a powerhouse, actually generating force. Let us each one become a center of enthusiasm and strive to make ourselves a blessing to others.

PALM SUNDAY TEXTS AND THEMES

Palm Sunday a Decision Day: Matt. 21: 11.

Christ's Coronation Procession: Mark 10: 46-52.

The Glory of the King: "Now unto the King eternal, immortal, invisible, the only wise God, be honor and glory forever and ever, Amen."—1 Tim. 1: 17.

The True Inscription: "This is Jesus the King of the Jews."—John 19: 19.

The Royal Christ: "Yet have I set my King upon my holy hill of Zion."—Psa. 2: 6.

The Enthroned Christ: "When the Son of man shall come in his glory."—Matt. 25: 31.

The Throne and the Rainbow.—Rev. 4: 3.

Christ is King: "All power is given unto me in heaven and on earth."—Matt. 28: 18.

A Wonderful Procession: "Thy kingdom come."—Matt. 6: 10.

The Desire of all Nations: "The Desire of all nations shall come."—Hag. 2: 1-9.

Enthusiasm in Religion: "The whole multitude of the disciples began to rejoice and praise God," etc.—Luke 19: 37.

The Prince of Life: "And killed the Prince of Life whom God hath raised from the dead."—Acts 3: 15.

The Coming of the King.—Zech. 9: 9-17.

Seeking the Lord Immediate Duty: "It is time to seek the Lord."—Hosea 10: 12.

The Increasing Procession: "Behold, the world is gone after him."—John 12: 19.

THE SUNDAY SCHOOL LESSON

TITLE: *Peter's Lesson in Trust.* Matt. 14: 22-33.

GOLDEN TEXT: "Be of good cheer; it is I; be not afraid." Matt. 14: 27.

Teaching the Lesson

Peter's conduct in the storm revealed: I. First, *the presumption of faith*—"Bid me come to thee on the water." To walk on the sea was needless. His was a faith experimenting in high and holy things. There was no important end to be served. What he asks permission to do was not commanded by Christ. II. *The power of faith.* Peter prevails but it was not to his honor or comfort. It was salutary discipline. Yet Christ does not fail Peter. It is not the power or word of Christ that gives way. III. *The danger of doubt.* "Wherefore didst thou doubt? It is not the power or word of Christ that gives way, but only the faith of Peter—faith in Christ's power and spoken word. So long as he looks to Jesus he is supported. It was easier to believe in the ship than on the waters. Yet Christ did not fail Peter. Doubting has many disadvantages and dangers. 1. It withdraws the mind from Christ. 2. It sours the temper. 3. It breeds fear. 4. It gives Satan a peculiar advantage against the soul. 6. It sometimes occasions false comfort. 7. It tarnishes the profession of the Christian. IV. *The power of prayer.* "And beginning to sink, he cried, saying, Lord, save me," "And immediately Jesus stretched forth his hand, and caught him." Sinking times are praying times. The fears of the real believer, however strong, are still accompanied with a cleaving to Christ. There is no situation in which Christ cannot help; no state in which he will not save. Christ the ever-present Helper.

ILLUSTRATIONS

What Doubt Does

An old lady on a sinking ship was told that they had no other hope but to trust in Providence.—"Has it come to that!" she said.

Lesson in Trust

I do not trust you as a stranger. But as I come into contact with you, and watch you, and live with you, I find out that you are trustworthy, and

I come to trust myself to you, and to lean upon you. The way to trust Christ is to know Christ. You cannot help trusting him then. You are changed. By knowing him faith is begotten in you, as cause and effect.—Henry Drummond.

Stand Still and See

At a dark time during the Civil war Governor Yates wrote a despairing letter to President Lincoln. Lincoln's brief reply was: "Dick, stand still and see the salvation of the Lord." Christ reached out his hand and saved Peter.

Loving Trust

A lady is the wife of the most eminent physician of the day. She is seized with a dangerous illness, yet is wonderfully calm and quiet. For her husband has made this disease his special study and has healed thousands similarly afflicted. She is not in the least troubled, for she feels perfectly safe in the hands of one in whom skill and love are blended in their highest forms. Her faith is reasonable and natural. This is the kind of faith which the happiest believers exercise toward Christ.—C. H. Spurgeon.

MIDWEEK MESSAGES: CHURCH NIGHT OR PRAYER MEETING

THEME: *The Place Called Calvary.*

"The place called Calvary." Luke 23:33.

A magic spell and power rest over some scenes and places. The home where our youthful affections were first brought into genial exercise we remember with hallowed feelings. Places of historic interest too, there are. There are localities also towards which we cherish a deep religious regard. Scenes of the Bible are especially interesting to every Christian. But no part of sacred history is so suggestive as that which relates to our blessed Lord. Let us draw near, then, to this divinely honored place, "The place called Calvary." I. *It was the place of unparalleled suffering.* No alleviating circumstances were there to soften his anguish. The full burden of the world's transgressions rested upon him. II. *It was the place of singular phenomena.* "And it was about the sixth hour," etc. Verses 44, 45. That this was not any solar eclipse is evident from the period at which it occurred, it being at the time of full moon; from the length of the duration of this darkness, no total eclipse having been known to exist more than four minutes, and no partial eclipse more than two hours, and also from the testimony of ancient authors on the point. From Calvary, then, issued the most singular phenomena, for here was the cause of all the extraordinary events. III. *The place of the most momentous of all achievements.* Here did God make known his most marvelous work. Here we behold the mightiest moral transactions. But this suggests: IV. *That Calvary was the place of glorious triumph.* Hear the Conqueror as he proclaims his blessed triumph! V. *The place of pardoning mercy.* In the very agonies of death he absolved the thief, a trophy of redeeming love.

VI. *The place of deep devotion and of ardent affection.* All were not mockers and scoffers who drew nigh. "Now there stood by the cross," etc. John 19:25-27.

CHRISTIAN ENDEAVOR SOCIETY TOPIC

Why Is the Bible the Greatest Book In the World? Rom. 15:4; 2 Tim. 3:14-17.

MY SERMON NOTES

MY SERMON NOTES

MY ENGAGEMENTS FOR THE WEEK

Sunday

Monday

Tuesday

Wednesday

Thursday

Friday

Saturday

HOLY WEEK, WITH GOOD FRIDAY

THEME: *Watchers at the Cross.*

SUGGESTED SCRIPTURE READING: John 19: 17-37.

SELECTED HYMNS: "O sacred head now wounded."—Bernard of Clairvaux. "Alas, and did my Saviour bleed."—Isaac Watts. "When I survey the wondrous cross."—Isaac Watts. "In the cross of Christ I glory."—John Bowring. "Hark! the voice of love and mercy."—Jonathan Evans.

SALUTATION: "Ye were not redeemed with corruptible things, such as silver and gold; but with the precious blood of Christ, as of a lamb without blemish and without spot." I Pet. 1: 18, 19.

INVOCATION PRAYER: Lord Jesus Christ, thou holy and spotless Lamb of God, who didst take upon thyself our sins, and bear them in thy body on the Cross; we bless thee for all the burdens thou hast suffered, for all the words of comfort thou hast spoken from the Cross, for all thy conflicts with powers of darkness, and for thine eternal victory over death and hell. With the host of the redeemed, we ascribe unto thee power and riches and wisdom and strength and honor and glory and blessing, for ever and ever. Amen.

THE SERMON

TITLE: *Watchers at the Cross.*

TEXT: "Now there stood by the cross of Jesus his mother, and his mother's sister, Mary, the wife of Cleophas, and Mary Magdalene." John 19: 25.

THE SERMON OUTLINE

INTRODUCTORY: The beauty and tenderness of our text stands out all the better when thrown into contrast with the context. The text describes a most touching incident in the most touching drama of the centuries. Round the cross of Jesus Christ hatred, venom, anger were loosing themselves in almost uncontrollable fashion, and in that spirit of delight that said—at last, this "troubler of Israel" had been conquered.

But in the midst of this riot of ill, this reek of hell, comes the little incident of our text, detailing the loving companionship of these three Marys, round Christ's bitter cross. What a heavenly touch it is; what a spirit of benediction is here; what a delightful contrast to all that was so fierce and cruel around.

Let us isolate this little scene round about Christ's cruel cross and isolating it, think especially of these three women watchers as they seek to soothe the Christ suffering for the redemption of the world. What may we learn from these women, especially from their ministry of watching round Christ's cross?

I. First, how heroic womanly love can be.

What a heroism is here; what loving devotion; what an utter disregard for self in the passionate desire to be near the One they loved. "But," says one: "Isn't all this very natural? What mother would not stand by her dying son? What kith and kin would not brave any danger to be near the one they adored?" Exactly; that is true, but it is heroism all the same. That is just where the danger comes in. We are apt to overlook the devotion of our womanhood simply because we take that devotion too much for granted. We seem to expect it, and expecting it neglect to give the credit for it. We need to keep the estimate deep, that we may sustain the appreciation fresh and true. A mother may hazard her life to save her child, simply because it is mother-like to do it, but that does not detract from the heroism of the deed. Affection may be altruistic, but it is altruism for all that, and we must not forget to credit the one, because the outcome of the other. For the affectionate heroism of these Marys we give them the honor their heroic love deserves.

II. Then, their kindly attentions demonstrate how loyal womanly love can be. We submit, it wasn't fit for these women to be round the cross. It is to be questioned whether it was safe. Here was a hissing, howling, infuriated mob, with passions set on fire of hell, and we may well predicate that there was no knowing what harm this mob would do, or to whom it would do it, if only impulse so moved it. Yet, with all the peril of an angry crowd, and an angry hour, we read this gracious truth: "Now there stood by the cross of Jesus his mother, and his mother's sister, Mary, the wife of Cleophas, and Mary Magdalene."

Yet, how natural this loyalty. How true to womanhood, to motherhood. That is the beautiful thing about womanly affection. It can stand by to the very end, and this, despite the unkindest forces that can unite against them. "It shall never be said," we can imagine Jesus' mother meditating in her heart, "that I, his mother, forsook him, and left him to suffer alone. It shall never be recorded that he was allowed to die on that bitter Cross with no mother to cheer, no heart to sympathize, no gracious presence to befriend. If mother-love cannot deliver, it shall, at least, suffer with him." And this is a mother's love, through and through. Peter may forsake, disciples may quit, but the mother of Jesus—never! She will brave anything to stand by his side, and standing, be ready for any ministry it may be hers to give.

But what a delightful bit of solicitation there is in this touching Calvary story. There can scarcely be any doubt about it but that all its horror and sin were getting too much for Mary, and that Jesus had caught it, despite, perhaps, Mary's effort to conceal it. Brave, courageous, mother-like, anxious to face the tragedy to the bitter end, Jesus nevertheless feels it would be so much better if she were led away from it all and taken to the shelter and care of home. So, he calls John's attention to her, and the next picture is John leading a faltering, sad-hearted woman to where there were no horror and tyranny, but to the peace and calm of home. It were better she shed her tears there than stay amid the howl and hiss of that cruel cross.

We can permit love to be too loyal, too solicitous. We can let it

express itself too far. It isn't always wise to let motherly affection spell itself out to the last hour of waiting, the last ounce of strength, the bitterest scenes of all. There's a tender leading away that's quite as wise, if not wiser, than a permitting to remain. We have a mother's strength to remember, a woman's sense of delicacy, and loyal as love may be, it is only right sometimes to lead away lest the final scenes prove too much, and color the after-days in a way that has no warrant for doing. It's not always folly that dissuades the loving wife from actually standing round the graveside of her beloved; the last scenes can prove too much. It's not always wise to tell the mother too much of the severities of what the boy's operation may mean, and if times are likely to be bad, and life's comforts seem threatened—well there is a withholding of the worst that sometimes may be as discreet as the telling. We admire the solicitation, the affection, the loyalty of our women, but let us take care that they are not solicitous to their undoing.

III. The last thing we may learn from these vigilant Marys is how devoted womanly love can be. It wasn't as if any of them could do anything for Jesus on that Cross. Even if Christ would have permitted it, they daren't pluck a thorn from that piercing crown, or interfere in any way with the cruelties and severities of that cruel act. They couldn't ease a pang, still a nerve, quiet a quivering pulse. The cup must be drunk to the dregs, and the mob was there, or the authorities, to see that Christ, the victim, drank it. All that these women could do was to stand at the cross—and having stood, still to stand. And yet, that is exactly what they did. Our text tells us so. What devoted womanly love could do, though it could only stand, it would do for the one they loved dearest of all. Love always stands, however impotent and thwarted it may otherwise be. A doctor's devotion, and a mother's devotion are two different things, though different necessarily, when a doctor's devotion has failed, when his skill has done its best—he quits; but a mother's devotion waits! There may be little wisdom in the waiting, but it waits! All that devotion may do, may be the "standing"—but it stands! Though nothing more can be done, though medical skill has done its best, the wife must remain. Though there be no hope for the convicted boy, mother-love must stand by to the bitter end, though all she can do is to stand. It is just how womanly love expresses itself in life's hours of need.

IV. But what has all this to do with us? What pertinence have the meanings of this womanly affection, say, to us, Christian men and women? And what relationship have they to our own Christian life? Well this: that if you and I love the Lord as ardently and as devotedly as these women did, then, like them, we shall stand by the cross. Love stands—yes, and stands by life's crosses, however maligned and maltreated the victim may be. And if we love Jesus Christ, if we truly adore him, we shall challenge for him, however scorned and mobbed he may be. And the folk we want still are not those who merely sing about his cross, or talk about it, as those that "stand" by it! It's the cross that tests our love. It's Gethsemanes and Calvaries that really discover how far love can watch with Jesus. With all the emphasis we can command we say it yet again; as you love your Lord, will you be able to stand at his cross.—A. R. T.

A GOOD FRIDAY DEVOTION

O God the Father, God the Son, God the Holy Ghost, have mercy upon us.

Jesus, thou Son of the living God, have mercy upon us.

By the mystery of thy holy incarnation; by thy most holy life and conversation; by thy most bitter Passion and death; by thine agony and sweat; O Jesus, deliver us.

By thy thrice repeated prayer; by the resignation of thy human will; by thy bonds and stripes; by thy sacred body buffeted and smitten; O Jesus, deliver us.

By thy cruel mockings and scourgings; by the spittings upon thine adorable face; by thy false judgment pronounced on thee by Caiaphas; by thy being set at nought by Herod; O Jesus, deliver us.

By the shameful stripping off of thy garments; by thy painful crown of thorns; by thy purple robe of mockery; by thine most unjust condemnation; O Jesus, deliver us.

By thy bearing thine own cross; by thy footprints traced in blood; by the tearing off of thy garments; by the cruel straining of thy sacred limbs; O Jesus, deliver us.

By thy dread crucifixion; by the upraising of thy cross; by the anguish which thou didst suffer; by the insults which thou didst endure; O Jesus, deliver us.

By thy prayers and tears; by the shedding of thy most precious blood; by thy patience and humility; by the love wherewith thou didst love us unto the end: We sinners beseech thee, O Jesus, to hear us.

That being dead unto sin we may live unto righteousness; that we may not glory save in the Cross of our Lord Jesus Christ; that we may take up our cross daily and follow thee; that thy blood may cleanse us from dead works, to serve the living God; Jesus, we beseech thee to hear us.

That looking unto thine example, we may follow thy steps; that being partakers of thy sufferings, we may also be of thy glory; O Lamb of God, that takest away the sin of the world, have mercy upon us.

O Lord Jesus Christ, Son of the Living God, who at the sixth hour was lifted up upon the Cross for the redemption of the world, and didst shed thy blood for the remission of our sins; we humbly beseech thee that by the virtue and merits of thy most holy Life, Passion, and Death thou wouldst grant us to enter into the gates of paradise with joy—who livest and abidest forever. Amen.

Is It Nothing to You?

Lam. 1: 12.

The Lamentations of Jeremiah are written as an elegy upon Jerusalem's destruction. The sufferings of God's people at this time were terrible beyond description and their sorrow was indeed a great sorrow which should have touched the heart of every one that passed by and saw it. But this suffering was also a type of the far more terrible cup of sorrow which our Saviour drank for us. In this sense, I ask you to listen to these

words as the words of Christ, suffering, dying, saying to you and to me: "Is it nothing to you, all ye that pass by? Behold and see if there be any sorrow like unto my sorrow."

We are apt to apply this passage to ourselves when in trouble, and usually far more than we ought. Because we feel most our own burden and because we cannot be persuaded to reconcile ourselves to it, we are often ready to cry out: "Surely never was sorrow like unto my sorrow." There are some sorrows very great that God's own children are called upon to bear, but never without his presence and help. But these words are really true only of our Saviour, the great burden bearer, who was truly a man of sorrows and acquainted with grief, who was wounded for our transgressions. He calls our attention to his sufferings only to make us conscious of how much he loves us.

I. First, we are called upon to "behold and see." It is a call for us to look upon and consider the sufferings of Christ. The worst thing any one can do in affliction is to constantly think of his own sorrow. The best thing one can do is to consider the sorrow and sufferings of Christ. For you can never do so without being lightened by the sense of his love. "Behold the Lamb of God which taketh away the sin of the world." "They looked unto him and were lightened."

"Behold and see" his life. Look to his life and you will see him a loving, tender, compassionate Saviour. Are you in poverty and want? So was he. Are you persecuted and slandered? So was he. Are you suffering and tempted? So was he. If he suffered hunger and thirst and nakedness and desertion, shall the servant be above his Master? the disciple above his Lord? Behold him "touched with a feeling of your infirmities," your loving, tender, sympathetic Friend.

Behold and see him in the garden of Gethsemane, "being in agony," and saying, "My soul is exceeding sorrowful even unto death." You have had great burdens, but you never had the sins of a world on your shoulders. Was there ever sorrow like that sorrow?

High up in the wall of the temple of Baalbec there are three stones each said to weigh as much as eleven hundred tons. They were lifted up by machinery that is now among the lost arts. But in this text is discovered the Gospel machinery by which the far heavier weight of this world's burden is to be lifted. "Behold and see if there be any sorrow like unto my sorrow." "They looked unto him and were lightened." You can never look upon the sorrow of Christ and not have your own sorrow lightened.

II. But this brings the question of the text: "Is it nothing to you?" How do you feel when you look at the scene? "Behold and see" was ever sorrow like that sorrow? Then can it be possible that your sympathy is unaroused or your heart untouched? Is it nothing to you? Will you "pass by" unconcerned? No, I am sure you cannot. As soon as you "behold and see" you must say, "If my Saviour endured all that for me I ought to love him—I will love him—I do love him: Here, Lord, I give myself to thee, 'tis all that I can do."

But how many there are who treat the atonement of Christ as nothing. In his own day it was said, "He came to his own and his own received

him not." It is the same still. Men slight him. They pass by as though the matter of salvation through Christ crucified were nothing to them. Many by delaying act as if it were nothing. "Remember now thy Creator," was once said to a little boy. "Not yet," said the boy as he busied himself at his play, "When I grow older I will think about it." The little boy grew to be a young man. "Remember now thy Creator," his conscience said to him. "Not yet," said the young man, "I am just beginning my business; when I see it prospering I shall be able to take more time." His business did prosper. "Remember now thy Creator," conscience whispered again. "Not yet," said the man of business, "my children must now have my care, but when they are settled in life I shall be better able to attend to the claims of religion." He lived to be a gray-headed old man. "Remember now thy Creator," the voice of conscience said to him once more. "Not yet," was still his cry, "I shall soon retire from business and then I shall have nothing else to do but read and pray." Soon he died. He had treated as almost nothing that which was all-important. Those two little words, "Not yet," were his ruin. But the trouble was that he looked upon Christ and his love as almost nothing to him.

Is it nothing to you? Is your own business, seeking your own pleasure, or satisfying your own passing desires more to you than the salvation of your soul, or the wishes of One who died in your stead? Is it nothing to you, in such a sense that religion becomes only a matter of secondary importance?

III. Or instead of being nothing, or almost nothing, is it not everything to you?

1. Behold and see Christ dying on the cross. Let that love constrain you to take him as your own personal Saviour.

2. Then let Christ be everything to you.

3. Make this love of Christ your motive, too, for trying to save others.

4. Again, make this love of Christ your motive for hating sin and doing duty.

5. Let Christ be everything to you and fill your heart with joy and gratitude.

Behold the Man

"Behold the man!" John 19:5.

I. The feelings with which these words were, or may be uttered.

1. Pity.

2. Mockery.

3. Faith

4. Admiration.

II. Let us by faith behold the Christ.

1. Behold the Man of dignity.

2. Behold the Man of humility.

3. Behold the Man of purity.

4. Behold the Man of suffering.

5. Behold the Man of glory.

HOLY WEEK TEXTS AND THEMES

A Call from the Cross: Charity. "Father, forgive them, for they know not what they do."—Luke 23:34.

A Call from the Cross: Mercy. "To-day shalt thou be with me in paradise."—Luke 23:43.

A Call from the Cross: Filial Piety. "Woman, behold thy son! Behold thy mother!"—John 19:26, 28.

A Call from the Cross: Agony of Christ. "I thirst."—John 19:28.

A Call from the Cross: The humanity of Christ. "My God, my God, why hast thou forsaken me?"—Mark 15:34.

A Call from the Cross: Perfection. "It is finished."—John 19:30.

A Call from the Cross: True Sonship. "Father, into thy hands I commend my spirit."—Luke 23:46.

Behold the Man: "Behold the man!"—John 19:5.

The Group Around the Cross: "And sitting down they watched him there."—Matt. 27:36.

Messiah's Work Finished: "It is finished."—John 19:30.

Christ Rejected: "Not this man, but Barabbas."—John 18:20.

Pilate and Jesus: "And so Pilate, willing to content the people."—Mark 15:15.

The Scene at Calvary: "And let him out to crucify him."—Mark 15:20.

Carrying the Cross for Christ: "And they compel one Simon a Cyrenian," etc.—Mark 15:21.

Lessons at the Cross: "And they crucified him," etc.—Mark 15:25.

Betrayal by Judas: "And when he was come, straightway he came to him, and saith, Rabbi; and kissed him. And they laid hands on him, and took him."—Mark 14:45, 46.

Denial by Peter: "I have made supplication for thee, that thy faith fail not; and do thou, when once thou hast turned again, establish thy brethren. . . . And he went out, and wept bitterly."—Luke 23:34-62.

Trial of Jesus: "Pilate called together the chief priests and the rulers and the people," etc.—Luke 23:13-16.

Suffering from Undeserved Hatred: "The principal men of the people sought to destroy him."—Luke 19:47.

Suffering from Blind Selfishness: "But when the husband-men saw him they reasoned one with another, saying, This is the heir; let us kill him, that the inheritance may be ours."—Luke 20:14.

Suffering Relieved by Human Love: "Against the day of my burying hath she kept this."—John 12:7.

Suffering from Treachery: "Behold the hand of him that betrayeth me is with me on the table."—Luke 22:21.

The Fulness of the Saviour's Suffering: "It is finished."—John 19:30.

CHOICE HOLY WEEK AND GOOD FRIDAY ILLUSTRATIONS

Story of Love

A native priest came to Bishop Warren in India to ask what this gospel

was that he was preaching. For answer the Bishop told him the story of Jesus' prayer, "Father, forgive them, for they know not what they do." The priest listened with increasing perturbation, and at the end of the story sprang up and cried, "Get out of here! Get out of India! You will convert all our people if you talk to them in that way. We have in all our religions no story of love like that!"

There is no other such story as that. It is the story which if rightly told will convert the world, for Christ himself said, "I, if I be lifted up, will draw all men unto me."—H.

Invisible Wounds

There was a picture published recently showing a company of wounded soldiers at Lakewood going through calisthenic exercises, but the title struck a deep note of sympathy. "The invisibly wounded." Their scars in battle were hidden, but awfully real. The empty sleeve did not dangle at their side, nor the frightful furrow of shrapnel glare from eyeless sockets—their wounds defied the scrutiny of the curious. The patients felt the ache from racked nerves and deranged digestion growing out of barrage fire, gas attacks and trench fevers, and the doctors knew the stupendous price such had paid for liberty and would continue to pay for years, but only the very thoughtful could doff their hats at the sight of these martyrs for a race's emancipation. The "five bleeding wounds of the dear Saviour" were very visible, yet as one has said, "The suffering of Christ's soul was the soul of his sufferings."—Christian Intelligencer.

Christ Gave Himself

During the great war some men of the West Yorkshire Regiment were marching through the long, narrow street of a village near Rheims, when a man suddenly dashed out of a housedoor on the right. Immediately a number of rifles cracked in front of the troops, and the man fell dead. He proved to be a man of the Royal Irish Regiment who had been taken prisoner the previous day, and was held in the house, where the Germans were in ambush. Although he knew that the slightest movement on his part would mean death, as soon as the British were near enough he made the rush, which, being followed by the firing of the rifles, disclosed the enemy's ambush. His body was carried into a house until the fighting was over, and then the men buried him. One who took part in the ceremony said: "There wasn't a dry eye among us when we laid him to rest in that little village."

Jesus gave his life for others, that is what Good Friday means.

Across the Chasm

Over a deep gorge in Arizona lies a great tree, forming a natural bridge. Ages ago it fell in its prime, apparently a failure. Yet, gradually changed, it is now a tree of solid agate. It has become of noble use and great value, being used by countless human feet to cross the chasm.

Christ himself seemed a failure, yet he has become the bridge between earth and heaven on which his redeemed may pass over. Once rejected—now honored.—J. R. Miller, D.D.

The Cruel Scourging

Dr. Alexander Whyte tells the story of a man who dreamed that he saw Jesus tied to a whipping-post with a soldier scourging him. He saw the whip in the soldier's hand—and when the dreamer rushed forward intending to stop him, the soldier turned around and the dreamer recognized—himself!

We often think how cruel those men must have been who scourged and crucified Jesus, but whenever we do wrong, we, too, cause the heart of Jesus to bleed with sorrow and pain.

SUNDAY: APRIL SEVENTEENTH

THEME: *A Question About Immortality (Easter).*

SUGGESTED SCRIPTURE READING: 1 Cor. 15: 1-23.

SELECTED HYMNS: "Welcome, happy morning."—Venantius Fortunatus. "The day of resurrection."—John of Damascus. "Christ, the Lord is risen to-day."—C. Wesley. "Come, ye faithful, raise the strain."—John of Damascus. "The strife is o'er, the battle done."—Latin.

SALUTATION: "Blessed be the God and Father of our Lord Jesus Christ, who according to his great mercy begot us again to a living hope by the resurrection of Jesus Christ from the dead." 1 Pet. 1:3.—R. V.

INVOCATION PRAYER: Eternal Father, thou knowest what is in all our hearts—the questions that haunt betimes, the longings that make us forlorn. Teach us the mighty truth that thou livest in us and we in thee, in whom there is no death, but only life forevermore. Make us aware that in the shadow of Life there hides a love greater than we can think or know, and that it hath in its keeping the loves and fellowships of our mortal years. May this vision abide in our hearts and grow, until the deep wounds of parting are healed in the assurance of reunion.

Since thou hast given us this hope, purify us and make us worthy of its promises. Search us this day, O Lord; cleanse us of all that is unholy and untrue, that we may not be unworthy of those who live in thy clearer presence. We do not ask to see what thou hast veiled from us here but only that no stain of sin or shame may blur in us a hope which turns our sorrow into prayer. This must be in accord with thy wise and holy will, whatever else thy wisdom may hide from us for our greater good.

Lord, in thy loving kindness we trust, content to toil in the fields of time, awaiting the will of Him who is able to do for us exceeding abundantly above all we can ask or dream. Unto him be the praise of our obedience, and the thanksgiving of our love, until the morning dawns. In his name, Amen.—N.

THE SERMON

TITLE: *A Question About Immortality (Easter).*

TEXT: If a man die, shall he live again?" Job 14: 14.

THE SERMON OUTLINE

INTRODUCTORY: I. The query of Job is a universal query. In many places, by many people, and under many circumstances of life has it been asked. Farmers ploughing in their fields, watching the corn springing from the warm, fragrant earth, have turned to me with this question: "If a man die, shall he live again?" On a storm-tossed ocean liner on the

tumbling waves of the Atlantic, a Swiss in the same cabin with me, badly frightened and worse sea-sick, made the night miserable with his moans and curses, but toward morning he leaned over and asked us the old question of Job: "If a man die, shall he live again?" One evening several years ago a group of learned archeologists listened to Dr. Sayce relate incident after incident which most wonderfully brought back the civilization of ancient days and strikingly testified to the truth of the Bible, but some hours later these same savants grew even more serious and interested as they discussed together this query of Job. A far step it is in Cairo from this hall of science to the cafes of Esekia, the worst section of one of the worst cities on earth, but among a gang of half-drunken soldiers one night there was a pause in the revelry and hush of the hollow laughter when somebody asked in but slightly different words this question of Job. College men in America have spent all night in talking about it, popular novels have had it for their major motif, essays and works of science have been penned to discuss its unique and subtle phases, journals of research have carried departments exclusively devoted to it. All of us have heard this question asked by trembling lips and tear-dimmed eyes when sad ones stood in the cold, bleak cemetery and watched clods of red earth falling heavy into the open grave as the man of God was saying, "Earth to earth, dust to dust, ashes to ashes." It is the question universal.

In the main, three answers have been given to the question by those who have asked it.

A few individuals—very few—have said, "No," but these men and women have been so few, so erratic and so abnormal that we need not stop to discuss their position.

Others have said in reply, "I do not know." Among these was Confucius, the Chinese sage. When asked about a future life, he replied: "I cannot tell you whether there is anything beyond this life, for I do not know. If I knew, I would not tell you: for if I assure you of a future life, you would so neglect the living and worship the dead that the present world would be empty. If I told you there was no future life, you would care for nothing except passion and possessions." Another who made similar reply was Robert Ingersoll. Speaking at the grave of his brother, he declared: "Life is a narrow vale between the cold and barren peaks of two eternities. We strive in vain to look beyond the heights. We cry aloud, and the only answer is the echo of our wailing cry. From the voiceless lips of the unreplying dead there comes no word."

II. The great majority in all lands and from all faiths and from every degree of civilization and culture have answered the question with a glad, ringing, "Yes."

Such is the answer of ancient Egypt. In the rock-hewn tombs beside the sands of the noiseless Nile, the old Pharaohs were wrapped in linen cloths on which these words were written, "The dead shall live again." Belief in immortality led to the perfection of the art of embalming, for they deemed it essential that the body be preserved. When Rameses returned, he should find his earthly house awaiting him.

Such is the answer of Greece and Rome. The worshippers of Jupiter and Minerva looked forward to the shadowy realm of the dead, the misty

region of the grave, about which they knew little but in which they firmly believed.

Such was the answer of the old Teutons and Norsemen. The future held a Valhalla where together through the ages would dwell men and gods.

Such was the answer of the North American Indian. "Yes," he says, "when man dies, he shall live again. He shall cross over to the Great Spirit, and enter the happy hunting grounds to abide forever." To be prepared for the chase there, he is buried with his bow, arrows and other implements of warfare.

Such is the answer of the black men in Central Africa to-day. When his life is over they believe in another when the powerful river god shall deliver them from wild beasts and poisonous reptiles.

Such is the answer of the Brahmin in India. After this life, he declares, man shall rise from this mortal existence through the transmigration of his soul until he shall finally be assimilated into his impersonal god.

Such is the answer of the Moslem from his Koran. "There is," he reads there, "a hell for the faithless and a heaven for the faithful."

Such too is the faith of the Christian.

Every land and every age and every religion replies that if man dies he shall live again.

III. Since we as Christians ought always to be ready to give a reason for the hope that is in us, why do we believe in the immortality of the soul?

1. I believe in the immortality of the soul because immortality is the universal longing of the human soul. It is a longing not alone of the body or of the mind, but of the very soul of man. God who created the soul has given to it this and all of its other longings. For every other longing God has provided in this life some way by which it may be satisfied. Would God leave this highest longing forever unsatisfied in all men? Surely not!

2. I believe in the immortality of the soul because God is the great Economist of the world. Does a man do well to care for the great buildings of the earth? Over in Athens the Parthenon, erected over two thousand years ago by the master hand of Phidias, is still the wonder and awe of modern builders. Only vandalism would allow it to be destroyed. Does man do well to preserve the great paintings of earth? Painted by Leonardi Da Vinci in the refectory of the church in Milan about the time that Columbus discovered America, "The Last Supper" is still viewed by thousands of people every year. No one would consent to its destruction. Does man do well to preserve the great books of the world? For millions of Christians, *Pilgrim's Progress* has furnished hope and encouragement, and we would not wish that volume to be destroyed or forgotten even to-day. Of course man does well to preserve the treasures of architecture, of art and of literature for hundreds and even thousands of years. But listen: The maker is always greater than the thing made. The Parthenon is great, but Phidias is incomparably greater. The great paintings are valuable, but not so valuable as the great artist who created

them. Books are great, but not so wonderful as the soul of the author. Shall a book, a picture or a building live for a thousand years, and the maker of it last only a paltry fifty, sixty, or even eighty years, and then pass out of existence forever? Not so, since God is the great Economist of the world. In all nature nothing is wasted or lost. Shall I not know with assured faith that he will treasure through the ages the greatest thing in the world, souls made in the divine image?

3. I believe in the immortality of the soul because man is a two-world creature. Planted in the springtime, some flowers grow all summer and until frost kills them at autumn without ever coming to blossom. But next spring they start again in some measure where they left off, and in the second season they bloom. One season was too short to reveal their beauty. So is it with man. One life is all too short for his full development. With eighty years of study, man knows but little; with even eighty years of service, man realizes he has accomplished little beside that which he longed to accomplish. He is still incomplete! The tragedy we see daily is an expanding mind and an enriched soul in a decaying body. All else save man reaches perfection in this life. He alone leaves earth with powers untouched, talents unused, strength not utilized. In a world beyond this world shall we not believe that man will grow and learn and serve until he is complete?

4. I believe in the immortality of the soul because of the inequality and injustice in this world. Often truth is crushed to earth, bleeding at the hateful hand of ruthless wrong. Often righteousness is on the scaffold, and wrong is on the throne. With a righteous God ruling the universe, the righteous must be rewarded and the wicked must be punished. Many times during this life this is not done. Surely there must be another world where all these tangles are straightened out, and where the books of life shall be balanced finally—with injustice and inequality removed forever.

5. I believe in the immortality of the soul because of the clear-cut teaching of the word of God. This assurance comes from the resurrection of my Saviour, Jesus Christ, a resurrection which is not a fable but a fact, the best attested fact in all human history. When Paul wrote to the church at Corinth, he stood ready to prove the resurrection of Christ by ten car loads of witnesses who had seen the Master in the flesh. Consider, too, the power proofs of the resurrection in the lives of the disciples. After having seen their Risen Lord, these timid lambs were transformed into courageous lions, and, assured of a God risen from the tomb, they went forth conquering and to conquer.

The great meaning of the resurrection of Christ to Christians is that it guarantees our own resurrection. We shall live because of him and with him through the ages. There is then really no death, we are just transferred to another place for larger duty beside our great Captain.

Do more than merely exist, live to-day, you are an immortal! Eternal life in Christ is more than length of life, it is breadth of life, depth of life, height of life, volume of life, momentum of life, joy of life, hope of life, and divinity of life. If a man dies in Christ, he shall live again in abundance of life with his Saviour forever.—C. H. N.

COMMENDATORY PRAYER (At close of sermon): Uplift our

hearts and thoughts, we do beseech thee, O thou who art the Resurrection and the Life. Let no vain fears drive us away from our faith in thee, and no futility of purpose divert us from the path of thy will regarding us, and no mean ambition tempt us to deny thy love. Hold and uphold us by thy divine grace, and in great mercy make us worthy of thy goodness. We ask for thy name's sake. Amen.

OFFERTORY SENTENCE: "Give and it shall be given unto you; good measure, pressed down, and shaken together, and running over shall men give unto your bosom. For with the same measure that ye mete withal, it shall be measured to you again."

OFFERTORY PRAYER: Teach us, O Master, wisdom in the earning, spending, saving and giving of our wealth. Make us faithful and loving stewards. Grant blessing upon that which we give for others and also upon that which we keep to use ourselves. Amen.

PASTORAL PRAYER: O God, the Father of our Lord Jesus Christ, our heavenly Father, give unto us that we may know Jesus. May we know him in his life, that we may be in the world, as he was in the world, going about doing good. May we know him in his death, that we may not glory save in his cross, being crucified with him. May we know him in his resurrection, that we may rise with him to the newness of the resurrection life, living not after the flesh, but after the Spirit. May we know him in his ascension, that we may experience his intercession, having our conversation with him in heaven. May we know him in the coming of his Spirit, that we may be endued with power from on high to bear witness unto him wherever he doth send us. May we know him in his coming in glory, that we may not be found sleeping in our sins, but awake and rejoicing in his praises and prepared, with him, to enter into the banquet of eternal life. So may we daily increase in union with him, and become more and more like unto him, until we are changed into his perfect image, and presented faultless before his face in the day of his appearing. We ask in the name of Christ. Amen.

STORY TO TELL, OR SERMON TO CHILDREN

TITLE: *If There Were No Easter!*

TEXT: "If Christ be not risen." 1 Cor. 15:14.

If there were no Easter what then? Some boys and girls have never once thought about that. Easter comes and goes and comes again, and we fail to really appreciate its coming, in fact thousands of boys and girls and even men and women never stop to think or even ask, "What does Easter mean?" But does it really mean anything to us? Would the world be any better or worse if there were no Easter? Would there be more joy or more sadness, more light or more darkness, more liberty or more slavery, more hope or more hopelessness, more death or more life? These questions are very easily answered. The Apostle Paul says very clearly, "If Christ be not risen then is our preaching vain, your faith is also vain and ye are yet in your sins." All this is very true if Jesus Christ be dead and if there were no Easter. We must confess that things would

be very different in this world of ours if there were no Easter. Our Religion would be meaningless. Our churches would be Christless. Our hearts would be joyless. And our lives would be hopeless and the whole wide world would still be in darkness—the darkness of sin and despair. But let us thank God this beautiful Easter day for a living Christ. He is not dead. “Now is Christ risen from the dead.” Because he lives we shall live also.

There are many boys and girls who live in constant dread because they are afraid of death. But I am very sure they do not fear as much as others do, if they are Christians. It is because of the weakness of the flesh that we shrink from death. Yet if we had more confidence in our loving heavenly Father we would not be the least afraid of death.

Two little birds once had a nest in the bushes in the back of the garden. Little Amy found the nest. It had four speckled eggs in it. One day after she had been away for some time she ran into the garden to take a peep at the little speckled eggs. Instead of the beautiful eggs there were only broken, empty shells. “Oh,” she said with sorrow and disappointment, picking out the pieces, “the beautiful eggs are all spoiled and broken.” “No, Amy,” said her brother, “they are not spoiled. The best part of them has taken wings and flown away.” That is just how it is with death. The body left behind is only just an empty shell while the soul, which is the best part, has taken wings and flown away.

Death is only a dark tunnel that leads into the beautiful city of life. There is a glorious Easter. It opens doors to us. It gives us a glimpse of glory. It is just this that brought Jesus Christ into this world. He came to bring light and life for evermore. He died that we might go to heaven. He rose again. Now he lives, and because he lives we shall live also. —A. B.

FOR THE EVENING SERVICE

TITLE: *An Easter Song for Us All.*

TEXT: “Blessed be the God and Father of our Lord Jesus Christ, which, according to his abundant mercy, hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, and to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you.” 1 Peter 1:3, 4.

THE SERMON OUTLINE

INTRODUCTORY: The hope of the Christian is a lively hope. Not a dead hope; not a languid and languishing hope; but a living, vital, active principle, something both to be practically used and also to be gladly gloried in. Its author is God. Its source is mercy. Its medium or channel is through the resurrection of Christ. It brings to us an inheritance which we begin to enjoy here and shall continue increasingly to enjoy hereafter. For this inheritance is “incorruptible,” that is, imperishable, immutable, incapable of decay. It is “undefiled.” Not

tainted by sin. All its enjoyments are right and good and holy. It "fadeth not away." It is not like the fading flowers which exhibit their beauty and yield their fragrance only for a short time and then perish. This inheritance cannot wither, is always in bloom. How different from things of earth! It is "reserved in heaven" for all believers. It is "prepared," or "laid up" there, beyond the reach of enemies. No wonder the apostle burst out with such words of grateful emotion: "Blessed be God," etc. Here is an Easter song for us all.

I. These words are, first, the language of experience. It was as though the apostle had said, "I have this hope; I have it now, and feel its enlivening, cheering, supporting influence. It is the living, vital, life-giving hope of a blessed immortality. Blessed be God, he has begotten in me a lively hope by the resurrection of Jesus Christ from the dead." It is this element of experience which goes far toward making the resurrection of Christ such a source of joy to the world. In some way the hope of eternal life is begotten within us. Christians feel that they are immortal. The stirrings of life are within us, and we do not depend on intellectual arguments alone. The world at large may not understand, may not even credit what we say; but somehow eternal life with us is an experience as well as a matter of evidence. "He that hath the Son hath life." "Because he lives we shall live also." We know that we are living now, and because he lives we believe we shall continue to live with him. It is the language of experience. We feel the movings of eternal life within us.

II. These words are, secondly, the language of humility. It is as though the apostle had voiced his feelings thus: I know I am not worthy of having this hope. I deserve it not. Nevertheless I have it, and therefore I exclaim all the more strongly, Blessed be God who has begotten in me such a life-giving hope through the resurrection of Jesus Christ from the dead! So should it be with us all. So great a hope should lead us to humility, to thoughts of how unworthy we are of such high and blessed things from God. His gentleness has made us great. May his goodness lead us to repentance for having ever sinned against One of such love and tenderness and mercy!

III. These words are, thirdly, the language of adoring love. The apostle in grateful emotion seems to say, "I love him because he has first so much loved me. He has given me a Saviour, one who not alone died for me, but was so great that death could not hold him, and therefore rose from the dead to give me this living, lively, life-giving hope of life beyond the grave." No wonder Easter Day is such a glad day throughout the world. Every return of the day should kindle afresh in every heart the flame of adoring love. We ought this Easter to be able to say with deeper sincerity than ever before: "I love him because he first loved me; because he is my Surety, my Ransomer, my Redeemer, my Resurrection Lord, my Hope of eternal life."

IV. These words are also the language of grateful praise. The apostle is singing a song of Zion, vocally making known what God has done for his soul. "Blessed be God who has begotten us into a lively hope," and therefore utters his praiseful strain.

V. These words are, moreover, the language of devotion. The apostle

wants us to know that he, too, belongs to God, that all he is and owns and has comes from God, and so his song is a hymn of consecration. "I am thine, and desire to glorify thee in my body and in my spirit, which are thine." To realize what God has done for our salvation and to fill us with hope, makes us desire to consecrate ourselves afresh to his service. Easter Day should witness a new enlistment of Christians in the service of God.

VI. These words are akin to the language of heaven. Praise here is akin to praise there. Praise begun here shall be continued there. In the heavenly temple they rest not day nor night from praising God for his salvation, "saying, with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing." Let us begin to practice the language of heaven now.

"Let those refuse to sing
Who never knew our Lord;
But children of the heavenly King,
Should tell their joys abroad."

At this Easter season let us sing with a new sense of gratitude and appreciation, "Blessed be the God and Father of our Lord Jesus Christ, which, according to his abundant mercy, hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead."

SUGGESTIVE EASTER TEXTS AND THEMES

The Light in the Tomb: "Now is Christ risen from the dead."—I Cor. 15: 20.

The Conquest of the Grave: "O grave, where is thy victory?"—I Cor. 15: 15.

The First Easter Sermon: "Mary Magdalene came and told the disciples that she had seen the Lord."—John 20: 18.

Death Not a Divine Mistake: "Lord, if thou hadst been here, my brother had not died."—John 11: 12.

The Eternal Habitation: "We have a building of God, eternal in the heavens."—2 Cor. 5: 11.

The Risen Life: "If ye then be risen with Christ, seek those things which are above where Christ sitteth."—Col. 3: 1. I. Walk as risen ones. II. Talk as risen ones. III. Work as risen ones.

Christ the First-fruits: "But now is Christ risen from the dead and become the first-fruits of them that slept."—I Cor. 15: 20. The harvest field is full of sheaves like to the first.

Has Christ Risen? "It is the Spirit that beareth witness."—I John 5: 6.

An Unrisen Christ: "And if Christ be not risen."—I Cor. 15: 14.

Christ's Resurrection the Promise and Prophecy of Our Own: "But now is Christ risen from the dead, and become the first-fruits of them that slept."—I Cor. 15: 20.

How is Our Resurrection Possible:—I Cor. 15: 35.

Science and the Resurrection: "But some man will say, How are the dead raised up?" etc.—I Cor. 15: 35, 36.

Immortal Life: "And they shall see his face."—Rev. 22:4.

The Joy of Easter: "And they departed quickly from the tomb with fear and great joy."—Matt. 28:8.

The Resurrection Body: "But some will say, How are the dead raised up, and with what body do they come?"—I Cor. 15:35.

Is Death Merely Good-bye? "O death, where is thy sting? O grave, where is thy victory?"—I Cor. 15:55.

Easter Banishes Fear: "I declare unto you the gospel, wherein ye stand."—I Cor. 15:1.

Resurrection From a Legal Point of View: "But he said unto them, Except I shall see in his hands the prints of the nails, and put my hand into his side, I will not believe."—John 20:25.

Immortal Life: "And they shall see his face."—Rev. 22:4.

The Resurrection a Fact, a Force, a Prophecy.—I Cor. 15:35-58.

The Garden and the Sepulcher: "In the garden was a sepulcher."—John 19:41.

Making Appointments in the Hereafter: "To-day shalt thou be with me in paradise."—Luke 23:45.

The Gate of Life: "Who hath abolished death, and brought life and immortality to light through the gospel."—2 Tim. 1:10.

The Invitation of a Risen Host: "Jesus saith unto them, Come and dine. And none of the disciples durst ask him, Who art thou? knowing that it was the Lord."—John 21:12.

The Resurrection a Necessity: "And said unto them, Thus it is written, and thus it behooved Christ to suffer and to rise from the dead the third day."—Luke 24:46.

CHOICE EASTER ILLUSTRATIONS

A Tunnel Through to Glory?

When they buried the old Pharaohs in Egypt, they built tunnels into pyramids, through which to take their mummied kings, but none on the other side of the mausoleum for their exit. The grave without Christ is an entrance into darkness and oblivion. With him it is an entrance into everlasting life. "To-day shalt thou be with me in paradise."

He Is With Me

A boy was taken by his father, a political leader, to a great meeting which the latter was to address. The hall was packed, and they had much difficulty in nearing the private entrance. Then an official stopped the lad, saying, "You can't come in here." But the father turned and said, "It is all right: he is with me," and the objector was silenced. When at the resurrection Jesus Christ says, "He is with me," all the forces of hell cannot prevent our rising and entrance into glory.—The Christian.

Every Sunday Easter Day

"Christ the Lord is risen to-day," was once chosen by Dr. R. W. Dale, of Birmingham, as the first hymn for a Sunday morning service. The

precentor came into the vestry and nervously inquired whether some mistake had not been made; this was an Easter hymn, and it was not Easter Sunday. "There has been no mistake," said the Doctor, severely, for he was not the one to take kindly the suggestion that he had made a mistake; "that is the hymn I want; every Sunday is Easter Day."—Rev. F. L. Wiseman.

Think of the Prospects

A clergyman was once summoned to a deathbed in one of the slums of South London. Flight after flight of stairs he mounted, till he came to the topmost flat, and found his way into a miserable room with hardly any furniture, where a poor half-starved old man lay dying in great pain. As he entered the room he could not help saying, "Oh! I am so sorry for you!" "Sorry for me?" the old man replied. "Why, think of my prospects!"—Rev. G. R. Balleine.

Life Triumphs Over Death

The books and articles of Dr. Orison Swett Marden were greatly helpful to many people, especially to the young. Dr. Marden died March 10, 1924. His last written message, shortly before his death, contained these significant words:

"Death is not the end, for, in the miracle of the Resurrection, life has triumphed over death. At this Easter season I extend greetings. May it be your resurrection and mine."

Wonderful Resurrection Simile

A most wonderful and apt resurrection simile comes to us from one of Browning's poems. He tells us that man, housed in this body, is circumscribed like a lizard living in a rocky niche. But one day the chisel splits the rock. Behold, a thousand sights and sounds break in upon the lizard at that chisel's stroke. God shuts man temporarily in a body, like a lizard under a rock. The chisel stroke of death brings a thousand sights and sounds breaking in upon man. To refuse that chisel stroke? That were a foolish act, indeed! Rather let us turn our faces toward death crying eagerly, as Goethe did in his last hour. "Light! More Light!"—S. S. Estey, D.D.

Triumphant Notes of the Resurrection

Burne-Jones went to the funeral of Browning in Westminster Abbey, but came away profoundly dissatisfied with the service—it was so flat and dull and sad. "I would have given something for a banner or two," he wrote, "and much I would have given if a chorister had come out of the triforium and rent the air with a trumpet." Burne-Jones was right. That is the Christian way of meeting death—with banners and the trumpet; for it is a fundamental Christian faith that death has been abolished, that it has been swallowed up in victory. The scornful and heedless world will pay heed again when it sees Christian people meeting the end with their banners all flying, and hear the high trumpet notes sounding over all.—Rev. J. D. Jones, D.M., in the *British Weekly*.

Immortal

A pagan philosopher, on hearing that his son was dead, coldly observed, "Well, I did not think that I had begotten an immortal."

An ancient Christian, when told that his father was dead, exclaimed, "Cease your blasphemy; my father is immortal."—R. F. Horton.

The First Funeral in the Sky

Acts 1:9. "He was taken up; and a cloud received him out of their sight."

It is said that when the body of Quentin Roosevelt was found and he was to be buried, soaring above the procession was an escort of aeroplanes. During the interment services the fleet of aircraft circled slowly around and around the cemetery, and when the body had been lowered into the grave they flew slowly in an impressive column away until they were lost to sight in the sky. And they called that the "first funeral in the sky." But the first funeral in the sky was that ascension morning when the triumphant spirit of the Lord ascended up to where he was before, to our God and his God. From that moment no follower of the Christ has come to the end of the journey, but that while the dust has been given back to dust, the spirit has been carried by the angels of God in the sky.—Dr. R. D. Hollington.

QUOTABLE EASTER POETRY

Garden by the Gate

In one of his poems Phillips Brooks compares Christ to a seed planted in a garden, and suggests that, planted in the garden of our hearts, he will rise as he rose on that far-off Easter morn.

A garden by the city gate
Where seeds of flowers are sown,
What Seed is this they bring in state
With grief and sob and moan?

And there its patient rest it takes,
With folded life and power,
Till, when the third bright morning breaks,
Behold, it bursts to flower; . . .

And make our hearts Thy garden. Bloom
In them, dear Lord, and be
Their life of life till Life gives room
To immortality!

If Christ be not Raised

"If Christ be not raised, your faith is vain."—2 Cor. 15: 17.

How vain is our faith if the Christ be not risen;
How dark is the tomb if the Lord is still there!
How heavy our burden of grief and transgression,
How deep our despair!

Oh, justified faith in a finished salvation!
 Oh, sure resurrection that comforts our woes!
 Oh, glorious light in the valley of shadow,—
 Because Jesus rose!

—Annie Johnson Flint.

Christ Lives

The sorrows of life as well as the fear of death call for Easter ministrations.

Richard Watson Gilder writes:

The Lord is risen indeed.
 He is here for your love, for your need—
 Not in the grave, or the sky,
 But here where men live and die;
 And true the word that was said:
 "Why seek ye the living among the dead?"

Wherever are tears and sighs,
 Wherever are children's eyes,
 Where man calls man his brother,
 And loves as himself another,
 Christ lives. The angels said,
 "Why seek ye the living among the dead?"

The Easter Fact

There is no line 'twixt life and death;
 They separate in thought alone;
 Their seeming boundary a breath,
 A toiling bell, a mound, a stone.

When life begins, then death begins;
 When life is ended, death is done;
 When death its final victory wins,
 Life's victory is just begun.

For deeper far than death or life
 Are God, and something we call "T";—
 It's only death to yield the strife;
 It's life to strive and seem to die.

—Henry H. Barstow, D.D.

Miracle of Spring

The miracle of Spring finds a response in the human heart. The renewal of life. The unfolding of its promise awakens the immortal hope.

"Daffodil, lily, and crocus,
 They stir, they break from the sod,
 They are glad of the sun, and they open
 Their golden hearts to God.

They, and the wild song families,—
 Wild flower, violet, May,—
 They rise from the long, long dark
 To the ecstasy of day.

We, scattering troops and kindness,
 From out of the stars wind-blown
 To their way-side corners of space,
 This world that we call our own,—

We, of the hedgerows of Time,
 We, too, shall divide the sod,
 Emerge to the light, and blossom,
 With our hearts held up to God."

—E. D. G. Roberts.

One Day Apart

"Lift up your heads, ye sorrowing ones,
 And be ye glad of heart;
 For Calvary day and Easter day,
 Earth's saddest day and gladdest day,
 Were just one day apart."

THE SUNDAY SCHOOL LESSON

TITLE: *Peter's Great Confession.* Matt. 16: 13-24.

GOLDEN TEXT: "Thou art the Christ, the Son of the living God."
 Matt. 16: 16.

Teaching the Lesson

Jesus seemed to have manifested no surprise, exhibited no mortification, when he received so discouraging an account of what his disciples had heard. "Whom do men say that I, the Son of man am?" He had, however, a deeper concern than this. For he turned his question directly upon the disciples. I. The question: "*Whom say ye that I am?*" This is the question of questions. The important thing is not what we think about churches, not what we think about Christ's disciples, but what of Christ. There are many opinions about Christ; as regards his person; as to the nature of the work he came to accomplish; as to his religion, his requirements, his claims. It is of the utmost importance that we have correct and decided opinions concerning Christ himself. Is he God-man, humanity condensed, divinity incarnate? Not, "what does the world say; but whom do ye say that I am?" II. *The confession.* Peter answered and said, "Thou art the Christ, the Son of the living God." This was the great confession of faith which has come down through the ages. How hearty and distinct the utterance! This is the true Apostles' Creed. In this short and illustrious statement are the prime and essential articles of Christian verity upon which rest all sound theology and all saving faith. 1. The substance of the confession. 2. The source of the confession. 3. The power of the confession. "Upon this rock will I build my church."

III. *The answer.* "Blessed art thou." It must have been a rich source of happiness to Peter to hear his Lord and Master speak such words. It was a present blessedness, but it was also to extend far into the future: "Upon this rock will I build my church." It is of vast consequences what a man believes. It is not enough to admit the bare record. Jesus the Saviour is everything at once, or he is nothing forever. The one question of all other questions in the present day is this: "Whom say ye that I am?"

ILLUSTRATIONS

A Man's Creed

A man's creed is not his religion, no more than a man's backbone is the man himself. But as a good backbone is a very essential part of a man's body, so a good creed is a very essential part of a man's religion. "As he thinketh in his heart, so is he." As a man believeth in his heart, so is his religion. Peter had a creed: "Thou art the Christ, the Son of the living God." What he believed about Christ made all the difference in the world.

Peter Confessing Christ

A dumb love is acceptable only from the lower animals.—Rev. Henry van Dyke, D.D.

Deity of Christ

If men ask us what is the substance of the Christian belief, we point them to Christ, as predicted by the prophets, as disclosed by the Gospels, as interpreted by the Epistles, and as living to-day in the hearts of his people.—Rev. John Henry Barrows, D.D.

Belief About Christ

The popular adage is: "Oh, it makes no difference what a man believes, if he is sincere." Let us see. A family was poisoned by eating toadstools which they sincerely believed to be mushrooms. Three of them died. Did it make no difference? A man indorsed a note for a friend whom he sincerely believed to be an honest man. He was a scoundrel, and left him to pay the debt. Did it make no difference? A traveler takes the wrong train going north, sincerely believing it is the southern train. Will it make no difference?

The truth is the popular adage is a lie, and a very transparent one at that! If a man is sincere, he will take pains to know the truth. For where facts are concerned, all the thinking in the world will not change them. Like with Peter, it is very important for you to be able to answer correctly when asked, "Whom say ye that I am?" What you believe about Christ will make a mighty difference.

EASTER LESSON

The alternate lesson is the Easter Lesson: *The Resurrection of the Lord Jesus*. Matt. 28: 1-10. *Golden Text*: "He is risen, even as he said." Matt. 28: 6. We have treated the regular lesson here for two reasons: because

of the large amount of Easter material available in this chapter; and because the Easter theme is so familiar and thoughts upon it so easily obtainable.

MIDWEEK MESSAGES: CHURCH NIGHT OR PRAYER MEETING

THEME: *An Easter Question Answered.*

"If a man die, shall he live again?" Job 14: 14.

This is the problem of mortality. I. Science answers: *He may live again.* Harvest follows seed time. The miracle of spring is perennial. Life is begotten out of death-throes. Man may live again in some unknown land. Science at best dare neither affirm nor deny. The problem of mortality must be solved by a higher mathematic than the "rule of three," the assurance of the senses and the demonstration of experience. II. Philosophy answers: *He hopes to live again.* His unrequited longings demand satisfaction; his unfulfilled purposes call for vaster scope, and his expanding personality seeks to measure itself upon the scale of infinitude. But philosophy unaided is implicit. It presents immortality with an "if." It feeds the heart upon its own hopes and sustains the soul by a rehearsal of its own processes. The narrow circle of his own desires never will compass man's immortality. III. Ethics answers: *He ought to live again.* There are wrongs to be righted, penalties to be paid, and prizes to be won. Mortality multiplied by itself, and added to the zero of its failure, never will produce eternal right. Therefore, he ought to live again. But ethics alone is inconclusive. It turns the staff of man's infirmity into the sword of justice, but man can never win immortality by capturing the citadel of his own limitations. IV. Jesus Christ answers: *He shall live again.* I have tasted death for every man. I have faced its fact. I have factored immortality in terms of experience. I have added fruition to hope, and have multiplied desire by boundless scope. I have measured the orbit of human personality by the astronomy of infinity. I have righted the eternal wrong. I have paid the final penalty. I have won the perfect prize. I have revealed what otherwise would be implicit; have rendered certain what otherwise would be inconclusive. I have put the unit of my deity in front of the innumerable ciphers of humanity. I have solved the problem of mortality. I have brought life and immortality to light. I am the resurrection and the life.

CHRISTIAN ENDEAVOR SOCIETY TOPIC

Christ in Us, Power for a New Life. Eph. 2: 1-10. (Easter.)

MY SERMON NOTES

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which to me was very interesting. It was called a pedometer, and it told a man about how far he had gone. The instrument was the size of a watch, and looked very much like a watch. Every time you took a step the contrivance registered one. You may not realize how much of a jar you give your body each time you take a step, but there is considerable jar. By a delicate arrangement the hand of the pedometer would move by the jar of each step. A man could easily measure about how far he stepped, and in that way tell about how far he had gone.

When my friend would start out on a tramp up to one of the lakes or peaks or to some beautiful point, he would set this pedometer and hang it from a pin in his pocket. Then when he got home in the evening he could look at it and tell how far he had gone, and then he would know better how tired to be.

It was indeed a very interesting thing to me, for while I had oftentimes heard of a pedometer I had never before seen one. After I had looked at it, I said to my friend:

I. "Will it tell you where you have been?" And he had to answer "No," that the only thing it would tell was how far he had gone. He might have been to a very beautiful place or he might have been to a very ugly place—that pedometer would not show which it was.

There is something more delicate than the pedometer, which will tell us where we have been. Our hearts will tell us whether we have been walking in a good place or a bad place, and it is the only thing that will. I am sure that is one of the reasons we are told to keep our hearts with all diligence.

II. "Will this little instrument tell you what you have been doing and who your companions were?" Again he would answer "No," and to say that it would only tell about how far he had gone. He might have been on a mountain trail with evil companions who would have delighted to push him off a steep place for all the pedometer could tell. He might have been doing great good with those steps the instrument numbered, and again he might have been on an evil errand.

III. That more delicate instrument, which we call the heart, alone can tell us whether our errand is good or bad. It can tell us at the end of the day whether our feet have carried us on good errands or bad ones, whether our steps have done good or evil.

The pedometer is a wonderful little instrument, and if I had one I would surely take mighty good care of it. While I do not have one of them, God has given to me something far more wonderful; a heart which will not alone tell me how far I have gone, but where I have gone, and the thing that took me on the errand. Surely I must take good care of such an instrument.

Keep thy heart with all diligence.—J. A. M.

FOR THE EVENING SERVICE

TITLE: *The Voyage of Life (Young People's Sermon).*

TEXT: "There go the ships." Psa. 104:26.

THE SERMON OUTLINE

INTRODUCTORY: The seven seas cover more than two-thirds of the planet. The ocean if not impressive is nothing, whether we consider the beauty or mystery of it. We who dwell in the mountains that kiss the skies are strangers to the ocean where the billows sing their requiem to the listening stars.

The pathos and peril of the sea are encircled with the halo of romance. Its waves have ever been the vehicle of the world's progress. In the early centuries the wave of progress rolled over the bosom of the Mediterranean. Then Neptune placed the trident scepter in the hands of the Anglo-Saxon, that race that in the succeeding ages wrought its miracles on the Atlantic. The future history of the world will be written on the Pacific.

I. The port. The first order for the life voyage is the port. No vessel sails without a destination. The warships weigh anchor with sealed orders, but these always reveal the destination.

The port for your bark is the aim you have. What is your aim? Have you, like Kipling's ship, discovered yourself? It is the work of parents and teachers to aid you to discover your port in life. The clue to the port is some aptitude or fondness for some thing. We call it a "turn." In the case of a young French sculptor this clue was seen at three years of age. It is God's finger in the soul pointing us to the life-port.

Every life is a plan of God. If you sail under God's orders and do what God wishes you to do, you will find your haven. That is why so many round people are found in square holes. They do not follow the star that guides all wise men to the cradle of Him who is the Light of the World. Hitch your wagon to that star, and cry, "Lord, what wilt thou have me to do?" Then even to the eye of youth, the port will appear on the far horizon.

The noblest aim is service. "Ich Dien" is on the crest of kings. Mary Lyon said, "Do not seek the soft places, but go where no one else will go." That is what is meant by "room at the top." There is always room for those who will serve their fellows. Do not be a parasite; help instead of hindering the world. Whosoever will be great among you let him be your servant. And whosoever will be chief among you let him be your servant. Even as the Son of man came not to be ministered unto but to minister and to give his life a ransom for many.

II. The chart. Commodore Maury placed navigation under an everlasting debt when he charted the lanes for ocean going vessels. The sailors scan that chart. It is their safe guide. The chart for the life voyage is God's Book. There are many dangers, but by turning our feet unto these testimonies we avoid them all. "Wherewithal shall a young man cleanse his way? By taking heed thereunto according to thy Word."

When the *Albatross* sailed, a man scraped her keels and then held up his hands as he uttered one word, "Barnacles," adding, "She will never make her port," and she was never heard from again. Many a life-ship has never returned because of the barnacles of habit. It is not necessary to know all the evil, but we should know the good. "This is the way, walk ye in it."

A pilot was asked if he knew where the rocks were on the chart. "I know where they are not," he replied. Avoid the snags. Do not wait until you strike them. An Irish pilot was asked if he knew where the snags were. "Yes," he said, "every one of them." Just then the boat struck one. He cried out: "There's one of them now." The fog bells are the danger signals as they ring out on the rocks. They are echoes of the lives of Cain, Absalom, Jezebel and Judas. They forsook the chart. They would not look at it. Ulysses avoided the rocks where the sailors heard the song of the sirens by stopping their ears with wax. But later he played on his harp the most entrancing melodies and men passed on in safety. But we are only safe when we are garrisoned with the Word of God. "Thy Word have I hid in my heart, that I might not sin against thee."

Any little thing will veer your vessel from the charted course. A ship sank. The accident was unaccountable. When the vessel was raised, the compass was examined and a particle of steel was found in the compass, broken from the knife blade of the sailor who had cleaned it. This bit of steel had deflected the needle and wrecked the vessel. Cling to your mother's Bible. No man was ever lost on the sea of life who followed that. When General Lee lay dying in Lexington, the well worn Bible that had been his pride and comfort, in his defeats as well as victories, lay near him. Derelicts dot the ocean because they did not follow the chart. For-sake not the Guide of thy youth.

III. The pilot. No vessel is allowed to enter or leave the harbor at New York without a licensed pilot. Outward bound we leave the Statue of Liberty behind, pass the Sandy Hook Lightship, then the pilot goes down the ladder, and the ship turns her face to the open sea. To-day you are launching.

In galleries of the catacombs at Rome are heathen inscriptions. As they pass out of the world, they cry, "Farewell, farewell, a long farewell." On the walls of other galleries are Christian inscriptions. They tell that those who go out of this world pass on in peace and hope, like those who "go down to the sea in ships," to sail away to some rich and historic clime. But a divine Hand is at the helm. A divine Chart marks out the way. A divine Form stands at the prow and a divine Mind knows where the harbor is. Christ is the Pilot. Take him on to-day. Joseph and Daniel steered their barks through the seething era of heathenism with their Pilot. Gordon, Havelock, Jackson saw him face to face. With him they all avoided the Scylla and Charybdis. As you embark, we stand with bated breath and await the outcome of the voyage. And we peer into the future to see if you will weather the storm.

"Thou too, sail on! Sail on!

Fear not each sudden sound and shock,

'Tis of the wave and not the rock.

'Tis but the flapping of the sail,

And not the rent made by the gale.

In spite of rock and tempest roar,

In spite of false lights on the shore

Sail on, nor fear to breast the sea,
 Our hearts, our hopes, our prayers, our tears,
 Our faith triumphant o'er our fears,
 Are all with Thee, are all with Thee."

—E. W. McC.

SPRINGTIME TEXTS AND THEMES

The City with Trees: "In the midst of the street of it, and on either side of the river was the tree of life."—Rev. 22:2.

The Unfading Leaf: "His leaf shall not wither."—Psa. 1:3.

Firmly Rooted: "And he shall be like a tree planted."—Psa. 1:3.

God's Planting: "The trees of the Lord are full of sap; the cedars of Lebanon, which he hath planted."—Psa. 104:16.

The Good-News of Out-of-Doors: "And the Lord took the man and put him in the garden of Eden to dress it and to keep it."—Gen. 2:15.

Rest Under the Trees: "Rest yourselves under the tree."—Gen. 18:4.

Wisdom Like a Tree: "She is a tree of life to those that lay hold upon her."—Prov. 3:18.

Some Lessons from Springtide: "For, lo, the winter is past," etc. Song of Solomon 2:11-13.

A Seed-Time Lesson: Matt. 13:3, 23. I. The Sower. The Lord Jesus. II. The Seed. The Word of God. III. The soils. The hearts of sinners.

The Trees Teaching: I. Pulled down. Conviction.—1 Kings 5:6-9. II. Planted. Conversion.—Matt. 15:13. III. Pruned. Education.—John 15:2. IV. Plucked up. Exposure.—Judg. 12.

A Spring-Time Lesson: "He that ploweth ought to plow in hope."—1 Cor. 9:10.

Nature Praising God: "Then shall the trees of the wood rejoice before the Lord."—Psa. 96:12.

THE SUNDAY SCHOOL LESSON

TITLE: *Peter at the Transfiguration.* Mark 9:2-10;
 2 Pet. 1:16-18.

GOLDEN TEXT: "There came a voice out of the cloud, This is my beloved Son: hear ye him." Mark 9:7.

Teaching the Lesson

Raphael's "Transfiguration," now in the Vatican, is the most celebrated and most beautiful of all pictures of the Transfiguration Scene. It probably stands first among all the paintings in the world. It was his last work, the consummate flower of his life. Raphael always loved to paint scenes from the Saviour's life. When he was dead the picture was hung above his lifeless body, where for days crowds came to honor his wonderful genius and to look upon the form of the revered artist. "And after six days Jesus taketh Peter, James and John."—Here again Peter is

mentioned first. I. *What the disciples saw.* "He was transfigured before them." Not merely a change—more; a foreshadowing or prophecy of his true form, a revelation of deity breaking out in that glorified face, a shining through his flesh and his garments as by a light from within, as the sunlight shining through the dull stained glass window reveals the true nature of the picture. Compare the shining of Moses' face, the shining of Stephen's face. II. *What the disciples heard.* 1. They heard affecting conversation. "Moses and Elias talking with him." The representatives of the Law and the Prophets and the Gospel were at one. Departed men are still living, and with identity continued. "Spake of the decease which he should accomplish." 2. They heard an approving testimony. "This is my beloved Son." 3. They heard an authoritative command. "Hear him." III. *What the disciples felt.* They felt the blessedness of heavenly society. "It is good for us to be here." They felt solemn awe. "Sore afraid." They felt the Saviour's touch. "Jesus came and touched them, and said, Arise, and be not afraid." IV. *The design of the miracle.* In reference to Christ we will not attempt to say. But the design in reference to the apostles was to strengthen their faith in their Master's divinity; also to nerve and prepare them for endurance in the cause of Christ. Yet the mountain-top experience was to be only temporary. "They came down." Work awaited at the mountain's base. Vivid emotions transient. The steady thing is to be service.

ILLUSTRATIONS

Down the Mountain

Only by descending from the mountain to the common daily life could the vision remain in their lives. In "The Legend Beautiful," in Longfellow's "Tales of a Wayside Inn," a monk had been longing and praying for a better life, and that he might see Jesus himself. At length, one day, the vision came, flooding the room with its radiant shining. While he was gazing entranced upon his Lord, the convent bell tolled the hour when it was his duty to go out and feed the poor. He hesitated, for he hated to leave the vision, and feared it would not remain for his return. But he heard the voice,

"Do thy duty; that is best;
Leave unto thy Lord the rest."

He fed the beggars, and, returning, found the vision still there,

"When the blessed Vision said,
'Hadst thou stayed, I must have fled.'"

Immortality—Identity

We have illustrations of immortality in Moses and Elijah. They show that death does not end all. The marriage supper of the lamb will not be a convocation of strangers, but a home-gathering in our Father's house. And I believe we shall have the power to know each one, so that there will not be a stranger in all heaven. A feast is a happy occasion, for fellowship, joyful association; God would not invite to his heavenly gathering those

who could not know one another. "They shall sit down with Abraham, Isaac, and Jacob." Then Abraham is himself, Isaac is himself, Jacob is himself; the implication is plain that our identity is to continue, you be yourself and I myself.

On the Mountain

A dear old Christian woman on hearing persons speaking of their feelings, used to say, "Feelings! feelings! Don't bother about your feelings. I just stick to the truth that Christ died for me and is my surety on to eternity, and I'll stick to that like a limpet to a rock."

Yet however false or unhealthy religious feeling may sometimes be, the great truth still remains that feeling is the secret of doing. The heart must be engaged for Christ or the hands will soon hang down. The mountain-top vision fits for work in the valley, or should do so.

MIDWEEK MESSAGES: CHURCH NIGHT OR PRAYER MEETING

THEME: *The Beauty of God.*

"Let the beauty of the Lord our God be upon us." Psalms 90: 17.

There are many wonderful prayers in the Bible. The book is in fact a storehouse of prayers. We have in the text one of the most remarkable, one of the most glorious that the sacred volume contains. It was the Holy Ghost that filled the writer with the intense yearning that some of the beauty of the Divine nature should adorn his character. Every child of God experiences the same yearning in a greater or less degree. In what then does the beauty of the Divine character consist? I. *The Beauty of his holiness.* God is glorious in holiness. Every thought, every word, every deed of his is absolutely perfect and holy. We too must seek to be holy and pure. "Be ye holy, for I am holy." II. *The beauty of the Divine self-sacrifice.* Each person of the blessed Trinity has sacrificed himself for the salvation of men. "God so loved the world that he gave his Son." The Saviour gave himself. The Spirit is ever giving himself by consenting to dwell in the hearts of men. III. *We have the beauty of Divine love.* God delights in his children. He regards them as his jewels (Mal. 3: 17). He longs for their perfect happiness here and hereafter. Let us rest upon this glorious fact, and may God's love enable us to love our fellows. "Let the beauty of the Lord our God be upon us."

CHRISTIAN ENDEAVOR SOCIETY TOPIC

If I Were to Be a Foreign Missionary, What Country Would I Choose? Why? Acts 1: 8.

MY SERMON NOTES

MY SERMON NOTES

SUNDAY: APRIL TWENTY-FOURTH

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MY SERMON NOTES

DORAN'S MINISTER'S MANUAL
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SUNDAY: MAY FIRST

THEME: *The Potter and the Wheel.*

SUGGESTED SCRIPTURE READING: Jer. 18: 1-17.

SELECTED HYMNS: "Lord of all being, throned afar."—O. W. Holmes. "O worship the King."—Robert Grant. "Praise the Lord, his glories show."—H. F. Lyte. "Angel voices, ever singing."—Francis Pott. "O thou, the contrite sinners' friend."—Charlotte Elliott.

SALUTATION: "Seek ye the Lord while he may be found. Call ye upon him while he is near. Let the wicked forsake his way, and the unrighteous man his thought; and let him return unto the Lord; and to our God, for he will abundantly pardon."

INVOCATION PRAYER: Holy Father, we are now in thy presence. May our souls be subdued in joyful solemnity. May we experience that deepest of all joys which is born of holy communion with thee. Lead us into new fields of our wonderful inheritance in Christ. May we have new surprises of grace. May some fresh revelations of thy love break upon our astonished vision. Remove the scales from our eyes, so that we may see clearly the things which are waiting to be unveiled. Graciously make known to us what thou wouldst have us be in order that we may then more clearly apprehend what we ought not to forget, and help us to forget what we ought not to remember. May our minds be the servants of thy truth. Let the beams of heavenly light chase out the darkness of error and let it be all glorious within. We humbly pray thee to deliver us from our selfishness, and enlarge and refine our sympathies until they express themselves in willing sacrifice. May we feel the pains of others, and carry their burdens and share their yokes. May the circles of our compassion grow larger every day. Let the ends of the earth be at our own doors, and so may we hear the cry which is very far off. Illumine our lives in this service, and send us forth to enlighten and kindle the lives of others. Make us missionaries of thy truth and ambassadors of thy grace and love. May we be quick to discern opportunity, and ready to use it in the service of the King. We ask through Christ our Lord. Amen.

THE SERMON

TITLE: *The Potter and the Wheel.*

TEXTS: "And the vessel that we made of clay was marred in the hands of the potter; so he made it again another vessel." Jer. 18: 4. "We are the clay, and thou our potter; and we all are the work of thy hand." Isa. 64: 8. "Nay, but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus? Hath not the potter power over the clay, of the same lump to make one vessel unto honor, and another unto dishonor?" Rom. 9: 20, 21.

THE SERMON OUTLINE

INTRODUCTORY: Pottery is an art that has undergone very little change in the course of the centuries. Things are pretty much the same to-day as they were in Jeremiah's day. It is a figure frequently used in the Scriptures. Isaiah uses it, so does Jeremiah. It is used also by Zechariah, and among the New Testament writers we find Paul making mention of it.

Let us visit the potter's house. What do we see there and what lessons are to be learned? We see there the potter, who, with a truly marvelous dexterity, manipulates the clay upon the wheels. We next see the wheels upon which the worker works out some fine cunning design. Last of all, there is the clay, the material with which the potter works out his purpose. Let us study this parable of the potter and his wheel.

I. The Potter—whom does he represent but God? And the attribute which stands out prominent in the figure is assuredly his divine sovereignty. I know it is not fashionable to speak of God's sovereignty in days when we have such a slim hold upon the great doctrines which our fathers held so tenaciously; but there it is. It comes out again and again. "O house of Israel, cannot I do with you as this potter?" "Behold, as the clay in the potter's hand, so are ye in mine hand, O house of Israel." Then, again, think of that classic passage in Paul's letter to the Romans: "Who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus? Hath not the potter right over the clay?" Here, surely, is sovereignty. It is the right of the Creator over the things which he creates. Insistence upon this is necessary, since a refined sort of atheism has crept in which would politely bow God out of life. We have not to fear now the gross, vulgar and blasphemous atheism. No, that is not the thing we have to combat to-day. It is the spirit of independence which, by its actions, shows its desire to get on without God.

This is a spirit we all know something about. It plans for itself. It acts upon its own impulses and desires. It makes its own program. Such a line of conduct is perilous. A friend of mine knew a man in London who, in his early years, was a devoted servant of Jesus Christ, but became exceedingly prosperous in business and allowed his prosperity to come between his soul and God. He prided himself on being the architect of his own fortune; his success was phenomenal. He was accumulating a great fortune and built himself a splendid mansion in the suburbs and went there to live. Without any warning, he was seized by what proved to be a fatal illness. He telegraphed from that sick-room to a friend, who, on receiving the news, hastened to that home of luxury. As he entered the sick-room, that shrewd man of business said to him: "Oh, sir, I find that I have been putting the wrong world first." Amid the darkness and shadows of that fatal illness he found out the great mistake of his life. "The architect of his own fortune."—yes, that phrase indicated his fatal mistake. He took the place of the potter, while he was the clay, and he learned his sad lesson too late.

II. Let it be remembered that our Lord exercises his sovereignty according to the principles of love. A recognition of that fact would do much to suck the bitterness out of us, and take away the tendency we have to

murmur when the great Potter is exercising his own will. In every heart there lurks the tendency to hostility to the will of God. Alas! how little we trust him! How pronounced is our rebellion!

Into the house of a very dear friend of mine was born a deformed child. The mother's joy was immediately turned into grief, and the sadness of the parents deepened into bitterness and rebellion. Under the influence of the Spirit of God, those hearts, which had been so hostile to the will of the Lord, were made submissive, and they learned that the Potter's name was Love. We can submit to love. He governs the wheels as well as the clay.

III. The great purpose which this sovereign love has in view is the working out of his plan. As you stand and watch the action of the potter, with eye and hand upon the wheel, what do you think he is attempting to do? "Behold, he wrought his work on the wheels." He has the thought in his mind, and he is attempting to transfer that thought to the clay by means of the wheels.

I may not know what the Divine Potter means, but he knows, and faith rests there. Paul declares, "We are his workmanship"—his poem—his work of art. Have we caught the divine intention? Under the touch of his fingers we are to be conformed to the image of his Son.

IV. "And the vessel which he made of clay was marred in the hands of the potter." Yes, but if the work has been marred, the design has not. The clay in the hand of the potter may not have been sufficiently tempered and prepared, and therefore it refuses to respond to the touch of the potter's fingers. "Look," said a potter to a friend who was watching him at work: "I will thrust a bit of untempered clay into this prepared lump and I want you to watch the result." As the clay was flung upon the wheel, the friend watched its action under the potter's hand. The vessel, like a living thing, seemed to be growing into shape and beauty when, without a moment's warning, it bulged and became a shapeless heap. "I knew it," said the potter; "that bit of unprepared clay did it." How often there has been some undisciplined thing in our lives that has hindered the working out of the Lord's plan in us, and instead of being "vessels unto honor, sanctified and meet for the Master's use," we are "vessels wherein is no pleasure." Have we been marred? Let us put ourselves into the hands of the Master Potter to be "made again."

V. We come next to consider the wheels. Let me repeat it; the potter controls the wheels, and the wheels are—what? As for the innumerable and inexplicable circumstances of life, they are simply the whirling wheel on which the clay is changed and shaped till the Potter's design is finally accomplished. It takes a long time for some of us to understand the function of our perplexing and trying circumstances. They are rough and hard, but "most skillful and adaptable machinery," by which God changes a lump of clay into a vessel fit for the finest service. I do not know how otherwise we are going to reconcile the varying and conflicting circumstances of life than by a recognition that, through all, he is working out his great purpose. It may be strange schooling, and the lessons hard and bitter to learn. Our deep graves, disappointed hopes, the thwarting of cherished plans; our sicknesses, sorrows, sadnesses, adversities, and misfortunes alike can have but one meaning. God is seeking to conform us to the pattern.

Till the end of time the lives of men will differ, not because of any difference in the common lump of clay, but because of their obedience or disobedience to the will of God. The irresponsible clay has no power to resist, or to put off the hand that touches it, but you and I have. The clay has no will, but you and I have. It has no power of choice, but you and I can choose; and the tragedy of the situation is that we can refuse to allow him to go on with his work of conforming us to the image of his Son. Let us gladly put ourselves at his disposal, and the touch of those hands "nailed to the wood of shame on our behalf" will make of us a joy and a thing of beauty forever.—J. W. K.

COMMENDATORY PRAYER: Give us grace to submit ourselves to thee, our Father. May we be willing to have thee mold and shape and correct our lives. Thou art the Potter. We are the clay. Touch us with thy hands. Plan for us. Conform us to the image of thy Son. Through his name we ask. Amen.

OFFERTORY SENTENCE: "And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work."

OFFERTORY PRAYER: O Lord our God, who art King of all the earth; accept, of thine infinite goodness, the offerings of thy people, which, in obedience to thy commandment, in honor of thy name, and with a free will and joyful heart, we yield and dedicate to thee: and grant unto us thy blessing, that the same being devoted to thy service, may be used for thy glory, and for the welfare of thy Church and people; through Jesus Christ our Lord. Amen.

PASTORAL PRAYER: O gracious and ever-mindful God, whose greatest strength is in thy pity for the weak, and whose excelling glory is in thy thought of the lowly and despised, we bless thee for thy remembrance of us, and that thou hast opened a door of love into thy presence by which we may bring the needs of all thy suffering and sorrowing children to thy feet. As we have prayed for ourselves, help us now to bear unto thy mercy our intercessions for all our brethren of mankind, especially those whose necessities are as great as our own—or greater, if there be any such anywhere.

Help us to be mindful of all who are unremembered. Make us eyes to the blind, feet to the lame, and the hope of all who are ready to perish. Be bountiful, O Lord, to the empty-handed. O Love eternal, flow over into the life that has lost everything, and for whom even the memory of its gladness has died. Make us thoughtful of those who are hungry and cold, while we are warm and fed, and especially of all who have missed the mark of life and come within the circle of our help. Remember those who are parted meanwhile from their beloved; and one day unite us all in thy blessed presence for evermore. Help us to love those whom thou lovest, that we may grow into the love of thee. Through Christ the Lord we ask. Amen.

ILLUSTRATIVE MATERIAL

Seed Thoughts

The nearest parallel to this application of the common image of clay

and potter is, perhaps, Job 10:9. It is the plea of the creature against seeming unreasonableness on the part of the Creator. Can the Potter allow the work on which he has lavished his utmost skill and care to be broken to pieces?—J. S.

We are the clay—the thing of possibility only. The Lord is the Potter; and he can take the clay and by his skill and power and grace make it into a thing of joy and beauty forevermore.—G. C. M.

When the porcelain goes into the fire this black that you see upon it now will be transformed into gilt. There are times when God seems to be disfiguring the lives of his people. What is he doing? Putting on the gilt.

“Hath not the potter power over the day?” I. The material of which humanity is composed. Represented by “clay.” Mean. Powerless. Plastic. II. The sovereign right of God to mould it to his will. A vessel to: 1. Honor. 2. Dishonor. III. The consistency of this doctrine with human free agency.—J. L.

The Potter and the Clay: I. The question proposed. 1. A seemingly needless one. 2. Proposed as an argument for conviction. II. The answer implied. That God is: 1. The Creator of all things. 2. That he is the arbitrator of destiny. Do not question God’s authority. Submit to him in humility.—J. H. T.

I asked a hermit once in Italy how he could venture to live alone, in a single cottage, on the top of a mountain, a mile from any habitation? He replied that, “Providence was his very next-door neighbor.”—Sterne.

We are apt to believe in Providence so long as we have our own way; but if things go awry, then we think, if there is a God, he is in heaven, and not on earth.—Henry Ward Beecher.

CHOICE ILLUSTRATIONS ON THE THEME

Providence of God

A blind man tapped the pavement with his stick, in New York, near the Pennsylvania Station. He felt about the curb at the busy crossing, and shouted confidently: “How about it, Charlie?” The traffic officer in the middle of the avenue looked up, saw the blind man, held up his hand, blew his whistle. “All right, Ben”; he called, smiling. And the blind man crossed the street fearlessly between the lines of vehicles held up for him. It’s a picture of the way God’s providence “holds up the traffic” for us.

Special Providence

“I had a most remarkable preservation to-day,” said one minister to another at a clerical gathering; “my horse stumbled, and it was by a special providence that I was not killed on the spot.” The other minister replied: “I have still more reason to be thankful, for my horse never stumbled at all.”

Control for Good

A sparrow had built its nest in a freight car which had been ordered to the shops for repair; and when the car was in order and started again

into service a nest of young sparrows seemed about to be robbed of a mother's care. But, though the car traveled several hundred miles, the mother-bird would not desert her young. The sympathy of the trainmen was touched, and they notified the division superintendent, who ordered the car out of commission until the little birds were able to care for themselves. If a great railroad system can be ordered so as to protect helpless sparrows, is it hard to believe that the great Superintendent of the universe orders all things for the good of his children?

Protecting Providence

When I was in England a lady told me a sweet story illustrative of what it is to have Christ between us and everything else. She said she was wakened up by a very strange noise of pecking, or something of the kind, and when she got up she saw a butterfly flying backward and forward inside the window-pane in great fright, and outside a sparrow pecking and trying to get in. The butterfly did not see the glass, and expected every moment to be caught, and the sparrow did not see the glass, and expected every minute to catch the butterfly; yet all the while that butterfly was as safe as if it had been three miles away, because of the glass between it and the sparrow.

So it is with Christians who are abiding in Christ. His presence is between them and every danger.

STORY TO TELL, OR SERMON TO CHILDREN

TITLE: *Making Faces.*

Your face has two sides—the outside and the inside. We don't need to say much about the outside. A little soap and water once in a while keeps that fresh and clean. It is the inside that needs the most looking after because that is where your face is made.

If people look into your face and then say to their friends, "He has a good face" or "She has a beautiful face," it is because they see something back of the face, on the inside.

If they see the ruddy glow of health, they are glad, for everybody likes to see the blossoms of health in your face. But please don't forget that the health artist works on the inside. He never tries to daub his kind of beauty on the outside. Your artist dips his brush in good food, out-door exercise and clean habits, then he paints the picture of health on the inside. And, like a picture painted on a window, it shows through.

Boys and girls, you would be surprised if you knew how often people look into your face and are either glad or sad. It is because your face is the window through which they see you. You can't hide yourself from the people outside. If you are happy, they read it in your face. If you are angry or peevish or guilty or true or kind, they know it when they read your face. So they are glad or sad because they see there the kind of men or women the world will have a dozen years from now.

I remember of hearing one time that God wrote down in a great book all the things we think and say and do, whether they be good or evil.

Wouldn't it be strange if some day we should discover that we carry that book around with us all the time; that our faces are the pages of his book? It is true; and you are your own book-keeper. You make your own record with two pens, a thought-pen and a deed-pen. So there is some one else who looks into your face and is either glad or sad. It is our Father God as he reads the life-story you are writing there.—C. A. McK.

FOR THE EVENING SERVICE

TITLE: *The Unruly Member.*

TEXTS: Psa. 39:1; James 3:2-10.

Both Hebrew psalmist and Christian disciple were of the same opinion and came to the same conclusion. The Psalmist writes: "I said, I will take heed to my ways, that I sin not with my tongue."

THE SERMON OUTLINE

INTRODUCTORY: This is a resolution we have all often made, and also broken! It is a good one, and needs as much as any we know of to be made over and over again. James compared the tongue to a helm, which, though extremely small, yet controls the ship. Uncontrolled, the tongue is like a horse without bit or bridle. Unwatched, it is like a fire carelessly cast among combustible shavings, "It is a world of iniquity." As a little spark may lead to a mighty conflagration, so the tongue, though a small member, may start a flame that will grow until it has wrought a world of mischief. It is worse than wild beasts. They may be tamed, "but the tongue can no man tame," says James. It is "full of deadly poison." What can sting so sharply and wound so deeply as an unruly tongue?

I. Some faults of the tongue.

The fault of grumbling. This is such a common fault that it needs no description. Yet it is a serious fault.

The fault of exaggeration. People who would shrink from actual falsehood and who never mean to be untruthful, are yet guilty of this sin. By over-coloring and exaggeration they give false impressions. Sometimes they tell half the story, and the wrong proportion results in untruth. As a result, they steadily reduce the confidence of their friends in them, injure their own minds and become to all practical purposes untrustworthy.

The fault of detraction. This is a sin of selfishness, of a narrow, ungenerous nature. It comes from a fear that others will be thought better of than ourselves. It uses the word "but." "He is so and so, but . . ."

The fault of back-biting, or of common slander. The harm resulting from this sin is beyond repair. It is like plucking thistle-down and casting it to the wind. Slandorous stories fly everywhere and can never be gathered up again.

Many other such faults might be mentioned.

II. Some remedies for these faults.

Great watchfulness. "I said, I will take heed to my ways, that I sin not with my tongue."

Cherishing only kindly thoughts of people. "Out of the abundance of the heart the mouth speaketh." If we think unkindly of people we are likely to speak unkindly of them.

Turn a deaf ear to slanders; be sure never to mention them again.

Feed not the innate desire to hear ill of another.

If you should hear ill of another, remember that your informant may be mistaken, misinformed, or prejudiced.

In any doubtful case communicate with the person before forming judgment.

If slander comes against you, do not mind it too much. If you are free from blame, you live in a castle that cannot be broken into, and you at least can use these words: "They say; what do they say? let them say!"

"Trust in God and do the right." Trust your reputation to him. You have committed to him your soul; commit to him your reputation.

But, personally, watch, and fight, and pray, and use every possible means to remedy any tendency to the many faults of the tongue. Oh! how much happier as a place to live in this world would become if all would take heed to their ways that they should not sin with their tongues!

SUGGESTIVE TEXTS AND THEMES

Persistent Cheerfulness: "I smiled on them, when they had no confidence; And the light of my countenance they cast not down."—Job 29:24.

The Common Meeting-Place: "For I know that thou wilt bring me to death, And to the house of meeting for all living."—Job 30:23, margin.

Selfish Enjoyment: "Or have eaten my morsel alone, And the fatherless hath not eaten thereof."—Job 31:17.

The Influence of the Crowd: "Because I feared the great multitude, And the contempt of families terrified me, So that I kept silence, and went not out of the door."—Job 31:34.

Human Equality: "Behold, I am toward God even as thou art: I also am formed out of the clay."—Job 33:6.

Life and Light: "He hath redeemed my soul from going into the pit, And my life shall behold the light."—Job 33:28.

The Rule of the Righteous: "Shall even one that hateth justice govern? And wilt thou condemn him that is righteous and mighty?"—Job 34:17.

Rich and Poor: "That respecteth not the persons of princes, Nor regardeth the rich more than the poor; For they all are the work of his hands."—Job 34:19.

THE SUNDAY SCHOOL LESSON

TITLE: *Peter's Denial and Repentance.* Mark 14:53, 54; 66-71; Luke 22:61, 62.

GOLDEN TEXT: "Let him that thinketh he standeth, take heed lest he fall." 1 Cor. 10:12.

Teaching the Lesson

Satan still desires to "have" souls that he may "sift" them. Peter's fall was not altogether sudden. It was a cumulative result. As in most such cases there was a process leading on—progressive steps downward. I. See him, first, with the other disciples *quarreling as to who shall be greatest*. Indulgence of such a spirit always leads to worse things. II. We see him, secondly, in the face of tenderest and timely warning *self-confident and boastful*. "Though all deny, yet not I." How utterly he overestimated his own strength! III. We see him, again, *sleeping while his Master is wrestling in the garden*. Sleeping was not a promising sign of superior devotion. Christ said, "Rise, pray lest ye enter into temptation." IV. We see him *following his Master afar off*. This man who "was ready to go to prison and to death with him!" He has certainly gone back quite a little. And "afar off" portends worse things to come. He is away from the source of inspiration and strength. V. Another downward step, we see Peter *sitting down among Christ's enemies and warming himself at their fire*. This, too, when Christ was undergoing shameful treatment. VI. One step more—and we are prepared to see him take it—that last, headlong, *miserable plunge of denial*. Three times he denied, each in more shameful way than the last—until he added cursing and blasphemy to his lying. How rapid the descent! How complete the fall! Lessons: 1. The immeasurable peril of just one act of wrong-doing. 2. How commonplace in seeming is even the most notable sin. 3. One denial makes fatal facility for doing it again. 4. There is repentance unto life. Such repentance Peter afterward showed.

ILLUSTRATIONS

Sin of Denial

I went to West Point not long ago, and we had an evening meeting in the old chapel. As we passed under the rear gallery to go out one of the students stopped and said, "I wish you would look at that shield on the wall there; that is the most striking thing at the academy to me." I looked at the wall; all around there were marble shields set in the wall, and on each shield was the name of one of our Revolutionary generals. Then I looked up at the particular shield to which attention had been called, and that shield was blank. It was there in form just as the others, but with no name on it; simply the words Major-General, and the date of the unnamed general's birth. "What does it mean?" I asked. "Well," said the cadet, "that is the shield for Benedict Arnold. There is a shield for every Revolutionary general, and one for him too, but the nation would not cut his name on it nor the date of his death. He denied his country; his country has denied him." —Robert E. Speer.

Outburst of Old Habit

It is probable that Peter, as a sailor, had learned to use oaths in his younger days and had overcome the habit through his new life with Jesus. But when a sudden surprise of fear entangled him the old Galilean boatman reasserted himself. A tree was once broken down by the wind. It was found that it had been cracked many years before, straightened up and

healed; but when the strain came it *broke in the old crack*. It is hard to get rid of early sins. A writer says, "I remember an old house in a country village of Massachusetts which was once a tavern, with the bar-room where now is the parlor. But a friend who lived in the house said that though more than twenty years had passed away, yet if that parlor were kept closed a few days it would smell of the rum and tobacco which defiled it in its early bar-room days."

Stain on Life

One of the brightest of our modern writers has given us a simile somewhat like this: If a careless reader lets fall a drop of ink in among the leaves of a book he is just closing, it will strike through the paper both ways. When he opens the volume again, he can begin with the earliest faint appearance of the stain, and measure by its increase his progress toward the great black point of defacement. Open it anywhere, and he will detect some traces of the coming spot. He can turn back to it; he can turn forward from it. So of this great base act of the apostle Peter, which we call emphatically the denial. It is a stain in the middle of his life. But for a long time, on the previous pages of his life, he had been preparing for this disaster.—Rev. Dr. Charles S. Robinson.

MIDWEEK MESSAGES: CHURCH NIGHT OR PRAYER MEETING

THEME: *How to Get Rich.*

"Ask what I shall give thee." 1 Kings 3: 5.

"Ask and ye shall receive, that your joy may be full." John 16: 24.

The Lord appeared to Solomon in a dream by night and said, "Ask what I shall give thee." The way was open for Solomon to make any request. But he felt the great responsibility of being king and his lack of wisdom. Instead of asking for riches or a long life, he pleaded with God to give him an understanding heart that he might be able to judge the people. Because the request pleased the Lord he gave him his wish and added the promise of both great riches and long life. Would you acquire the highest possible good? Then notice: I. *Asking is the simplest possible method*. Only a word, "Ask, and ye shall receive." That seems almost too good to be true. But it is true, however good it is. II. *Asking is the divinely appointed method*. "Ask, and it shall be given you; seek, and ye shall find," etc. When God has an appointed method it is not wise for us to depend on some other way. The irrigation for Colorado land comes through channels. God has channels of grace. One of these is prayer. It is a divinely appointed means of receiving. III. *Asking is the only available method*. We cannot get heaven's riches in return for money. Neither can we work for it. It is not to be merited. "The gift of God is eternal life." It is not wages; it is a gift. It is not something to earn. If we are to have it at all we must get it in the way God has ordained. "Ask, and ye shall receive." "Heaven alone is given away." IV. *Asking is the one certain, abundantly successful method*. Christian success traceable to prayer. God has always

honored his appointed means. God has never said to any, "Seek ye my face in vain." He does say, "Ask, and ye shall receive." Not, "Ask, to see whether I will give"; but "Ask, and I will give."

CHRISTIAN ENDEAVOR SOCIETY TOPIC

What Vocations Are Worth While? 1 Cor: 3:6-16. (Consecration Meeting.)

MY SERMON NOTES

SUNDAY: MAY FIRST

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MY SERMON NOTES

MY ENGAGEMENTS FOR THE WEEK

Sunday

Monday

Tuesday

Wednesday

Thursday

Friday

Saturday

SUNDAY: MAY EIGHTH

THEME: *The Faith of Our Mothers (Mother's Day).*

SUGGESTED SCRIPTURE READING: John 19:23-27; John 2:1-11.

SELECTED HYMNS: "O Father, thou who givest all."—John H. Holmes. "O Lord of heaven and earth and sea."—C. Wordsworth. "For the beauty of the earth."—F. S. Pierpoint. "O happy home, where thou art loved the dearest."—Carl J. P. Spitta. "Thou gracious Power, whose mercy lends."—O. W. Holmes. "My Lord, I do not ask to stand."—N. E. Richardson.

SALUTATION: "Honor thy father and thy mother; that thy days may be long upon the land which the Lord thy God giveth thee." Exod. 20:12.

INVOCATION PRAYER: Coming unto this house, O Lord, upon this day known as Mother's Day, help us to realize that through the faithfulness of our fathers and mothers unto the Gospel of Christ we have the blessings of this house.

From generation unto generation there has been handed down the wisdom of the law and the good news of the Gospel. Help us to appreciate our privileges. Help us to cleave to every ancient good and add to them, giving a new momentum unto righteousness through our own Christian lives. Amen.—Rev. M. K. W. Heicher, Ph.D.

THE SERMON

TITLE: *The Faith of Our Mothers (Mother's Day).*

TEXT: "His mother saith unto the servants, Whatsoever he saith unto you, do it." John 2:5.

THE SERMON OUTLINE

INTRODUCTORY: Mary gave no reason and there were no arguments. She probably could not have told the servants why they should follow the instructions of Jesus. Hers was a woman's faith. This faith is peculiarly a feminine characteristic. Apparently there have been many types of women; there have been a multitude of fashions, customs and costumes but these changes have been merely superficial. Changeableness is actually not the most feminine trait. The peculiar faith of the women of all ages is the most decided and constant feminine trait.

I say to you mothers to-day that you are twentieth-century mothers because of that faith which is in you and which is as old as Eve. You have made the men of the world. "No man ever lived a right life who had not been chastened by a woman's love, strengthened by her courage, and guided by her discretion." Napoleon once replied to the question, "What is the greatest need of France?"—"Mothers!" What is America's greatest need

to-day? As you think of radical, destructive Bolshevism, think of Christian mothers. Mothers nurture the world's life.

By the faith of our mothers, then, I refer to a characteristic faith of womanhood which has been a great force in the world since the beginning of the Christian church. It has been one of the underlying resources of this nation.

From the various discussions about the rights of women these days we have probably gained the impression that the twentieth-century woman differs very radically from the women of former times. But every age has had its "modern" women; women who have become politically important, who have taken up the sword in military defense, and yet in her truest and best characteristics woman has always been the same faithful inspiration to man in the world. Whether it is Portia, Deborah, Esther, Ruth, Joan-of-Arc or Mary, the mother of Jesus, it is the same woman's heart playing the woman's part as lawyer, queen, soldier or mother.

As I think of the freedom of woman to-day I am reminded of a Rameses four thousand years or so ago, whose boast was that his was such a righteous kingdom that a woman might travel in any part of it in perfect safety. Daniel Defoe, in the middle of the eighteenth century, advocated an academy for women and maintained that a woman's judgment in political affairs would be better than a man's if she had the same educational opportunities. So there have always been women's rights movements and our age repeats the old story of the value of a mother's faith.

I wish to pay tribute to mothers as the creators of heroes. The life of no man can be written without the knowledge that behind that life there is the sacrifice of a mother. Napoleon was a great man in history—the greatest in his field of human endeavor—but behind Napoleon there was a mother, a woman of intellect and force of character. Surely the boy of history's choice did not want for a mother who understood his ambition. That Napoleon understood how much his mother meant to him we can be sure. The mother of Sir Walter Scott was poetic. The mother of Byron was of like temperament as her son. The mother of Washington was noted for her frankness and honesty. The mother of Doddridge, the English minister who wrote hymns, taught him Bible stories as she drew pictures of them in the sand before the fireplace. And so, like Mary, the faith of our mothers has given us our men.

I have spoken of doctrinal faith and of the political faith of our nation. I wish now to point out the characteristics of a mother's faith, which has been the private ministry of the Gospel.

I. First, as in Mary's case, it has been the faith of sacrifice. How many mothers have watched their boys fight out their battles of choice of duty! The mothers have not decided for their men, they have not told them to go to war, but they have known that theirs must be the sacrifice of duty. The faith of our American mothers is the very soul of American history. Behind the story of the great public lives there have been the quiet little women who have had more to do with the fate of our nation than history tells. There were the women like Augusta Evans Wilson of the South, who, up to the Civil War days, was a child of luxury, who had written some well-known novels. But the Southerner knows how tirelessly she worked in her home in Mobile caring for the wounded Confederate soldiers. Or

the life of Helen Hunt Jackson who worked persistently to accumulate facts on which to base a book, "Romona," that would move the nation to see its unjust treatment of the Indian. A copy of "A Century of Dishonor," the book containing the facts on which the story of Romona was built, was given to every member of Congress, and the beginning of the congressional care of the American Indian dates from the time of that book.

These are only types of the women of America, who, during the pioneer days and the Civil War days, and days since, made supreme sacrifices that have saved the nation.

II. Second, the faith of our mothers has been the faith of trust. This trust was typified in the life of Martha Washington, whose trust in her husband has placed her side by side with the Father of our Country and in our thoughts of America. The Presidential Mansion is called the White House because she lived in the White House on the hill to which George went to woo the first lady of the land.

Every American girl to-day ought to know the story of Abigail Adams, whose trust in her husband makes one of the most beautiful romances of American history. She was a minister's daughter. She married John Adams when he was a poor lawyer without practice. Her father's parishioners said it was a "mighty poor union." But Abigail's trust in her husband was entire. She sent him away to war with a vow to care for his children no matter what the outcome. Something of the anxiety of those days is indicated in one of his letters to her when he said: "In case of real danger, fly to the woods with the children." Pestilence came and brought death to her own home. She opened her home as a hospital to the community and wrote to her husband: "I am distressed but not dismayed." Again she parted with her husband when he went to France as a commissioner, and when she could finally meet him in London the people of England judged all American women by Mrs. Adams and paid high tribute to her courageous devotion. She was the first woman in America to suggest equal suffrage legislation and many of the government policies carried out by her President-husband are to be found first in the letters she wrote him during his absence in service. This is the type of American woman to-day who has not needed to be persuaded into patriotic devotion. She has not questioned, she has simply trusted in her nation.

III. Third, the most conspicuous characteristic of a woman's faith is her recognition of duty. Within the last generation there has been a great deal of discussion about the duty of a woman in her particular sphere. The mistake in all these discussions is that of distinguishing between the duties of a man and a woman at all. In the church, in the community and in the kingdom of God the twain are to be one flesh. The duty of both is that of divinely instituted partnership.

But it is natural for a woman, and especially a mother, to feel consecrated to duty.

This age has no patience with the shallow and the frivolous woman. It does not ask that she should be masculine but it asks her to maintain the high ideals of faithful motherhood.

We have learned in these days that a woman's case is a man's. That they rise or sink together. If she be small and slight of soul, how shall man, the child of woman, be able to grow? The task of a mother in this world

is not easy. Her life must be a religion in itself, and a religion that is easy is not worth holding. It is said that the anvil wears out the hammer. It is so with the steadfast faith of a mother.

Yours is the faith of the Christian Church—Christ has made the home-tie a sacred relation—the apostolic church and the church of to-day has been your liberator, through it you have blessed the world and by its prayers taught to the sons of men, by its lessons of sacrifice and service you have saved the world and by the mother church the democracy will now be made safe for the world.

Let me sum up the faith of motherhood by describing it as the heart of religion. It is the faith of activity; as a Hindu said of one of our women missionaries, "She walks faster than any man in town, and as she walks she heals."—R. L. L.

COMMENDATORY PRAYER: O God, who art the Father of us all; we pray for thy blessing upon all mothers everywhere. Give to them holy desires with wisdom and power to fulfill the same, so that their children may grow up to call them blessed, and to be useful men and women in this, thy great world. We ask this, O Father, in the Name of Jesus Christ our blessed Saviour, who once lay a little child in the arms of a holy mother. Amen.

OFFERTORY SENTENCE: "The liberal deviseth liberal things; and by liberal things shall he stand."

OFFERTORY PRAYER: Almighty God and gracious Father, the source of all our blessings, we pray thee to make us sensible of our duty to thee in the use of the gifts entrusted to us. If our material resources increase, may there be a like increase in our generosity. If our resources diminish, we beseech thee to save us from the sin of beginning our economy at the Church. Help us to reduce our personal comforts and gratifications, and to make ready sacrifices for the sake of giving toward the spread of thy kingdom and the salvation of men; through Jesus Christ our Lord. Amen.

ILLUSTRATIVE MATERIAL

Seed Thoughts

Mother is the name of God in the lips and hearts of little children.—Thackeray.

It is generally admitted, and very frequently proved, that virtue and genius, and all the natural good qualities which men possess, are derived from their mothers.—Hook.

"An ounce of mother," says the Spanish proverb, "is worth a pound of clergy."—T. W. Higginson.

Unhappy is the man for whom his own mother has not made all other mothers venerable.—Richter.

What are Raphael's Madonnas but the shadow of a mother's love; fixed in permanent outline forever?—T. W. Higginson.

A mother is the only woman on earth who can divide her love among ten children, and each child still have all her love!

The Common Sense Mother: Luke 2:51. I. Kept her own counsel. II. Respected her son's peculiarity. III. Honored his confidence.

The Recognized Mother: Matt. 12:48; 13:55. I. Recognition too seldom given. II. Recognition often comes from others.

MY MOTHER'S BIBLE

TEXTS: 2 Tim. 1:5; 3:15.

In these two texts Paul reminds Timothy that his mother's faith, fed by his mother's Bible, had been her son's most precious inheritance. Which is the ideal way to make Christians. A mother, her Bible, her boy—these are the three points which "determine the curve" of that great circle, the Church of Jesus Christ.

I. What my mother's Bible meant to her.

1. It gave to her high ideals of womanhood. Not by magazine stories of fashionable society, not by books of social etiquette, but by the Bible was my mother molded into "a perfect woman nobly planned."

2. It gave to her high ideals of motherhood. From no sex-problem novels, from no questionable movies, from no feminism propaganda, but from God's own holy Book did my mother learn to accept motherhood as woman's highest, holiest sphere; learn also how to be an ideal mother.

3. It gave her comfort, patience, strength in her great task as mother.

4. In her beautiful old age it gave her peace and joy, while communing with the spirit world she waited for the vision of glory.

II. What my mother's Bible meant for me.

1. It met my childhood's natural desire for "a story." Not on shallow fiction but on the splendid riches of Bible stories was my young mind nurtured.

2. It developed in the growing boy a worthy literary taste, even as John Ruskin ascribed his superb literary style to rapt Isaiah's prophecies read habitually to him by his mother.

3. It instilled in me subconscious ethical ideals of duty, brotherhood, purity, honor, justice to all.

4. It gave to my mother's boy noble life ambitions; a longing to do some high work in the world, to win a true success.

5. Best of all, it implanted in my own soul the same love for Jesus, the same faith and trust in him, that were the mother's chief treasures.

So, as we come back to the old home, to honor the dear old fathers and mothers who built our childhood's homes, let us honor most of all their blessed Bible, and the religion of Jesus Christ taught to them in that Bible which made them what they were.

And let us pass down to our children the same priceless heritage. As we come back to the old home, let us come back to Mother's Bible, and to her beautiful childlike faith in it!—R. C. H.

SUGGESTIVE MOTHER'S DAY TEXTS AND THEMES

Our Mothers—An Appreciation: "When Jesus, therefore, saw his mother," etc.—John 19:26, 27.

God and Motherhood: "For God commanded, saying, Honor thy father and mother."—Matt. 15:4.

A Holy Family: "Behold, I and the children whom the Lord hath given me."—Isa. 8: 18.

A Mother's Wages: "Take this child and nurse it for me, and I will give thee thy wages."—Exod. 2: 9.

The Nobility of Motherhood: "The price of a virtuous woman is far above rubies," etc.—Prov. 31: 10-13.

Honoring Father and Mother: Exod. 20: 12; Prov. 30: 11.

The Encircling Love and Loyalty of Mother: "And the man called his wife's name Eve; because she was the mother of all living."—Gen. 3: 20.

The Power of Purity: "Keep thyself pure."—1 Tim. 5: 22.

The Blessing of Purity: "Blessed are the pure in heart, for they shall see God."—Matt. 5: 8.

The Mother Love: "Can a woman forget her child?"—Isa. 49: 15.

An Anxious Mother: "Then came to him the mother of the sons of Zebedee."—Matt. 20: 20.

The High Mission of the Mother: "Behold King Solomon with his crown wherewith his mother crowned him."—Sol. Song 3: 11.

Pure in Thought and Speech: "The words of the pure are pleasant words."—Prov. 15: 26.

Purity of Imagination: "Whatsoever things are pure—think on these things."—Phil. 4: 8.

Promises to Children: "Honor thy father and thy mother; that thy days may be long upon the land which the Lord thy God giveth thee."—Exod. 20: 12.

The Wise Son: "My son, hear the instruction of thy father, and forsake not the law of thy mother."—Prov. 1: 8.

The Mother of Us All: Gen. 3: 18-25.

Sarah—Obedience: 1 Pet. 3: 16.

Ruth—Trustfulness: Ruth 2: 1-12.

Mary—Spirituality: Luke 2: 46-55.

Martha—Service: Luke 10: 38-42.

Mary—Worship: John 12: 1-9.

Salome—Ambition in Women: Matt. 14: 6-11.

Susanna—Woman's Physical Ministry: Luke 8: 3.

Joanna, the Royal Steward's Wife—Sickness as a Means of Grace: Luke 8: 2, 3.

Martha of Bethany—Woman as Mistress of the Home: Luke 10: 38; John 12: 2.

Procla—A Wife's Warning: Matt. 27: 19.

The Weeping Daughters of Jerusalem—Women's Tears: Luke 23: 27, 28.

Mary of Cleopas—Woman's Ministry in Sorrow: John 19: 25.

Mary Magdalene—Woman Transformed by Christianity: Mark 16: 9.

Mary the Mother of Mark—Woman's Social Ministry: Acts 12: 12.

The Women Who Publish the Tidings: Psa. 68: 11.

CHOICE ILLUSTRATIONS ON THE THEME

Bright and Clean

It is a great thing to keep one's self so clean, both inside and out, that

we do not soil those with whom we come in contact. In some of our light-houses the "bright work," that is, the lamps, lenses, and so on, and even the copper pans used in the house, are supposed to be kept absolutely clean. When the inspector comes he is given a white napkin, and he rubs the lamps with it. If they are quite clean the napkin is not soiled, and he enters in his record, "Service napkin not soiled." Do we defile our friends by our thought, word, or example? God wants his people to be bright and clean. This Mother's Day impels toward such purity and example.

Motherhood

Motherhood is the crowning glory of womanhood. Naturally the question is asked, Why? One reason is because of the wonderful opportunities which come with motherhood. The timeworn expression, "The hand that rocks the cradle is the hand that rules the world," is true. Some one has wisely said: "When God wanted a great man, he first made a great mother."

Bushels of Diamonds

The striking saying of Billy Sunday will find hearty response in many hearts: "Mothers and teachers of children fill places so great that there isn't an angel in heaven that wouldn't be glad to give a bushel of diamonds to come down here and take their place."

His Mother's Life

That eminent preacher, Richard Cecil, of London, tells us that when he was a youth he tried his utmost to be an infidel; but his mother's beautiful and eloquent Christianity was too much for him. He never could answer that.

To a Sainted Mother

A stained-glass window of rich beauty is found in a Methodist Episcopal church in the Empire State, which bears as its only inscription, "To a Sainted Mother." "This is pure eloquence," one is reported to have said as he read the words.

Webster's Mother

The mother of Daniel Webster influenced her husband to sell their old homestead that they might devote the proceeds to the education of the two boys. This act of self-sacrificing love and parental solicitude has already and will for ever affect the American nation for good, and, indirectly, the whole world.

A Boy and His Mother

Every morning at the same hour, neighbors watched with interest a manly boy of fourteen, comfortably dressed and wholesome looking as he hurried around the bend on a quiet street. Exactly at the corner of the lot he would stop and look across the lawns where he could see the back porch of houses around the bend. Then he would wave his hand, lift his hat, and shout "Goodbye." Occasionally he had to wait a few seconds, then with his fingers in his mouth he would give a shrill whistle. Just a moment

would pass before he shouted his farewell and proceeded to hurry down the street. Carefree and happy, this boy has waved his farewell to his mother every morning since he started to the kindergarten. The observing folks made this discreet comment: "The little scene enacted under our windows so often never loses its charm; nor does it fail to stir our hearts and to assure us that, in spite of the many pernicious influences that try to dominate the lives of our children these days, mother-love of the right sort has not lost its power."

STORY TO TELL, OR SERMON TO CHILDREN

TITLE: *Moths.*

TEXT: Matt. 6: 19-21.

You know about moths, I'm sure. In the spring mother takes your winter clothes out in the sunshine, examines them carefully, puts them on the clothesline, whacks them severely, and then smothers them down in camphor, so as to protect them from these little enemies.

Did you ever see a moth-eaten dress or coat? A moth-eaten garment is as sad as well as an ugly sight, because it shows that somebody has been careless. And that's why the Bible speaks of bad people as being like a moth-eaten garment. Bad people ought to have been good people, but they let the moths get in and spoil them.

Boys as well as girls like fine clothes. But did nobody ever say to you when you were all dressed up in your best and happened to say or do something mean or unkind: "That doesn't look nice?" Of what was mother, father, or teacher speaking then? Not of your clothes, for they looked very well indeed. They meant you did not look nice. They were talking about the clothes the soul wears, the name of which is character. The moths I have in mind seek to ruin that most precious garment.

Moths are great mimics. They cling to a piece of cloth or leaf that is the same color as themselves, and think, as they crouch there motionless, you will really believe them to be a part of the cloth or leaf. If they happen to have brilliant wings, as some of the Italian sort do, they'll fold the bright edges under them. And that is exactly the way it is with these treacherous moths which try to eat all the good out of your hearts. They may not seem to be so bad at all.

For instance, there's fibbing. It looks very mild, and maybe you would not call a fib a lie. But a fib is a lie—a lie all dressed up in its best Sunday clothes and looking so nice you scarcely recognize the rascal. A fib is the old wolf dressed in Red Riding Hood's Grandmamma's clothes.

Then there's pouting. The reason pouting is so wicked a moth is that it eats patience out of the cloth of the soul's garment. Stop pouting, or you'll be one of those unfortunate people who are the unhappiest in the world—touchy people. They wear their nerves outside their clothes. Of course, their feelings are always being hurt.

Another moth is tattling. Tattling children are liable to make the most dangerous people on earth. People who do more damage than all other mischief-makers combined, and they are called gossips and busybodies.

Putting on airs is the moth that devours sympathy. If you don't destroy it, it will make you jealous and vain, silly peacocks that all sensible people pity.

Shall I speak of the moth called greediness? It consumes generosity and leaves one selfish.

The most important thing to learn is how to get rid of the moths, if they are in the clothes your little hearts wear—if already any of these bad habits have clutched you. Remember mother's way—the fresh air, the whacking, and the camphor. First find the moths and then get after them in earnest. You'll have to give yourselves a good shaking indeed, but, if you mean business, you can overcome the pests. Camphor is not a sweet-smelling odor, but in the New Testament we read about a life the fragrance of which is sweeter than roses and purer and more healing than the breath of spring. When we learn more and more about the life of our Lord Jesus, and get really to love him himself, somehow it comes to pass that these moths of bad thoughts and desires are not as plentiful and powerful as they used to be.—C. B. A.

FOR THE EVENING SERVICE

TITLE: *How Great Works Are Done.*

TEXT: "What is that in thine hand?" Exod. 4:2.

THE SERMON OUTLINE

INTRODUCTORY: Moses was keeping sheep in Midian. God told him to go and deliver Israel from bondage. He shrank from the undertaking. We do not wonder that he did; for he was without training in warfare and without any visible means of prosecuting the work. He had nothing but his shepherd's rod, cut out of a thicket, the mere crab-stick with which he guided his sheep. Any day he might throw it away and get a better one. But God said to him: "What is that in thine hand?" And he said, "A rod." God then told him that with that rod, that mere stick, he should save Israel. And so it proved.

Use what is "in thine hand." This is the method by which all great works for God have been accomplished. Notice some Bible examples of how God has used little things to accomplish greater things, and get some of the lessons they teach.

I. What is that in thine hand, Shamgar? It was an ox-goad with which he urged his lazy beasts. Yet used for God Shamgar's ox-goad defeats the Philistines. Suppose Shamgar had refused to use it because it was crude or small or ill-suited, as he thought, to the work; no such honor of victory would ever have stood to the credit of Shamgar. There are people who are losing the honors of better victories to-day because they do not do their best for God with the things they already possess.

II. What is that in thine hand, David? It is only a sling, a little weapon he had made for pleasure or with which he kept the wolves away from his sheep. Yet with that sling he slew Goliath, whom the whole army of Israel

dared not meet. Some of us have accomplishments we have never thought of more seriously than a source of some slight pleasure to ourselves or others. We can sing, or play an instrument, or draw, or paint a picture, or tell a story well. Have you ever thought of using your accomplishment for God? Or maybe it is some power you have gained in the more serious endeavors of your business or profession. Whatever the accomplishment, whatever power you have developed or skill you have cultivated, why not use it for God? You have no idea how much it may result in if you will only use it, as David used his sling, in the name of the Lord of Hosts.

III. What is that in thine hand, young disciple? Oh, nothing but five barley loaves and two small fishes. Yet even as did the young lad in the gospels, you may hear Christ say: "Bring them to me." Give them to God, and have the reward of seeing a whole multitude fed. You may be young; but use the things you have. You have youth. That is one advantage. A boy can reach boys. A girl can reach girls. Young men can reach young men, and young women can reach young women. Use at this moment the things you at this moment have. When you get older you may have other things to use; but that can never make up for your not using the things you have now.

IV. What is that in thine hand, poor widow? "Only two mites," did you say? Give them to God, and behold, the fame of your riches fills the world, and many others are led thereby to give, some out of their poverty and some out of their abundance, and streams of money have flowed into the Lord's treasury for the extension of his kingdom in the world as a result. Use what you have in your hand. Give from what you have now got. Don't wait to grow rich and give millions. God will make the giving of littles from the little you have worth more to you, and more to the world too, than the mere thinking you would give millions if you had them.

V. What is that in thine hand, thou weeping woman? Oh, it is but a small alabaster box of fragrant ointment. Give it to God. Break it; pour it upon the Saviour's head, and its sweet perfume is a fragrance in the Church until now and is filling the world with its grateful odor. Have you not some choice grace you have kept hid or some ornament you have hidden away—something you can bring out and use for the Master's sake? To give it to him is the best way to save it. To break your alabaster box is the only way to let the fragrance out.

VI. What is that in thine hand, diligent Dorcas? My needle! Use it. Use it for God, and those coats and garments keep multiplying, and they are giving warmth to those who are cold and clothing the needy and naked still. There is no end to the hospital supplies and the orphan asylum furnishings, the sewing circle products and the charity donations that have fallen in finished form from the hand that plied Dorcas' needle.

The lesson is exactly the same in every case. It is that God wants us to serve him now just where we are and with the things we happen just now to have. Moses and Shamgar and the young lad of the gospel and the poor widow and the weeping woman and Dorcas all accomplished great things for God, but they would not have done so had they failed to use the things they had at the moment. The same faithfulness on the part of all God's people and the world would be won to him ere long.

THE SUNDAY SCHOOL LESSON

TITLE: *Peter and the Risen Lord.* John 20: 1-10; 21: 1-23.

GOLDEN TEXT: "Blessed be the God and Father of our Lord Jesus Christ, who according to his great mercy begat us again unto a living hope by the resurrection of Jesus Christ from the dead." 1 Pet. 1: 3.

Teaching the Lesson

It is quite remarkable how much the gospels have to do with Peter in the closing days of Christ's earthly tarrying. How striking the incident of that foot-race for the sepulchre! We saw him last, after Christ had reproached him with a look, standing and weeping bitterly beneath the stars. But we have no hint of his experience or whereabouts during the hours of Friday or Saturday. But in early morning of the third day Peter is reached with the word that Christ is risen. Whatever crucifixion of repentance Peter has been passing through, impulsive man that he is, he must fly to the scene or to the side of Christ himself. Then we see these two disciples, Peter and John, running for the quickest sight of the sepulchre—faith and love trying to distance each other in attaining a nearness to Jesus! John hesitated, but Peter bolted breathless into the chamber of burial. He would learn all that was to be seen. He noticed especially the linen clothes and the napkin, and was struck by the orderliness with which Jesus arose. In 1 Corinthians it is recorded: "He was seen of Cephas, then of the twelve." There is an account of Peter's "backsliding into business"—"I go a fishing"—in John's supplemental chapter. Night and nothing, morning and Jesus. The miraculous draught of fishes, Peter's swim for the shore, the fire of coals, the breakfast on the shore, the penetrating thrice-made question, "Lovest thou me?" The restoration, the great commission to "feed his sheep." The "What is that to thee?" with the closing words, "Follow thou me." With these words the gospel story of Simon is supposed to close. He has received again his apostolic commission. This little sentence, "Follow thou me," seems the motto of the remainder of Peter's life. "Following." He changed characteristics rapidly from that moment, and continued "following" until his own crucifixion at the end of his earthly career.

ILLUSTRATIONS

Backsliding Into Business

"I go a fishing." Mr. Dwight L. Moody once said: "A rule I have had for years is to treat the Lord Jesus Christ as a personal Friend. When I go away from home I bid my wife and children good-bye; I bid my friends and acquaintances good-bye, but I never heard of a poor backslider going down on his knees and saying, 'I have been near you for ten years; your service has become tedious and monotonous; I have come to bid you farewell. Good-bye, Lord Jesus Christ.' I never heard of one doing this. I will tell you how they go: they just run away!"

Shepherding of the Lambs

A gentleman was walking over his farm with a friend exhibiting his

crops, herds of cattle, and flocks of sheep. The friend was highly pleased, but with nothing so much as his splendid sheep. He had seen the same breed frequently before, but never such noble specimens. With great earnestness he asked how he had succeeded in rearing such flocks. His simple answer was, "I take care of the lambs, sir." "Feed my lambs."

"Lovest Thou Me?"

A man thus described his conversion to the Rev. Mark Guy Pearse: "I never professed to be a Christian or anything like that; but one morning, as I was going down to my business, I was thinking of those words, 'Simon, son of John, lovest thou me?' I did wish with all my heart that I could answer them as Peter did. I felt very sad that I could not. Then it came to me, 'Well, if I cannot say so much as Peter, could I not turn them around a little and find something easier?' So I began to think there was one thing I could not say. I could not say, 'Lord, thou knowest that I do not love thee,' and I found some comfort in that. At last I grew bold enough to look up and say, 'Lord, thou knowest all things. Thou knowest that I want to love thee.' Then I began to think about his great love for me; I thought of his life, of his words, of his cross, and almost before I knew what I was doing, I looked up and said, 'Thou knowest that I do love thee.'" And at that moment the consciousness of forgiveness and a new life came into his heart.—Rev. Tileston F. Chambers.

MIDWEEK MESSAGES: CHURCH NIGHT OR PRAYER MEETING

THEME: *Self-Communication.*

TEXT: "Out of him shall proceed rivers." John 7:38.

Every life is the birthplace of a river. A current of energy flows out of it which we call its influence. "No man liveth unto himself." A man may limit his visible fellowships. He may restrain his speech and live in comparative silence. He may control his activities, and live in comparative solitude. But he cannot destroy his influence. I. *By no device or expedient can he confine that river.* It emerges from every life a bearer of vitality and benediction or a bearer of devastation and death. I have no choice as to whether or not my life shall give birth to a river, but I can choose what kind of river it shall be. The Master speaks of men and women from whose lives flow "rivers of living water." We must go to Egypt, or to Galilee, or to some parts of Asia Minor if we want to gather the full power of the Saviour's words. We must watch the streams of vitalizing water irrigating the otherwise parched and barren ground. II. *The river is the minister of quickening*, and everything it touches lifts its head in an access of refreshing life. And there are lives whose influence is just like that. They are quickening ministers in social fellowship. The faint are heartened in their presence. The weary are refreshed. The sluggish are awakened. Those who have had a hard lot to till find mysterious power of irrigation in their communion. They are "rivers of water of life," and the river flows in their silences as well as in their speech, when they quietly wait as when

they adventurously serve. III. *Who is the man whose life is so vital and vitalizing?* "He that believeth in me." It is the man who by faith is in communion with the Lord. By faith we sit with him on his throne: and "out of the throne" there proceeds a river of water of life, clear as crystal. We become "partakers of the divine nature."

CHRISTIAN ENDEAVOR SOCIETY TOPIC

Elements in Ideal Home Life. Eph. 6: 1-9.

MY SERMON NOTES

MY SERMON NOTES

DORAN'S MINISTER'S MANUAL
MY ENGAGEMENTS FOR THE WEEK

Sunday

Monday

Tuesday

Wednesday

Thursday

Friday

Saturday

SUNDAY: MAY FIFTEENTH

THEME: *The Coercion of the Unknown.*

SUGGESTED SCRIPTURE READING: Luke 23: 13-33.

SELECTED HYMNS: "God moves in a mysterious way."—William Cowper. "Begin, my tongue, some heavenly theme."—Isaac Watts. "While thee I seek, protecting power."—H. M. Williams. "He leadeth me."—J. H. Gilmore. "Lead, kindly Light."—John H. Newman.

SALUTATION: "One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple." Psalms 27: 4.

INVOCATION PRAYER: Almighty God, our Father, we thank thee for the gracious word which calls us to the communion of worship. We thank thee that there is a way home even from the misery of the far country. In Jesus Christ our Lord there is a living way to our Father's house. By that way we would now come to thee in penitence and lowliness of heart. Wilt thou graciously meet us with thy forgiveness and feed us with the bread of life. In thy grace there is sufficiency for all our needs. The disloyal can find restored communion. The disappointed can find renewed hope. The broken in heart can find consolation. The successful can find the grace of sanctity. The heart that is filled with joy can find fellowship in praise. The young can find inspiration, and the weary can find rest. Help us all to turn to thee in our necessity, whether it be the necessity of the night or of the noon-tide. Make our service the minister of thy Spirit. May every part of it be the channel of power. May every life be hallowed in the act of worship, and may all our days take on new power and meaning because we have gathered here to-day. We ask through Christ our Lord. Amen.

THE SERMON

TITLES: *The Coercion of the Unknown.*

TEXT: "And when they led him away, they laid hold upon one Simon, a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear it after Jesus." Luke 23: 26.

THE SERMON OUTLINE

INTRODUCTORY: Simon is a Jew of Cyrene going up to Jerusalem for the feast of the Passover. Probably he had friends in the country district and comes this morning into the city to take part in the temple services. Starting before daylight he arrives just at dawn when the morning sun is touching the cupolas of Herod's palace and throwing a halo of beauty over the pillars of the Temple. He is surprised to see a mob coming out of the gate toward the rounded, skull-like knob of ground called

Golgotha. In the center of that mob is the suffering Saviour bearing his own cross. On either side are the rough soldiers of the centurion's band. Poor Simon may have thought this some phantasy of his brain. Were these men ghosts playing some strange drama of the dead? Looking around him in the fields he could see the flocks and herds and the men and women going peacefully about their tasks. The sun was touching all nature with its silver and gold. He had heard the birds singing their sweet matins and their songs had blended strangely with the music of his own heart. But what of this procession of frenzied men, mad with passion and lack of sleep? What of these soldiers marching along in clanking armor? What of this criminal staggering under the burden of the cross?

Just as Jesus reached the place where Simon stands transfixed with wonder he stumbles; he falls! Simon may have instinctively reached forward as if to save, or the soldiers may have seen this strong countryman standing by the roadside. Seizing upon him they compel him to bear the Saviour's cross.

I. Here is where the unexpected comes into a man's life. By no stretch of imagination could Simon ever have conceived that his life would be tangled up in this way with one of the greatest dramatic scenes in the history of the world. Who knows what the next turn of the road will bring him? Who can tell what will be on the morrow? We are in the grip of the unknown. Life is a supreme adventure. We are embarked upon a wide sea where variable winds and currents play around us and carry us to unexpected ports. Life is crowded with the elements of surprise. This gives it zest, piquancy, the elements of romance. Every life is a secret drama, even the actors themselves cannot understand.

II. The unexpected tests us as nothing else can. It is not the voyage so much as the being torpedoed without a moment's notice. Things running smoothly may be met by ordinary grace, but when they get into a jangle, then we find out what spirit we are made of. All the fibres in a man are strained by the unexpected. If we are to be ready we must fortify ourselves by increasing our reserves. The difference between losing and winning lies there. Samson was tested and fell. Joseph had the same test and won. We must have the reserves of a sincere life, a strong faith, a steady growth of spiritual power, that we may not be overtaken and destroyed.

III. Again, the unexpected is often the compelling. Simon was gripped by a power he could not resist. Events shape us as we shape events. We are caught in the flow of events and willy nilly are forced into unexpected attitudes and actions not determinably by the will. We have to bear trials not of our own making, perform duties laid upon us by others, disagreeable in their nature and irksome in their continuance. What we must look for in these compelling events and in these circumstances is the will of God. Our compelling tasks are often vicarious. These things we ought not to try to escape. Identification with the life around us is of the essence of Christian fellowship. To share the sorrows as well as the joys of others proves that we have the Christ spirit. One of the great things said of Jesus Christ was that "it behooved him to be made like unto his brethren." Just so far as we learn to respond to this Christly spirit will we share in the life around us. We are vicars of Christ. The church is to be a channel

for the conveyance of his gifts, a mouth-piece to speak his word, a hand held out in pity to those he loves.

It is said of Mrs. William Booth that she could not look upon a sore or see a wrong done without pain that amounted to physical nausea. This is being crucified with Christ.

IV. This cross-bearing also becomes redemptive. Simon could not redeem his brother, but he could carry the cross upon which that redemption was wrought out. It was a very small part to play, yet small things loom large in the kingdom of God. It had a good effect in his own family. He is said to have had two sons, Rufus and Alexander, and that both of them became converts to the Christian faith and helpers in its work. The cross-bearing of the father became the salvation of the sons. Perhaps if we parents bore the cross a little more patiently our children might share more fully in the redemption of that cross.

1. Cross-bearing is a form of testimony. As we bear our crosses bravely and patiently so we testify to the grace given unto us.

2. Cross-bearing is an evidence of fellowship. Paul wished to fill up that which was lacking in the afflictions of Christ.

3. Cross-bearing is also a sign of growth.—J. C.

COMMENDATORY PRAYER (At close of sermon): Set love's seal on thy holy truth, O thou living God, and write its meaning in flame upon our hearts and lives as with the power of Pentecost. Help us to hear the word and keep it. May it bring forth fruit in our lives. We ask through Christ. Amen.

OFFERTORY SENTENCE: "He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will he pay him again."

OFFERTORY PRAYER: Our Father, not like Cain do we come to thee, but like Abel, whose heart was in his sacrifices. Look thou with favor upon our offering, in spite of all our weaknesses and failures, for we are the children of a Father who is rich in mercy. In Jesus' name. Amen.

PASTORAL PRAYER: Eternal God, our Father, we thank thee that thou dost call us unto thy rest. Many of thy children are tired in spirit. They have had hardships by the way, and they are turning with great eagerness unto the haven of thy peace. Redeem us from our far-away wanderings and by thy Spirit lead us into the house of refuge. Mercifully deliver us from the sins that estrange our spirits from thee and that alienate us from our brother men. Create within us clean hearts and renew right spirits within us. May the sacrificial love of our Saviour Jesus Christ liberate us from every unclean bondage. We pray that we may enter into the unsearchable riches of thy grace. Kindle within us a holy yearning for a loftier communion with thy Spirit. May we forget the things that are behind and reach forward to the things that are before. Give us a holy disquietude with our present attainment. Quicken our spiritual hunger. Reveal to us glories of inheritance which we have not yet claimed. Most merciful God, endow us with courage in the conflict. Give us patience in the days of waiting. Help us to bear our burdens with a cheeriness that will bear witness to the power of thy love. May our sorrows be transfigured by our faith as we set them in the light of thy countenance. Unite

our hearts to fear thy name. Fill our worship with power, and may this holy house be the secret place of the Most High, the very fountain of blessedness and joy and peace. Through Christ the Lord. Amen.

ILLUSTRATIVE MATERIAL

Seed Thoughts

There is a series of very beautiful pictures in the cathedral at Antwerp which represent Christ bearing his cross from the Praetorium to Calvary. In one picture Christ stands erect. In another he is bending under the weight of the cross. And in another he has fallen beneath the load that was laid upon him. It is at this stage of the proceedings that Simon, who is passing by, is arrested and compelled to bear the cross after Christ. I. This is a compulsory cross. Simon had no choice but to bear it. So is it still. No life without a cross—physical, mental, spiritual. To follow Christ and to bear his cross means a determined struggle. II. This was an unexpected cross. Cross laid upon us often at unexpected time, unexpected place. Sometimes the fruit of our folly and sin. Sometimes Divinely appointed. The cross was not a surprise to Christ. If Simon's cross was compulsory, Christ's was voluntary. III. This was an honorable cross. Brought Simon into everlasting remembrance. The cross ennobleth. 1. It was a cross borne for Christ. 2. It was a cross borne with Christ. Christ with Simon. Whether it be Christ's cross or ours we share his companionship.—J. T. W.

The memorable thing is that it is Christ's cross which must be borne. Many a cross is of our own manufacture.—J. M.

"The cross of Christ is endurance for the glory of God and the furtherance of the Gospel."

There is something very characteristic about this story. The Saviour is perpetually crossing men's paths in life. Simon learns in the brief companionship of a few hours enough to lead him to yield to Christ the service of a life.—R. G.

So he got linked forever to the Lord.—J. M.

Simon helping Jesus: Little did these people know that they were making this man immortal!—A. M.

Christ's cross is the sweetest burden that ever I bore: it is such a burden as wings are to a bird, or sails to a ship, to carry me forward to my harbor.—Rutherford.

CHOICE ILLUSTRATIONS ON THE THEME

Losing Your Cross

The way to get rid of your cross is to die upon it; there is no other way. Jesus bore no cross in the resurrection.—D. L. Moody.

Resting Under a Burden

A few years ago while climbing the gray slopes of Lebanon on a fiery hot afternoon in July, I came to the vicinity of a lime-kiln where men

were employed in gathering thorns from the rocky mountain side, rolling them into huge bales half as large as a cartload of hay and then carrying these swaying prickly burdens to the lime-kiln half a mile away. No more trying unattractive occupation could be conceived of than the cutting and handling and carrying of these dry and dusty prickles on that waterless, treeless, barren slope under the blazing Syrian sun. While thinking that such labor and toil seemed almost too heavy for the human frame to bear my attention was caught by one of the huge thorn bundles motionless by the wayside and to my heart's delight there lay the thorn gatherer asleep by the side of and under the shadow of his burden! I have never ceased to wonder who taught him that secret of bearing his burden of thorns.

That picture instead of fading from my memory, has become to me a little parable of life. "Every man must bear his own burden." Some of us have burdens of responsibility as parents, as masters, as teachers; others have burdens of infirmities, of temptations, of poverty, of stumblings. Each heart has its own burden and there are sure to be times when the burden grows almost too heavy to be borne. Many a time I have said to my own heart: "Do as the thorn gatherer taught you," and often I have told my parable to other burden bearers and have urged them: "Drop your burden for a while and learn to REST under its shadow."—Rev. F. E. Hoskins, D.D.

Helping Christ

Queen Elizabeth asked a rich English merchant to go on a mission for the crown. The merchant remonstrated, saying that such a long absence would be fatal to his business. "You take care of my business," replied the queen, "and I will take care of yours." When he returned he found that his business, through the patronage and care of the queen, had increased in volume and he was richer than when he left.

So every business man can afford to place the interests of Christ's kingdom first, for the promise is clear and unmistakable, "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you."—Rev. A. C. Dixon, D.D.

STORY TO TELL, OR SERMON TO CHILDREN

TITLE: *Seeing Through a Pair of Spectacles.*

TEXT: "The light of the body," etc. Matt. 6: 22, 23.

Now, boys and girls, I have here a curious pair of spectacles which is the text of my sermon to you this morning. Queer looking spectacles, aren't they? . . . made of tin, and have no lenses except those I have in this little box, and as I put them into the frames I will preach to you on this subject: What can you see through a pair of spectacles?

Did you know, youngsters, that lying right beside you all night while you are asleep there is a pair of spectacles a good deal like these? Nobody can see them, but they are there all right. Did you know that? And in the morning, just when you are waking up, you reach out to the stand or chair by your bedside and, without knowing it, put on those spectacles that haven't any glasses in them. Right beside those invisible spectacle frames there are lying lots of lenses. They are invisible too. About the minute

you get wide awake you reach over and choose a pair of lenses and put them into your invisible spectacles, to look through all that day.

Now let me show you some of my lenses. These first ones are blue—blue as indigo. As I look at you through them I declare you all look dreadfully blue; yes, and all the people in the church are blue and the pipe organ, the pews, the cushions, the carpet, the windows they are all as blue as blue can be!

Well, now, suppose that when you wake up to-morrow morning you pick out a pair of blue lenses. I'll tell you what will happen—Everything in your room looks blue to you, your clothes and shoes look blue as you put them on. You go down stairs, and mother looks blue, and father, and sister. And the breakfast is blue. You start off to school. The trees and fences and grass (or the snow, if it is winter) all have a miserable blue color. At school the teacher is a regular "blue-jay," the scholars look blue, books, blackboard, desks, everything, is blue. You live the whole day through in a blue world where everything and everybody are all blue, and you don't know why.

But here is another pair of lenses that I am going to put into these spectacles of mine. Hello, these are sunshiny glasses! My, how bright and beautiful and sunshiny you all do look! Yes, and the windows, the walls, the pulpit, the people, the choir, the organ, they all look just as though they had been painted over with golden light!

Well, when you wake up to-morrow morning, if you will just pick out your sunshiny lenses and put them into your invisible spectacles, you will have the biggest surprise of your life. Your room will be flooded with melted sunshine, your clothes will be made out of cloth-of-gold, you will walk down stairs in golden slippers, and all the breakfast and the family will look as though they had taken a bath in liquid gold. Then trees and walks and fields, school and teacher and scholars, will all look bright and sunshiny as can be—and you will wonder why?

Now here is the secret of it all. Everything depends on the color of the glasses that you put into your invisible spectacles when you wake up in the morning.

So every morning, the very first thing you do, pray a little prayer to Jesus and ask him to show you the sunshiny glasses of gladness and good humor, and put them into your spectacles. Then wear those golden sunshine glasses right along, and you will be glad and happy all through the day.

Discs of red glass (love), of green glass (jealousy), of clear glass (a clear conscience), of black cardboard (sins), and several others, can be used to show how the soul sees, and what things blur, mar or entirely shut out the vision of God and beauty and goodness. And how to have "the light of the body" clear, and "the whole body full of light."—R. C. H.

FOR THE EVENING SERVICE

TITLE: *Seasonable Speech.*

TEXT: "A word spoken in due season, how good it is." Prov. 15:23.

THE SERMON OUTLINE

INTRODUCTORY: There are a few over-pious and over-talkative Christians, but the being too reticent, too reluctant about speaking in the interests of Christ and of his kingdom is a much more prevalent fault. It is difficult to account for this condition of things. There is no hesitation among us about speaking of other things we account good. We will commend our physician, tell of the pleasant things in art or in nature we have discovered, speak of our social joys, and of our business prospects or hopes; but how dumb we become the moment the matter about which we ought to speak has anything to do with religion or religious hopes or fears, consolations, or duties. Yet there is no region in which "a word in season" can prove more truly an apple of gold in a picture of silver. "A word in due season, how good it is!"

I. A word of comfort. Is it not true that we too carefully seal up our lips when our friends are in trouble and sorrow? To be sure, we have no right ruthlessly to intrude or thoughtlessly to thrust upon the troubled our attentions. But where one heart is bleeding from such lack of wisdom and tact, a hundred are bleeding for the lack of the good word in season that ought to be spoken.

At the first almost overwhelming suddenness and awfulness of one's grief, silence on the part of friends may be golden; but continued silence only dams up the flow of the soul and drowns it in the backwaters of grief. A kind word of sympathy spoken in due season how good it is! What a relief, what a source of comfort, what an uplifting and inspiring thing it can be!

II. A word of encouragement. We can have no idea, unless we stop and think, how really many people there are in this world in need of encouragement. People bear their burdens, do their work, work out their life-problems almost alone. Children try to be good, but no one seems to know it or notice it, or to speak a single word of appreciation or encouragement. A young boy whose heart was hungry for such a word said to his father, "Papa, you often scold me and tell me when I do wrong, and I am sure I must deserve it; but Papa, why do you not sometimes tell me when I do please you, and do what you think I ought?"

Another boy we know of told his father of some good feat he had accomplished. The father heard the account in silence, but the boy broke in: "Why don't you say 'Whoopee'?"

But boys and girls—the children—are not the only people who are hungry for a word of encouragement. Watch for chances, and among the young and old, the rich and poor, among people of all classes and conditions, among even your neighbors and most intimate friends and associates—yes, in your own family circle—you may find those in need of and who will greatly appreciate and be inspired by a word of encouragement. They will go on their way rejoicing, feeling, if not saying, "A word of encouragement spoken in due season, how good it is!"

III. A word of warning. A word of warning may be as faithful and full of love as a word of comfort or of encouragement, and just as much needed. The warnings of the Bible are all as truly love-prompted as the wooings are.

A young man who had been an active Christian grew cold, and began to neglect the church and his spiritual duties. Happening to say, in casual remark to a friend, something about the time of day, and adding that his watch had been losing time lately, that friend, with an earnest look on his face, said: "Have not you been losing time lately?" That was all the friend said, but the reference was understood, and the young man afterwards testified that it was a good word of warning reproof, spoken in due season, and that it was most wholesome and good for him.

IV. A word of wooing. Winning souls is a high art. Nothing within the compass of human endeavor can be compared with it in grandeur of object or remunerative result. And yet there is no other duty, perhaps, from which the average Christian so instinctively shrinks and whose neglect is so widely prevalent. One reason may be that we do not apprehend the simplicity of our opportunities; but another reason certainly is that we fail to measure rightly the value of just "a word in season."

SUGGESTIVE TEXTS AND THEMES

In His Steps: "He that saith he abideth in him ought himself also to walk as he walked."—1 John 2:6.

The Dog in the Manger: "Ye entered not in yourselves, and them that were entering in ye hindered."—Luke 11:52.

The Righteous Judge: "We know that the judgment of God is according to truth."—Rom. 2:2.

Fear as a Motive: "I will warn you whom ye shall fear."—Luke 12:5.

The Power of Precedent: "There is none of thy kindred that is called by this name."—Luke 1:61.

The Teaching of the Trees: "Behold the fig-tree and all the trees."—Luke 21:29.

The Supreme Authority: "But I say unto you."—Matt. 5:21.

The Constant Companions: "Ye are they that have continued with me in my temptation."—Luke 22:28.

Fire and Water: "I came to cast fire upon the earth. . . . I have a baptism to be baptized with."—Luke 12:49-50.

THE SUNDAY SCHOOL LESSON

TITLE: *Peter at Pentecost.* Acts 2:1-47.

GOLDEN TEXT: "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit." Acts 2:38.

Teaching the Lesson

I. *The time.* Pentecost was the Jewish feast of first-fruits. The time has become symbolic of the first-fruits of the Christian church. It was God's appointed time—the set time to favor Zion. It was after the ascension. It was a time when there was most need. It was desired. There was prayer. They were with one accord in one place. They were earnest about one grand object. II. *The persons concerned.* One hundred and twenty

feeble folk, none mighty or noble, yet chosen by God to be the nucleus of the Christian church. III. *The onlookers.* People of many nations, a representative body, to sow the gospel and, to carry to their scattered countrymen the announcement of the new religion. IV. *What they saw and heard.* The sound. The fire. The cloven tongues. The Spirit of God at work in the church. V. *Peter's sermon.* The restoration of Peter was fully recognized by his brethren. His position was that of spokesman and defender of his brethren and the new cause. He preached under the immediate inspiration of the Holy Ghost. There had been a startling event. Peter applied its lessons. His message was spontaneous. He had had no time to prepare manuscript or notes. His whole sermon had a Scriptural basis, all the main points being proved by the Bible. The hearers were rebuked of sin, their guilt being so pressed home that they were "pricked in their hearts." Christ was the theme from beginning to end—his life, his death, his resurrection, his saving grace. His preaching was accompanied by the power of the Holy Ghost. "The same day there were added unto them about three thousand souls." And the action of the converts proved that they had passed into a new spiritual state. They openly confessed Christ. They diligently attended upon the apostles' teaching. They associated with other Christians, drawn together thus by a common attachment to Christ. They diligently used the means of grace, in "breaking of bread," and in "prayers." Their faith and holy living made a deep impression on others. There was a new spirit in the new church, a spirit of: 1. Reverence. 2. Generosity. 3. Gladness. 4. Brotherliness. Their influence was great, having "favor with all the people." Their growth was constant, "the Lord adding daily such as were being saved."

ILLUSTRATIONS

Power

At the great engine factory of Bolton & Watt, the first factory worked by steam, Mr. Bolton said to Dr. Johnson, "Sir, we sell here the thing all men are in search of—power." The Holy Spirit is the source of the Christian's power.

The Holy Spirit as Fire

The Bellows one day gave a long-drawn sigh. "What is the matter, friend Bellows, that you seem so sad?" said the Hearth. "I have toiled to no purpose," it answered, in a dejected tone. "Haven't succeeded in kindling the fire, is it?" asked the Hearth. "That is the cause," replied the Bellows; "after all my blowing there is no flame. In fact, the more I blow the darker it appears." "Perhaps," said the Hearth, "it requires something besides your blowing to quicken it. Let some one kindle a fire, and then your blowing will make it burn brighter." Such are the words of preacher or teacher without the kindling, regenerating power of the Holy Spirit.

Value of Preaching

Rev. Mark Guy Pearse says that many years ago he sat with Rev. Charles Spurgeon on the platform at Spurgeon's Tabernacle, and in an

interval during the meeting he whispered to Mr. Spurgeon: "When I was a young fellow in London, I used to sit right over there, and hear you preach, and you will never know how much good you did me." "I cannot forget," says Mr. Pearse, "the bright light that came into his face as he turned to me, and said: 'You did?'" "Yes," replied Pearse, "and I am so glad to have the chance of telling you of it. You used to wind me up like an eight-day clock; I was bound to go right for a week after hearing you." He put out his hand and took that of Mr. Pearse, and the tears brimmed to his eyes as he said: "God bless you! I never knew that."

MIDWEEK MESSAGES: CHURCH NIGHT OR PRAYER MEETING

THEME: *Adorning the Doctrine.*

"Adorn the doctrine of God our Saviour in all things."—Titus 2: 10.

The only way to adorn a doctrine is to exhibit a life. The only real proof of a fine doctrine is a noble character. How does a doctrine express itself in actual living? What does it look like when it becomes flesh and dwells among us? For what is the use of doctrine which never walks down the street, nor goes into the market, nor mixes with men on the exchange? We ought to be able to examine the quality of a theory in the life of the theorist. We ought to see the outlines of theology in the characteristics of the theologian. I. *What then about the doctrine of forgiveness?* We ought to see it enshrined in the life of those who have been forgiven. It must be unveiled in the strength and winsomeness of a forgiving spirit. When the doctrine of grace expresses itself in manifold graces, who does not stop to look at the lovely thing? But when forgiveness is only a doctrine, bandied about by an uncontrollable and bitter tongue, who cares about it? II. *And what about the doctrine of reconciliation?* We can never apprehend its power or appreciate its beauty until we see it manifested in a reconciled life. Who cares for theories of music which never find expression in harmony? And the doctrine of reconciliation is to find its only proof in the sweet harmony of a soul which was once the realm of discord and disorder. Let us hear the music of reconciliation. There is an acre of lovely green turf on the outskirts of a busy town, and close by the railway track the grass is as fine, and close, and well-bred as the turf in the quadrangle of an old university. And this explanation is given to the passing traveler: "Grown from ———'s seed." No other advertisement is needed. And when we see a strong, forbearing, self-forgetful life, raised from the mystical doctrines of grace, "Grown from reconciliation with God," no other witness will be needed.

CHRISTIAN ENDEAVOR SOCIETY TOPIC

How to Become a Leader. 2 Tim. 2: 1-7.

SUNDAY: MAY FIFTEENTH

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MY SERMON NOTES

MY SERMON NOTES

MY ENGAGEMENTS FOR THE WEEK

Sunday

Monday

Tuesday

Wednesday

Thursday

Friday

Saturday

SUNDAY: MAY TWENTY-SECOND

THEME: *The Exceptional and the Commonplace.*

SUGGESTED SCRIPTURE READING: Mark 14: 12-26.

SELECTED HYMNS: "Ye servants of God."—P. Doddridge. "Lord, speak to me, that I may speak."—Frances R. Havergal. "Take my Life and Let it be."—F. R. Havergal. "Work, for the Night is Coming."—A. L. Coghill. "O Jesus, I have Promised."—John E. Bode.

SALUTATION: "Give ear, O Shepherd of Israel, thou that leadest Joseph like a flock; thou that dwellest between the cherubims, shine forth." Psa. 80: 1.

INVOCATION PRAYER: Heavenly Father, it is only by thy gracious guidance that we can find the truth. We humbly pray thee to light up our way in this service that we may find the things that concern our peace. Leave us not to our own unaided understandings. Deliver us from our proneness to error, which is so often born of pride and sin. Help us to bow humbly before thee in order that we may receive the gifts of thy grace. Remove every prejudice that warps our judgment. Deliver us from all the bitterness which dims our sight. Save us from the folly of judging one another, and of overlooking the secret faults which are spoiling our lives. We humbly pray thee to break all the chains of evil habit and to lead us into the glorious liberty of the children of God. We ask for the grace of quiet and full communion. May everything in this service be the minister of thy Spirit. May our music be the channel of inspiration. Guide the organist and the choir and possess them with thy holy grace. Anoint the minister with the spirit of counsel and lead him in the way everlasting. Baptize us all with holy desire, feed us with hidden manna, and make us strong and gentle in Jesus Christ our Lord. Amen.

THE SERMON

TITLE: *The Exceptional and the Commonplace.* ✕

TEXT: "And as they were eating." Mark 14: 22 (R. V.).

THE SERMON OUTLINE

INTRODUCTORY: That is the way Mark begins the story of the Sacrament. It drops down into the commonplace event of the meal. These men had been accustomed every year to this special meal, and they shared with us the sense of the commonness of eating. Yet, "as they were eating," a new and ever memorable event occurred. A new and never forgotten custom got its beginning.

I. The commonplace and the exceptional are always coming together in that way. Those of us who have to grind along with common things and common tasks are always liable to envy the men who seem privileged

to do the exceptional things. Then we are helped by seeing how the exceptional really grows out of commonplace events and lives. The thing that makes it possible for some men to do the striking work is that most men do not do it. Mr. Huxley was impressed in his early youth by a saying of Isaac Iselin that while one solitary philosopher may be great, virtuous and happy in the midst of poverty, a whole nation cannot. And Mrs. Poyser reminded Dinah Morris that the only way by which she could leave housework and go out and preach in the green was by other women's staying at the housework. One man can give his whole time to the public work of winning souls because many other men do not. If all did it, no one could do it. One man can go to the silent places because most men stay out in the public places. Thoreau cannot go and live as the sage of Walden if everybody does it. William James says that Emerson found even the care of his garden, "with its stoopings and fingerings in a few yards of space," too "narrowing and poisoning" for him; so he left it and spent his time in long sauntering walks and meditations instead. That was wise for Emerson, but if all gardens had been left and all gardeners had gone out on sauntering walks, Emerson could not have gone himself. It is because the multitude can be trusted to do the commonplace work that a few can hope to do the unusual work.

II. The exceptional depends on the commonplace. Part of the dignity of life which some of us lose comes from the sense of that interdependence. If we are called to the unusual task, we need only to look at our own task to see how helpless we would be without the steady doing of the usual tasks by other people. If we are called to the same task with a thousand others, a task in which there is no distinction nor visible merit, nor praise, we need only to look at that task to see how impossible the rare and uncommon work would be without it. The great magnate who heads a world-wide business may be very self-conscious, very self-important as he sits in his beautiful office and directs his great enterprise, but he shall not sit there one hour if some man yonder in the sub-cellar does not shovel coal and mind furnace drafts and boiler pipes faithfully. Actually the furnace man can do better without the magnate than the magnate can do without him. Let the magnate be humble while he realizes his dependence on the unseen multitudes without whom he is helpless. Let the furnace man feel the value of his work while he realizes that the greatest enterprises depend on it.

III. We cannot miss the significance of that in the earthly work of Jesus. We do not know how many believers there were, but we do know how few of them he took out of their commonplace lives to follow him in his exceptional course. Twelve dropped their accustomed round; the great multitude remained in it. And the twelve could do it because the others did not and were always ready with house and home and supplies for those who had given up all of those things to follow the Master.

IV. And as this is true in the large way, so it is true in the circle of one's own life. The exceptional grows out of the commonplace. The rarest hours of life are not generally those which we have longest anticipated, but those which have come in the regular course of duty. As they were eating, the sacrament was given. Some one remarked to Spencer that it was strange his forehead had no lines in it, but was smooth as though he had never had a thought. Spencer replied that he had never been

puzzled, that he had seldom made any great discovery after long and earnest thought, but suddenly, when he had almost forgotten the matter; then there came to him the meaning of some fact or the force of some theory. Now that is part of the trouble with Spencer's teaching, but it is the course which most of us have to follow. Our great experiences are not often dated ahead. We come to them as we are going along. And we do not know that they are great until after they are over. Sometimes, as with the disciples, they are rather puzzling than great. Only later they show their greatness, and we find that something fine and memorable started there while we were at our commonplace duty. We went to the well to draw water, as we had done many a day, and we met Christ there. We would not have met him but for the humdrum demand of necessity. We were eating and the sacrament was given.

V. All that is meant to dignify the commonplace to us but not to lessen our esteem of the exceptional. The sacrament is not commonplace. And whether we see it or not as each day goes on, it is the commonplace that counts and gives basis for the exceptional. Eagerness for the exceptional may never hinder our faithfulness to the plain, daily demand which God uses most in our lives that he may do largest things with us.—C. B. M.

COMMENDATORY PRAYER: O God, may we find every bush alive with thee. May the commonplace lead us into the exceptional and may the exceptional never take away from us the power to give full value to the commonplace. Whether we eat or drink or whatever we do, may we do it to thy glory. We ask in Christ's name. Amen.

OFFERTORY SENTENCE: "And God is able to make all grace abound toward you; that ye always having all sufficiency in all things, may abound to every good work."

OFFERTORY PRAYER: Thou giver of every good and perfect gift, accept, we pray thee, the offerings we bring. Increase in us the grace of giving. May we bring willingly, gladly of that which thou hast given us. Through Christ our Lord. Amen.

PASTORAL PRAYER: O Eternal God of all truth and holiness, whom to know is life eternal, send thy grace, we beseech thee, into our hearts, overcoming whatsoever therein may set itself against thee, and bringing every thought and desire into captivity to Jesus Christ our Lord. Conform our minds daily to thy holy will and purpose. Pardon our errors and foolishness, our ignorance and negligence. Elevate our thoughts toward the things that are undying. Fortify our faith. Quicken our hope. Kindle our affections so that we may love to serve thee, shaking off the bondage of the world and sin. Every day we acknowledge our unworthiness; and each new day we renew our necessity for confession, still finding thy mercy near us, and still having to ask for salvation through thy pardon. For we have loved the world rather than thee, obeying the desires of our own hearts rather than the call of thy most holy law. We have left our duty unattempted while we have not ceased to please ourselves, forgetting the example of Jesus Christ. We have not tried to love our brethren, but have yielded to envy and uncharitableness, carelessness and callousness, setting no joy upon the quest for good. We are ashamed of our negligence and sin, neither leaving them utterly nor earnestly deploring them. Give us, we beseech thee, true penitence, and grant that being renewed by thy Holy Spirit, we

may turn from the things that vex us finding life and peace in thee. Take thou thy place of right—the first and last within our hearts. Be thou the Guide and Guardian, as thou art the Judge of all our words and deeds and thoughts. Sanctify us in body, soul and spirit, enabling us to live soberly, righteously, and godly before thee in this present world, that we may abide the coming of our Lord and be found ready for him when he shall appear. Unite us to the great body of thy true disciples, that it may be the joy of our lives ever to do thy will, through Jesus Christ our Lord. Amen.

ILLUSTRATIVE MATERIAL

Seed Thoughts

"And the servants of the king of Syria said unto him, Their God is a God of the hills: therefore they were stronger than we" (1 Kings 20:23). Most people find it easier to believe in the God of the plain; in the God of miracles than in the God of the normal.—W. J. D.

God is the God of the commonplace. He is found in the valley as well as on the height, in the humblest as well as the most heroic environment of life or nature or duty; and if we do not meet him in the valley, we shall not find him on the hills. He is with us in the path of daily duty—a strange Help and a safe Guide.

"I begin to suspect," said one of the most spiritual and discerning of modern writers, George Macdonald, "that the common transactions of life are the most sacred channels for the spread of the heavenly leaven." This suggests a kindred and significant truth of somewhat larger scope, namely, that the spiritual life of mankind is chiefly concerned with what we call the commonplace. Our everyday experiences, duties, thoughts, feelings, are our sacraments. Every day is the holiest day, and the habitual things are the truly consecrated things.—J. B.

That was a significant lesson that was taught St. Peter upon the housetop when the Voice said to him, "What God hath cleansed, call not thou common." It is God's use of anything that makes it honorable or dishonorable, important or insignificant, holy or unholy. God has sanctified the everydayness of human life in many ways, blessed and enriched its commonplaceness and its humilities; made its service fruitful, and crowned its fidelities with praise and honor and reward.—J. B.

One of the chief dangers of life is trusting occasions. We think that conspicuous events, striking experiences, exalted moments have most to do with our character and our capacity. We are wrong. Common days, monotonous hours, wearisome paths, plain old tools and every-day clothes tell the real story.—M. J. B.

CHOICE ILLUSTRATIONS ON THE THEME

Common Things

I stood a while ago and looked at a drinking fountain; a marble angel, beautifully sculptured, stood pointing to heaven. Then came polished granite inscribed with gilt letters, and massive slabs of stone. But I noticed that the water came through a small brass pipe, and the people drank from

an iron cup attached to an iron chain. And the marble angel pointing heavenwards would have done nobody any good but for the brass pipe and iron cup. Think if the pipe had said, "If they do not make me of gold I will not belong to the thing." Or if the cup had said, "I must be of silver or I shall be ashamed to be there at all." No, I thought I heard the music of the three—common water, common pipe, and common cup. "Well," they sung, "they can't do without us, and we must do our part along with the marble angel and polished granite."—Mark Guy Pearse.

Life's Common Things

A pink and crimson sunset cloud,
 A fair young face amid the crowd,
 A moment's glimpse of mountain blue,
 Ere houses tall shut out the view,
 A flower, behind a window-pane
 When all without is dark with rain,
 A bluebird, poised on airy wings—
 How beautiful life's common things!
 —Florence M. Wright.

Commonplace Things

"A commonplace life, we say, and we sigh;
 But why do we sigh as we say?
 The commonplace sun in the commonplace sky
 Makes up the commonplace day.
 The moon and the stars are commonplace things,
 And the flower that blooms and the bird that sings:
 But dark were our day and sad our lot,
 If the flowers failed and the sun shone not.
 So God who studies each separate soul,
 Out of commonplace things makes his beautiful whole."

Common Things

"Let us not despise just common things,
 For here's a truth there is no dodging,
 The bird that soars on proudest wings
 Comes down to earth for board and lodging."

Importance of the Regular

The Carnegie Hero Commission is doing a good thing by rewarding those with money and medals who risked their lives to save others. But may it not be just as honorable to keep pegging away at some daily toil where there is nothing to raise one's life above what is sometimes called its humdrum? Under the stimulus of threatened danger one is nerved to take almost any risk. No one will subtract an iota from a hero's glory, or dim the luster of his fame by casting a single shadow upon his character or his conduct; but some of the heroes are never brought forth into the calcium light of public notice. They have their assigned tasks in obscure places, but are just as devoted as those who are on the housetops.—B.

STORY TO TELL, OR SERMON TO CHILDREN

TITLE: *What One Stalk of Wheat Did.*

There is a tendency in some places and by some people to think that boys and girls can accomplish little or nothing. No, you may be small but you can accomplish great things if you will but use the powers you have. I want to tell you a story. It has in it a lesson you will be glad to learn. It is not an unwise lesson for older people to learn too. So they, too, the older people in the church this morning, may listen also, if they wish. The story is about what one little stalk of wheat did. The story is that the people of the little town of Grosslasnitz, in the north of Germany, wanted a new bell in their church tower. The one already there was so small and so low of tone that it could not be heard at the other end of the town. But the people were poor and where was the money to come from? Every one offered to give what he could but the united offerings did not amount to nearly enough.

One Sunday, when the schoolmaster, Gottfried Hahn, was going to church, he noticed growing out of the church yard wall a flourishing green stalk of wheat, the seed of which must have been dropped by some passing bird. The idea struck him that perhaps this one stalk of wheat could be made the means of producing the second bell they wanted so much.

He waited till the wheat was ripe and then plucked the six ears on it and sowed them in his own garden. The next year he gathered the little crop thus produced and sowed it again, till he had not enough room to do so longer. Then he divided the seed among a certain number of farmers, who went on sowing it until, in the eighth year, the crop was so large that when it was put together and sold, they found that they had money enough to buy a beautiful bell.

So there it hangs in the church tower, with its story and its birthday, October 15, 1729, engraved upon it. And above the inscription is a bas-relief of a six-eared stalk of wheat, to which the bell owes its existence.

FOR THE EVENING SERVICE

TITLE: *The Trifles of Life.*

TEXT: "And he lighted upon a certain place, and tarried there all night, because the sun was set." Gen. 28:11.

THE SERMON OUTLINE

INTRODUCTORY: To Jacob his "lighting upon a certain place," seemed only an incident, as one of the trifles of life. At best the spot where he tarried seemed only a fairly fortunate one for a night's lodging. He only chose the spot for sleeping. In the morning he would take up his journey again. But, as some one has well said, "Little did he know that what he called the chance was to be the pivot of his destiny." God's plan was quite different from his own. The critical moment of his life had

come, and it had come at sleeping time. Jacob's hour of sleep was to be the first hour of his real awakening. In that place, on that night, he was to have a dream, and his dream was to be his first reality. He was to have a higher birthright than the possession of flocks and herds—a ladder of inspiration, whose top reached unto heaven, and on whose steps he might climb towards the infinite. It was worth while to light upon such a place to get such a dream! "My soul, never talk of the accidents of thy life. Never say that any spot however deserted, that any pillow however stony, has come to thee by chance."

I. God is observant of little things. The infiniteness of God consists of his ability to comprehend and use all things finite and infinite. Because God is observant of little things he is observant of us. Our lives are made up of little things, and not only does God judge our character by our conduct in things, but the things that seem to us little may be the most important of all. They may control destiny here and hereafter.

II. Little things may have a mighty influence for harm. We are often great sinners in little things. Little meannesses of conduct, little irritations of temper, little fibs, and small spites, and small affronts are the "little foxes" that will spoil a very promising grapevine. A snow-flake is a very tiny thing, but enough of these may be heaped up on a wintry day to blockade a locomotive and its train. So the aggregate amount of inconsistent acts and neglects of duty destroy many a Christian's influence. These snow banks block up revivals and impede the progress of the Church. God emphasizes our responsibility for every act. Christ bids us be careful to keep "the least of his commandments." "No sin is so small that God does not forbid it. No virtue is so minute that God does not require it."

"Let that worm alone and it will kill your tree," said a man once to a gardener in his park. Sure enough; the gardener neglected the little borer, and the next year yellow leaves showed that tree had been assassinated by the worm. Facts prove that most of the spiritual declensions and the most lamentable bankruptcies of character began with the indulgences of small sins. No sin is a trifle, and little things may have a mighty influence for harm in our lives, or over other lives.

III. Little things on the other hand, may have a mighty influence for good. The children sing how

"Little drops of water,
Little grains of sand.
Make the mighty ocean and the beauteous land."

You remember the little speech you used to make: "Great oaks from little acorns grow"? Well, it is true that great results grow from very little acts. One sentence converted the jailor of Philippi. A word of praise from his mother made Benjamin West a painter. A kind sentence or two of commendation bestowed in a short talk in a prayer meeting made Rev. Dr. Theodore L. Cuyler a minister. On a hot summer's day a farmer's daughter responded to a request from Rev. Dr. William Wisner, of Ithaca, for a cup of cold water. He repaid her by a kind and tender word about Jesus as the water of life. Years afterward she had opportunity to thank him, telling him that his words led her to Christ.

There are no trifles in life. May God help us to understand the importance of little things, and to be "faithful in that which is least," in order that every moment of our lives may be spent so as to yield results for God.

SUGGESTIVE TEXTS AND THEMES

The Implications of Love: "If ye love me, ye will keep my commandments. . . . If a man love me, he will keep my word," etc. . . . "If ye loved me, ye would have rejoiced," etc. . . .—John 14:15, 23-28.

Place and Preference: "And Laban departed, and returned unto his place."—Gen. 31:35.

The Manna and the Morrow: "And the manna ceased on the morrow, after they had eaten of the produce of the land."—Josh. 5:12.

The Half-Way House: "And Terah died in Haran."—Gen. 11:32.

First Find Out Facts: "And I went out by night—and viewed the walls of Jerusalem, which were broken down."—Neh. 2:13.

Foes Without: "But it came to pass that when Sanballat heard that we builded the wall, he was wroth."—Neh. 4:1.

Labor Troubles Within: "Would ye even sell your brethren?"—Neh. 5:8.

Signing the Covenant: "They entered into a curse, and into an oath, to walk in God's law."—Neh. 10:29.

THE SUNDAY SCHOOL LESSON

TITLE: *Peter Heals the Lame Man.* Acts 3:1—4:31.

GOLDEN TEXT: "In none other is there salvation: for neither is there any other name under heaven, that is given among men, wherein ye must be saved." Acts 4:12.

Teaching the Lesson

The miracle at the Beautiful Gate has in it the elements of many spiritual lessons. It is well for Christians to know what is going on "at the gate"—who is there, what the conditions of those over the borders of our serene and comfortable lives. It is also a fact that opportunities for doing good lie in our way every day and hour if we really desire to improve them. I. *The lame man.* He was a cripple. He was a beggar. He was shut out from the temple. He is a sort of type of the sinner and his condition. II. *The disciples, Peter and John.* They are not indifferent as others had been. They did not pass the cripple with a glance of contempt or with a shudder of disgust. They looked upon him. They had sympathy. They looked at him with love and saw in that distorted form a soul for which Christ died. But, better than all, they have power to help. As Peter looks on the man he somehow feels a consciousness of Divine power to heal him. Of course the power lay not in Peter's hands, but in Jesus' name—that is in Jesus himself invoked by name. We may not be able to bring healing to men's bodies, but we can in Christ's name and power bring salvation to men's souls. This whole miracle is a picture of sin and salvation. III. *The deliverance.* 1. It was Divine but through human agency.

God uses human instruments. There is always a Peter through whom the power of God comes to a needy soul. 2. There was a moment of opportunity. No one knows how long the lame man had been lying at the gate; but one day he met his opportunity. Yes, and Peter met his opportunity to do good too. There are gifts that are better than money. The lame man's condition. Peter's sympathy and aid. The lame man's deliverance. These things we have remarked. IV. *Now we see the healed man's gratitude.* "Entered with them into the temple walking, and leaping, and praising God." Picture of the redeemed man; every saved soul should make grateful and open confession of what God has done for him.

ILLUSTRATIONS

Rise Up and Walk

It is related that once when Thomas Aquinas was visiting medieval Rome and was being shown through all the sumptuously furnished rooms of the Papal Palace he became almost as much fatigued and dazed as was the queen of Sheba when she was dazzled with the riches of Solomon's kingdom; and then it is related as a fine pleasantry of the Pontiff himself, that he remarked to him, "The Church cannot say in our times, Silver and gold have I none!" And Aquinas replied quickly, "No, indeed! neither can the Church say now, In the name of Jesus Christ of Nazareth, rise up and walk!"

The Lame Man's Testimony

An eminent jurist of New Jersey, who was an unbeliever, stepped into a prayer-meeting room to see a man on business. It was a testimony service, and as he waited a number of his neighbors testified concerning the reality of Christian experience. He reasoned: "If these people were my witnesses in the courtroom I should win the case. If their testimony is reliable in other matters, why not concerning spiritual things?" He rose, confessed his doubts and asked for help. He afterwards became a leader in that same church. It is said of the healed lame man: "And all the people saw him walking and praising God." Witness bearing for God is important.

The Healed Man

When the statue of George Peabody, erected some years ago in one of the thoroughfares of London, was unveiled, the sculptor, Story, was asked to speak. Twice he touched the statue with his hand, and twice he said, "That is my speech! That is my speech!" The healed, the well man, was the testimony to Christ's power. Transformed lives are Christ's best witnesses.

MIDWEEK MESSAGES: CHURCH NIGHT OR PRAYER MEETING

THEME: *Christ the Door.*

"I am the door." John 10:9.

A door is an opening or passage into a house or into any room or

apartment by which persons enter. 1. Christ is the door to repentance toward God. 2. To reconciliation with God. 3. To the love of the Father. 4. To the family of the Father. 5. To the provisions of the Father. 6. To the fellowship of the Father. 7. To the presence of the Father in heaven. 8. To all the immunities and blessings of grace in the Gospel. 9. That the door is always open and accessible. 10. The door that has a free entrance for all.

CHRISTIAN ENDEAVOR SOCIETY TOPIC

Bible Guide-Posts. Psalms 119:9-16.

MY SERMON NOTES

MY SERMON NOTES

MY ENGAGEMENTS FOR THE WEEK

Sunday

Monday

Tuesday

Wednesday

Thursday

Friday

Saturday

SUNDAY: MAY TWENTY-NINTH

THEME: *The Inspiration of Memorial Day* (Memorial Day).

SUGGESTED SCRIPTURE READING: Rev. 14: 1-20.

SELECTED HYMNS: "For all the saints who from their labors rest."
—William W. How. "God the All-terrible."—H. F. Chorley. "God of our fathers."—Daniel C. Roberts. "My country, 'tis of thee."—S. F. Smith. "From all thy saints in warfare."—Earl Nelson.

SALUTATION: "Come, behold the works of the Lord . . . he maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire. Be still and know that I am God: I will be exalted among the heathen, I will be exalted in the earth." Psa. 84: 8-10.

INVOCATION PRAYER (Memorial Sunday): O God, our loving Father, it is very mysterious and wonderful, and sometimes it is awe-inspiring and overwhelming when we remember that in thee we live and move and have our being. Such knowledge is too great for us, we cannot attain unto it. But as best we know how we come unto thee to-day to worship thee, to let thee have thy way in us. And as we worship renew our spiritual lives, deepen our faith, cleanse us from all sin, clear our visions, give us the guidance of thy Spirit.

We pray that each one of us may be enabled to receive thy ministry according to the need of each. May those who are weary find refreshment. And may those who are discouraged receive encouragement. Give peace unto those who are restless. Grant comfort unto those who mourn. Bind up those who are wounded. Cleanse those who are sin-smirched. Steady those who are shaken by storm. Lift up those who are depressed. Strengthen the weak. Give courage to the faint-hearted. Bless the poor. Reveal thyself and the need of the world unto the rich. Rejoice with those whose lives are full of joy. Cause the children to grow up into noble Christian manhood and beautiful Christian womanhood. May the stranger in the house feel his heart warmed and not feel himself a stranger toward thee.

Make our lives beautiful, powerful, fruitful. Help us to make our daily tasks the means of serving thee. May our homes and school-rooms, our shops and our offices, have altars as well as our church.

Hear our intercession. We desire an abundance of thy grace to fill the lives of the officers of this church. Use every member to advance thy kingdom. Give good success to every enterprise that makes for thy rule in the hearts of men. Hasten the day when the whole earth shall be filled with the knowledge of the Lord as the waters cover the sea.

As we approach another Memorial Day we hold in loving memory the lives of loved ones who have gone before us. We thank thee for their gracious influence, for our assurance of their immortality, and the glorious

hope that we shall again see them face to face. We thank thee for the heroism and self-sacrifice of those who have defended our flag and country. We are inspired by their courage and stimulated unto nobler living by the presence of many of them. Grant to each veteran of our country's wars a portion of thy grace. May we soon learn a better way of living than by war—help us all to make peace.

Bless America. Make her among the nations as the dawn ushering in a day of righteousness and as a torch passing on the salvation of our God. Amen.—Rev. M. K. W. Heicher, Ph.D.

THE SERMON

TITLE: *The Inspiration of Memorial Day* (Memorial Sunday).

TEXT: "And I looked and beheld a white cloud and upon it sat one like—" Rev. 14: 13.

THE SERMON OUTLINE

INTRODUCTORY: At this Memorial season, when the whole nation assembles to pay tribute to the memory of our heroes who fell on the high places of the field, let me call to your remembrance the singular vision which some of them saw or believed they saw while they were fighting in Flanders—a White Christ, outlined on the clouds, beckoning them to victory. Was that an optical illusion? Not all who fought in Flanders professed to see it. There were all sorts of soldiers, you understand; but the vision was only for those who were animated by love of country and love of God.

But did they really see it? Shall we come down from the Mount of Vision to quibble about optics? Is the body more real than the soul? Enter into thy closet and shut to the door, and open thy heart and say if the White Christ is not more real than hands and feet. The question is not whether the supernatural is real, but whether we can naturalize the supernatural by translating it into the terms of common life. When the disciples come down from Hermon, will their characters reflect the glory they witness in the Master's face? That is the question. Will the men who have lived through Flanders to these piping times of peace carry into their homes, their business and their citizenship the worship of him to whom they lifted hands of supplication beyond the seas?

The sound of muffled drums called me to my window to see a company of soldiers passing by with guns reversed, when suddenly the drums gave way to the triumphant music of "Onward, Christian Soldiers!" This is the lesson of Memorial Day and the call of the brave, as I understand it.

In the ruins of Ross Castle at Killarney are the graves of the ancient kings of Ireland. On their tombstones may still be deciphered the symbols of royalty; but close beside them are other monuments, marked with the transverse sword and cross. "These," said the guide, "are the tombs of crusaders."

"Their swords are rust;
Their good steeds dust;
Their souls are with their God, we trust."

"The days of chivalry," wrote Edmund Burke, "are long gone by." No, never—never, while men are ready to pledge life and fortune and sacred honor for God and humanity. The former days were not better than now. The world turns on its axis every twenty-four hours, and with every turn it rolls a little further into the light of God.

There is more philosophy in milestones than in tombstones. A crime wave, they tell us, is the inevitable back-wash of war. Why not a reaction of patriotic devotion to law and order, to truth and righteousness, to humanity and God? It is for the Legion—for those who have survived the smoke clouds and the Vision—to say which it shall be.

I speak to neither slackers nor profiteers, but to those who, when they were marching along the borders of eternity and facing the Great Adventure, had serious thoughts of the great verities. They may not, indeed, have seen the outline of any White Christ against the sky; but surely in those awful days they were eye-witnesses of the majesty of God! Can they forget?

If ever such a Vision has come to you, my friend, whether in Flanders or elsewhere, your problem of all problems is to translate it into the terms of common life.

To be a patriot means more than to doff one's bonnet when the Star Spangled Banner is in the air, or to sound the praises of the Land of the Free. It involves four patriotic duties, to wit:

I. First to make the most and best of oneself. If thou wouldst be a good citizen, to thine own self be true. Not long ago the newspapers made mention of a young man who had been honored by our civil authorities for saving the life of a drowning woman. Let us have the whole story. His mother was a Christian woman who had been left a widow with two sons. One of them shared his mother's religion, and with Christian fidelity, wove baskets to support her. The other spent his days with boon companions at the wharves; and one day, on hearing a woman's cry for help, he plunged in and saved her. Which of these twain, think you, was the real hero—the son with the medal or the crippled wage-earner in that humble home?

II. Second, to stand for the underlying principles of our country. What are they? All of them practically center in the sanctity of Law. Our only King is King People; and the only expression of King People's voice is Law.

The man who reserves the right to disobey any law whatever because it does not please him, is a constructive anarchist. The only liberty we know is liberty under law. So-called, "individual freedom" is merged in social freedom, with all its social compensations. No man in America is free to do what he pleases, unless he pleases to do that which is consistent with the expressed will of the people and the rights of other men. Whether it be the Sunday law, the Volstead law, the Income Tax law or any other, no man can be a good citizen and disregard it.

The things our soldiers fought for are the things they should stand for.

III. Third, there are cosmopolitan duties which devolve upon us as Americans: and the men who went abroad in our behalf should be the first to recognize them. They have helped to bring the ends of the world together. "The League of Nations" is neither dead nor postponed *sine die*. Its blunders provoked a period of suspended animation or "innocuous desuetude," but its great purpose lies in the direction of manifest destiny. The supreme mistake of that Conference was forecast by President Lincoln in a proclamation issued during the darkest days of our Civil War. "We have grown," he wrote, "in numbers, wealth, and power as no other nation has ever grown, and we have forgotten God! We have forgotten the gracious Hand which preserved us in peace and multiplied and enriched and strengthened us, and we have vainly imagined, in the deceitfulness of our hearts, that all these blessings were produced by some superior wisdom and virtue of our own. Intoxicated with unbroken success, we have become too self-sufficient to feel the necessity of redeeming and preserving grace, too proud to pray to the God who made us."

IV. This brings us to the fourth and most important of our post-war duties, which is to be mindful of God. We speak of our land as "God's Country," and so it is. He sent man, under the banner of the Cross, to discover it. He moved its builders to lay its foundations deep in truth and righteousness. He has given us a name far and near as a Christian nation.

Thus do we stand committed by all that is sacred in law and logic, in the philosophy of history, and the hope of future prosperity, to the Gospel of the grace of God.

In front of a Federal building in New York City stands a bronze figure of Washington. The world has moved since his time, but it has not moved an inch from the vital and eternal principles which shaped his personal and public life. To the passing throng he still preaches in the memorable words of his farewell address, "It is my earnest prayer to God that He would be most graciously pleased to dispose us all to do justice, to love mercy and to demean ourselves with that charity, humility, and pacific temper of mind which were the characteristics of the divine Author of our religion; without a humble imitation of whose example in these things we can never hope to be a happy nation."

I make no apology for calling these things to the remembrance of the men who went across to fight our battles for us. They largely swing the welfare of the nation. Their service chevron multiplies their influence by ten. The opinions that prevail around their camp-fires go whispering upon the air. If they have seen the pillars tremble, if they have gone through bloody seas to save the Republic, if they have caught the Vision that is nowhere seen except in the smoky skies above Armageddon, let them say so! Our country calls on such men, seasoned in storm and stress, as upon all good citizens, to render unto Cæsar the things that are Cæsar's, and unto God the things that are God's.—D. J. B.

COMMENDATORY PRAYER: Seal with thy blessing these our services. Write thy holy truths upon our remembrance, and let thy love be ever the companion of our lives, through the day and through the dark, until we rest in thee. We ask in Jesus' name. Amen.

OFFERTORY SENTENCE: "Cast thy bread upon the waters: for thou shalt find it after many days."

OFFERTORY PRAYER: Help us, our Father, first to consecrate our own selves unto thee, then bring an offering and come into thy courts. Receive and bless our gifts we now present. Use them for the extension of thy kingdom. May we all be helpers of that kingdom, we ask through Christ, the Lord. Amen.

PASTORAL PRAYER: Almighty God, our heavenly Father, we bless thee that thou hast cast our lot in this land of civil and religious liberty. We bless thee for the flag that stands as a symbol of such exalted privileges. We pray, O God, that wherever the flag of this nation is unfurled it may be indeed the emblem of liberty, justice and truth. Give to all who enjoy its protection the blessings of progress, of peace, of education and religion. May its white speak to us of purity, its red of that glowing zeal which pleaseth thee, and its blue of the eternal home beyond the stars. May it help all humanity toward the attainment of the true brotherhood, and so hasten the time when the power of the Gospel shall bring all nations and kindreds and people under the dominion of Him who is the King of kings and Lord of lords. We ask all in the name of Christ. Amen.

ILLUSTRATIVE MATERIAL

Seed Thoughts

But Oh for the touch of a vanished hand, and the sound of a voice that is still!—Tennyson.

To live in hearts we leave behind,
Is not to die.

—Campbell

Grant but memory to us, and we can lose nothing by death.—Whittier.
Memory is the treasure-house of the mind, wherein the monuments thereof are kept and preserved.—Thomas Fuller.

"The sweet remembrance of the just
Shall flourish when he sleeps in dust."

The leaves of memory seem to make a mournful rustle in the dark.—Longfellow.

When musing on companions gone,
We doubly feel ourselves alone.

—Scott.

While memory watches o'er the sad review of joys that faded like the morning dew.—Campbell.

The truest patriotism has its source in the honor of God.

MEMORIAL DAY TEXTS AND THEMES

The Veteran as an Oracle: 2 Sam. 16: 23.

A Memorial of Liberty: "What mean ye by these stones?"—Josh. 4: 21.

The Christian a Soldier: 2 Tim. 2: 3, 14.

The Christian Warfare: "I have fought a good fight."—2 Tim. 4: 7.

A Sermon of the Sword: "The sword of the Spirit which is the word of God."—Eph. 6: 17.

The Great Service: "Nebuchadnezzar king of Babylon caused his army to serve a great service," etc.—Ezek. 29: 18-20.

A Nation's Tribute to Its Heroic Dead: "This day shall be unto you for a memorial."—Exod. 12: 14.

America the Wonderland: "Thou shalt bless the Lord thy God, for the good land which he hath given thee."—Deut. 8: 10.

Brave Leaders and Brave Men: "Amasiah, the son of Zichri, who willingly offered himself unto the Lord, and with him two hundred thousand mighty men of valor."—2 Chron. 17: 16.

Our Heroes and Our Heritage: "I will give it you for a heritage; I am the Lord."—Exod. 7: 8.

God's Minute-Men: "I am ready."—Rom. 7: 15.

Peace Among Nations: Isa. 2: 4.

The Reign of Peace: Rev. 21: 1-8.

The International Court: "He shall judge among the nations."—Isa. 2: 4.

Flowers for Memorial Day: "What shall I render unto the Lord for all his benefits?"—Psa. 116: 12.

CHOICE ILLUSTRATIONS ON THE THEME

"There Blossoms Red Life That Shall Endless Be"

"Upon the ground where the battle of Bull Run was fought," said a tourist, "I saw pretty, pure, delicate flowers growing out of the empty ammunition boxes, a wild rose thrusting up its graceful head through the top of a broken Union drum, and a sweet scented scarlet verbena peeping out of a fragment of an exploded shell." Even so shall the blessings of peace spring up in the track of "devouring campaigns" that carry all before them. Ah, yes, the blessings of peace are surely coming, because the world is becoming civilized and war is not a civilized method of settling disputes!

Old Story and New Glory

A soldier was bending over his wounded comrade on a battlefield of France. The fallen man had received his death wound and his mind was wandering; but his attention was caught by a little flag pinned on the breast of his chum. It brought him back to consciousness for a moment and he murmured, "Old Glory." The man bending above him said tenderly, "Yes, Bill, old boy, but it's new glory now, you know."

The task of the church is to bring the new glory—the kingdom of God—on earth. It is to be done by bringing all men to obey the law of God. Jesus summed up the whole of this moral law in two sentences. What then is our great task? Is it not to bring all men to love God and one another?

Harry Lauder at His Son's Grave

Laughing Harry Lauder stood by the grave of his boy and said, "Oh, God, that I could have one request, it would be that I might embrace my

laddie again and thank him for what he did for his country and humanity." The best way to thank the dead is to complete the task that they began. To be baptized for them.

Four Epitaphs

These, from the London Times, are worthy the Greek anthology. They are by J. M. Edmonds:

For a general grave on Vimy Ridge:

You come from England; is she England still?
Yes, thanks to you that died upon this hill.

On some who died early in the day of battle:

Went the day well? we died and never knew;
But well or ill, England, we died for you.

On those who died at the Battle of Jutland:

Proud we went down, and there content we lie,
'Neath English sea if not 'neath English sky.

For a village war-memorial:

Ye that live on 'mid English pastures green,
Remember us, and think what might have been.

"Dead on the Field of Honor"

A boy of only twenty years was killed in France. Found on his body was a letter of comfort to his parents:

"We shall live forever in the results of our efforts. We shall live as those who, by their sacrifice, won the great war.

"You must console yourself with the thought that I am happy. The measure of life is not its span, but the use made of it."

This is the fine spirit of the true soldier. We can never close our account with those who died on the field of honor. Perhaps the humblest tribute we can pay to their memory is to follow the wisdom of the young hero:

"The measure of life is not its span, but the use made of it."

QUOTABLE POETRY

An Ancient Custom

The custom of decorating graves with flowers prevailed among the Greeks and Romans. Simonides wrote (500 B. C.) for Sophocles' epitaph:

Wind, gentle evergreen, to form a shade
Around the tomb where Sophocles is laid,
Sweet ivy, wind thy boughs and intertwine
With blushing roses and the clustering vine;
So shall thy lasting leaves with beauty hung
Prove a fit emblem for the lays he sung.

Memorial Day

"Memorial Day dawns once again,
And hearts are loyal yet!
O ye who sleep in peace serene,
Think ye we can forget
Our hero dead of days gone by,
Who, girded for the fray,
Laid with their lives the corner stone
Of this Memorial Day?"

A United Nation

There is no longer North or South
There is no East nor West;
Gone are the bitterness and strife,
Our troublous land has rest.

'As a broken bone, reknit, is stronger than it was before, so is the strength of our reunited land.

America's Answer

O you who sleep in Flanders fields,
Sleep sweet—to rise anew.
We caught the torch you threw
And holding high we kept the faith
With those who died.

We cherish, too, the poppy red
That grows on fields where valor led.
It seems to signal to the skies
That blood of heroes never dies,
But lends a luster to the red
Of the flower that blooms above the dead—
In Flanders fields.

And now the torch and poppy red
We wear in honor of our dead.
Fear not that ye have died for naught,
We've learned the lesson that ye taught—
In Flanders fields.

The Day of Memory

"Down the long level of the street
The solemn drums a measure beat,
To time the tread of marching feet—
It was the day of memory.

Out to the city of the dead
The waving flag its lovers led.

Where soldiers lie 'tis sacred ground
Each shrine their loyal comrades found.

And so, each year at call of drum,
The veterans and their proud sons come,
With flowers and words of praise well won
To keep the day of memory."

The Nation's Solemn Tryst

"We are not many, we who stand
Beside our comrades' graves to-day,
Yet, while we live, with reverent hearts
We'll honor those who went before;
While as each brother, called, departs,
Is re-enlisted one name more.
We stand upon the river's verge
And see the Golden City shine. . . .
Dividing River, bright and cool,
O'er which we all must take our way,
When to that Harbor Beautiful
We all shall sail some day—some day."

The Blue and the Gray

No more shall the war-cry sever,
Or the winding rivers be red;
They banish our anger forever
When they laurel the graves of our dead.
Under the sod and the dew,
Waiting the judgment day:
Love and tears for the Blue;
Tears and love for the Gray.

—Francis Miles Finch.

Decoration Day

"Old flag, to-day you're draped above
So many soldiers' sleeping-places;
Bright garlands placed by hands of love
Rest o'er their well-remembered faces—
Brave hands that bore your colors high
Are folded now, their duties ended.
Through every day and starlit sky,
Thy stars and stripes with myrtle blended.
Thus with a loving sweet caressing
God gives each soldier tenderest blessing."

The Youth They Gave

"For the youth they gave and the blood they gave
We must render back the due;
For every marked or nameless grave
We must pay with a service true;
Till the scales stand straight with even weight,
And the world is a world made new."

The Bivouac of the Dead

"On Fame's eternal camping ground
Their silent tents are spread;
And Memory guards with solemn round
The bivouac of the dead."

Our nation will not soon forget the value of peace purchased at such a cost. Memorial Day is a definite reminder of the price paid.

My War Rosary

Such a poem as this should not be forgotten. It can well be quoted to show woman's part in every war, and as a deterrent revealing the horrors of war:

I knit, I knit,
I pray, I pray;
My knitting is my rosary,
And as I weave the stitches gray
I murmur prayers continually.

Gray loop—a sigh,
Gray knot—a wish,
Gray row, a chain of wistful prayer,
For thus to sit and knit and pray—
This is of war the woman's share.

And so I knit,
And thus I pray,
And keep repeating night and day,
May God lead safely those dear feet
That soon shall wear the web of gray.

Now and again
A selfish strain?
But surely woman heart must yearn
And pray sometimes that she may hear
The sound of footsteps that return.

But if—O God,
Not that. But if,
It must be sacrifice complete,
Then I will trust that afterward
Thou wilt guide Home those precious feet.

—Westminster Review.

STORY TO TELL, OR SERMON TO CHILDREN

TITLE: *Thy Word Is a Lamp.*

TEXT: "Thy word is a lamp unto my feet, and a light unto my path."
Psa. 119:105.

When you enter any harbor in the world, where the channel is marked

by buoys, you will find that those on your right, as you pass in, are painted red, and those on your left black. If you should see one painted in red and black horizontal bands, the ship should run as close to it as possible, because that indicates the center of a narrow channel.

Buoys with red and black vertical stripes always mark the end of spits and the outer and inner ends of extensive reefs, where there is a channel on each side. When red and black checkers are painted on a buoy, it marks either a rock in the open sea or an obstruction in the harbor of small extent, with channel all around.

If there are two such obstructions and a channel between them, the buoy on the right of you will have red and white checkers and the one on the left will have black and white checkers.

If a wreck obstructs the channel, a green buoy will be placed on the sea-side of the wreck, with the word "wreck" plainly painted on it in white letters, provided there is a clear channel all around it; otherwise, an even number will be painted in white above the word "wreck," when the buoy is on the right side of the channel, and an odd number if the buoy is on the left.

The ocean is charted. Buoys are placed to tell where to avoid rocks and shoals and where the safe channels are. Life is charted. That is, the ocean of life is charted. The Bible is a buoy. Yes, it is a series of buoys or system of buoys, telling where are the rocks on which young people and older people too may wreck their souls. But, better, it tells where the safe channels are. The God of grace is the God of the Bible. He is our Father who provides that we shall know the evils to avoid, how to avoid them, and the best ways to sail in the channel of safety. Let us think of God's goodness in warning us so plainly from the wrong, and so graciously guiding us in the way of right and safety.

Some buoys in the ocean are lighted. God's word is a lighted buoy—it is a lamp unto our feet and a light unto our path.—H.

FOR THE EVENING SERVICE

(The following is not a Memorial Day sermon, but is on a theme appropriate to the evening of Memorial Sunday.)

TITLE: *The God of Our Fathers.*

TEXT: "My father's God." Exod. 15:2.

THE SERMON OUTLINE

INTRODUCTORY: These words are taken from the song which Moses and the children of Israel sang when they saw Pharaoh and his hosts overthrown in the Red Sea. Such epochs in life have moral meaning. They should not be allowed to pass without celebration. There is a time to sing. Music is the natural expression of joy. A song is the proper conclusion of a victory. Fasting is the worship of sorrow; singing is the worship of joy. The victory did not end in itself; it touched the holy past; it consummated the promises and hopes of ages.

What are the ideas with which this expression is charged?

I. "My father's God"—then religion was no new thing to them. They were not surprised when they heard the name of God associated with their victory. Religion should not be an originality to us. It should not be a novel sensation. It should be the common breath of daily life, and the mention of the name of God in the relation of our experiences ought to excite no amazement.

II. "My father's God"—then their father's religion was not concealed from them. They knew that their father had a God. There are some men of whose religion we know nothing until we are informed of the same by public advertisement. We cannot read the Bible without being impressed with the fact that the men who made the history of the world were men who lived in continual communion with the spiritual and unseen. Religion is the exception in some of our lives. It was the great and beneficent rule of theirs. Is it possible that your child is unaware that you have a God? Is it possible that your servants may be ignorant of the existence of your religion?

III. "My father's God"—yet it does not follow that the father and the child must have the same God. Religion is not hereditary. You have power deliberately to sever the connection between yourself and the God of your fathers. It is a terrible power!

IV. "My father's God"—then we are debtors to the religious past. There are some results of goodness we inherit independently of our own will. This age inherits the civilization of the past. The child is the better for his father's temperance. Mephibosheth received honors for Jonathan's sake. The processes of God are not always consummated in the age with which they begin. Generations may pass away, and then the full blessing may come. We are told that some light which may be reaching the earth to-day started from its source a thousand years ago. What is true in astronomy is also true in moral processes and events. To-day we are inheriting the results of martyrdoms, sacrifices, testimonies and pledges which stretch far back into the gray past of human history.

Say "My God," and you have solemnity, grandeur, majesty, and every element that can touch the reverence and wonder of man; but say "My father's God," and you instantly touch the tenderest chord in the human heart. God is brought to your fireside, to your cradle, to the bed of your affliction, and to the core of your whole home-life.

A few practical questions:

1. Your father was a Christian—are you so much wiser than your father that you can afford to set aside his example? There are some things in which you are bound to improve upon the actions of your father, but are you quite sure that the worship of the God of heaven is one of them?

2. Your father was a holy man—will you undertake to break the line of holy succession? Ought not the fame of his holiness to awaken your own religious concern? Are you prepared to make yourself the turning-point in the line of a pious ancestry? You may start a pagan posterity if you please.

3. Your father was deeply religious—will you inherit all he has given you in name, in reputation, in social position, and throw away all the religious elements which made him what he was? Many a battle has been

fought, even on the funeral day, for the perishable property which belonged to the dead man. You would not willingly forego one handful of his material possessions; are you willing to thrust out his Saviour?

4. Your father could not live without God—can you? When your father was dying, he said that God was the strength of his heart and would be his portion forever. When the battle approached the decisive hour, your father said, "Thanks be unto God which giveth to us the victory"—how do you propose to wind up the story of your pilgrimage?—J. P.

THE SUNDAY SCHOOL LESSON

TITLE: *Peter Undaunted by Persecution.* Acts 5:17-42.

GOLDEN TEXT: "We must obey God rather than men." Acts 5:29.

Teaching the Lesson

The sub-titles for this lesson are "The Source of Courage," and "Standing Firm Under Persecution." Let us consider it under this figure of standing firm. The apostles are in the midst of persecution. An attempt is made to silence their preaching and stay the aggressive power of the gospel. They are cast into prison. But an angel opens the doors and bids them continue their work. "Stand!" "Speak in the temple"—at the very spot where they had been arrested, at the heart of the opposition. Speak "all the words of this life"—the full gospel message. They obeyed. As soon as released, back in the temple at daybreak. There they stood and bore witness for Christ. There is a call to such heroism in our day. I. "*Stand*" in the place of danger. The apostles had been arrested in Solomon's porch; now back again in the same place. No wonder the officials were astonished. Let us stand in the place of danger when called to it by the voice of duty. II. "*Stand*" in the place of obedience. The obedience was literal. They were told "Go stand." They were found "standing." It was prompt. They were told "speak." They were found "teaching the people." III. "*Stand*" in the place of opportunity. The place where God bids us go is the place of our opportunity. The place they had hearers. IV. "*Stand*" in the place of privilege. The place of danger, of obedience and of opportunity proved to be the place of privilege. Peter preached. Hearts were touched. Results were brought in the kingdom of Christ. Duty ever enlarges into privilege. The duty of sowing the seed of the gospel widens into the privilege of harvesting souls. The duty of doing hard things or dangerous things for Christ's sake brings the privilege of by and by hearing his "Well done, good and faithful servant, enter thou into the joy of thy Lord." Let us "stand" for God. Do it wherever he places you to-day.

ILLUSTRATIONS

"Stand": Unquestioning Obedience

A man asking for work was bidden to take a rope and pail, draw water from a well and pour into a sieve. The work seemed highest folly. But he continued hour after hour the long day through. As evening approached

he found the well nearly dry; when he happened to notice a bright, sparkling light at the bottom. It proved to be a ring set with a brilliant gem which had been accidentally dropped into the well. He had not understood before; but having been instant and faithful in obedience he now saw the reason for the work he had been given to do. The apostles "stood" in the place of obedience. God chooses to be colaborers with him those who will do just what they are told, literally, promptly, continuously.

Persecution

There is a great deal of persecution still going on in the world. In every city there are works and shops where anyone making a decided profession of Christianity has to run the gauntlet of ridicule and annoyance; and there are homes, too, in which, under the safe cover of what ought to be tender relationships, the stabs of aversion and malignity are dealt in the dark. "Stand" for Christ in the place he puts you. There is call for Christian heroism to-day.

"Stand" Square

"Are you a Christian?" asked one traveller of another. The answer was, "A sort of a one." "What do you mean by that?" said the first speaker, "one must be either a Christian or not one." "Well," said the first speaker, "I trust I am a Christian, but I am not a very faithful one; indeed, I fear I am a very unfaithful one; that is what I mean by a sort of a Christian—a bad sort."

MIDWEEK MESSAGES: CHURCH NIGHT OR PRAYER MEETING

THEME: *The Preeminent Speaker.*

"Never man spake like this man." John 7:46.

Patriarchs, prophets, kings and teachers in the Jewish church had spoken before him; but none like him. Men of high position, of great wisdom, of vast influence, have spoken since him; but none like him. He spake as never man spake. I. *In respect to originality.* II. *In respect to sinlessness.* III. *In respect to authority.* IV. *In respect to subjects.* V. *In respect to style—simplicity—illustration—plainness, etc.* VI. *In respect to spirit—love—kindness—sympathy.* VII. *In respect to the living influence of his words.* Then, now, always. 1. Read what this Man has spoken. 2. Meditate thereon. 3. Believe. 4. Practice.

CHRISTIAN ENDEAVOR SOCIETY TOPIC

How Have Missions Helped China? Luke 4:16-31.

MY SERMON NOTES

MY SERMON NOTES

DORAN'S MINISTER'S MANUAL
MY ENGAGEMENTS FOR THE WEEK

Sunday

Monday

Tuesday

Wednesday

Thursday

Friday

Saturday

SUNDAY: JUNE FIFTH

THEME: *The Memory of Jesus* (Holy Communion).

SUGGESTED SCRIPTURE READING: 2 Tim. 2: 1-26.

SELECTED HYMNS: "Beneath the Cross of Jesus."—E. C. Clephane. "There is a Green Hill Far Away."—C. F. Alexander. "According to Thy Gracious Word."—James Montgomery. "There is a Fountain Filled With Blood."—William Cowper. "Bread of the World in Mercy Broken."—Reginald Heber.

SALUTATION: "Ye were not redeemed with corruptible things such as silver and gold; but with the precious blood of Christ, as of a lamb without blemish and without spot." 1 Pet. 1: 18, 19.

INVOCATION PRAYER: "Almighty and everlasting God, who art always more ready to hear than we to pray, and art wont to give more than either we desire or deserve; pour down upon us the abundance of thy mercy, forgiving us those things whereof our conscience is afraid, and giving us those good things which we are not worthy to ask. Incline our feet into the way of thy commandments. May thy will become our delight. Enrich our apprehension of thy grace, that we may worship thee in more devoted service. Lead us into the secrets of thy truth. May we find our truest home in thy holy fellowship. Save us from dwelling in the outer courts, satisfied with the husks of devotion. Bring us to the table of thy grace and feed us with hidden manna, so that in the strength of heavenly food we may be able to serve thee in faithfulness. May thy Holy Spirit possess this service. May his power be realized in all our communion. Let all the hidden springs of the soul be unsealed, and quicken every power which will enable us to lay hold of the things which thou hast prepared for them that love thee. We ask through Christ our Lord. Amen.

THE SERMON

TITLE: *The Memory of Jesus* (Holy Communion).

TEXT: "Remember Jesus Christ." 2 Tim. 2: 8.

THE SERMON OUTLINE

INTRODUCTORY: The test of greatness is whether the world is different because one has lived. Judged by this test Jesus is the world's greatest character, for his coming has done more to change the world for good than any other or all others combined.

One of the deepest desires of the human heart is to be remembered, not forgotten. Without this sense one would be an oddity.

The Lord Jesus had this in view when he promised the Holy Spirit as one who would bring to remembrance all things that he had told his disci-

ples. It was in his view, too, when he instituted the Lord's Supper and told them to "Do this in remembrance of me."

Paul was one of those who did this. "Remember Jesus Christ." And it is not surprising that he enjoined his young disciple, Timothy, and through him yet others, to "Remember Jesus Christ."

But you ask: "Wherein are we to 'remember Jesus Christ'?" Paul gives us several very plain respects in his urgency to Timothy in verses 7-13. He says:

I. Remember his life. "Jesus Christ, of the seed of David." Original from start to finish. Of a virgin by divine conception, sinless in manifestation, and marvelous in ministry. A real man and of royal ancestry by divine promise; both teaching and healing with authority. One having a human nature.

II. Remember his death. "Dead," and, strangely enough, "we died with him" too. A death utterly unique in atonement for the sins of the world, meeting every demand of divine justice by his sufferings and death in the place of sinners. Was ever anything like it? And do not forget, our living with Christ depends upon our dying with him.

III. Remember his resurrection. "Risen from the dead." Though "delivered up for our trespasses, he was raised for our justification," Rom. 4:25. "Declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead," Rom. 1:3, 4. God so evidenced his complete satisfaction with Christ's atonement for our sins. His resurrection proved the divineness of Christ's mission and the Christian religion.

IV. Remember his salvation. "That they also may obtain the salvation which is in Christ Jesus." When we think of Jesus we are mindful of God's people's complete deliverance from evil, past, present, and to come. All of this, with everlasting life, we obtain in Jesus Christ. We have good reason to "remember Jesus Christ," if this be true. He is the Purchaser and Giver of salvation.

V. Remember his glory. "The salvation which is in Jesus Christ with eternal glory." Not only is his the glory, but the heirs of salvation, the saved, are to share in the glory of their Lord; glorification, not only inwardly but outwardly, in body being made like Christ. The glory of Christ on high and at his coming his saints will share.

VI. Remember his kingdom. "For if we died with him, we shall also live with him; if we endure (hardship in his cause) we shall also reign with him" when he comes into his Kingdom, so long promised and still looked for by his people. For he is coming again to reign, and we shall also reign with him, says the Word of God.

VII. Remember his faithfulness. "If we are faithless, he abideth faithful; for he cannot deny himself." He gives us his unfailing assurance. We can rely upon what he tells us; what he commands, what he threatens, what he urges, what he wills. He never fails them that trust their all to him, though we fail him times without number.

As you think, as you feel, as you will, as you judge, as you look, as you hear, as you speak, as you move and act, remember Jesus Christ! As you study, as you teach, as you learn, remember Jesus Christ—always remember Jesus Christ! Remember him, remember his love, remember his

life, remember his teaching, remember his compassion, remember his resurrection, remember his salvation, remember his glory, remember his coming and Kingdom, remember his abiding faithfulness and trust all to him and brave all for him. Remember his Spirit and his intercession.

Dr. J. O. Reavis once keenly said: "Sin cannot live in the presence of Jesus Christ. What we need is a more unhesitating exposure of our life to Jesus Christ, bringing us where no cloud conceals the beauty of his face."

When you are misunderstood or misrepresented or reviled, disappointed or discomfited, disquieted or downcast, look up, beyond the hills, and remember Jesus Christ. He will sustain and inspirit and encourage and empower and understand and believe in you.

Keep the Lord Jesus in mind, have him in memory, think much of him, make mention of him. You need him and others need him more than anything or any one in all the world. In temptation and trouble of every sort, be sure you remember the Lord Jesus Christ. He can succor you as none else can, and he will if you trust him.

Lord Tennyson was once walking with a friend through his garden when the friend said to him, "What is Jesus Christ to you?" Tennyson pointed to a lovely little pansy growing at his feet and replied, "Just what the sun is to the life of that little flower, that is what Jesus is to me. He is my all in all." I pray that you may be able to say so too, as you, like him, "remember Jesus Christ."

Do you really know and believe in Christ? Do you think him worth while, that he is worth while to you? Wherein do you conceive him to be worth while to you in this life, at death, and beyond? Do you take account of him in the things or affairs of your life? Does he count for much, more than any one or anything else does to you? Do you actually have dealings with him? Are you on good terms with him? Is he of any benefit to you? Do you expect anything out of the ordinary to come from your relation to him? To what does he amount in your life? Do you bank on him and his resourcefulness in the course of life's matters?

You cannot "remember Jesus Christ" as you ought unless you thus look to him, count on him, depend on him, defer to him, reckon him as your Saviour from sin and Lord of life. Belief on and obedience to him depend on knowledge of him. And you must not only know but "remember Jesus Christ." Only as he is in mind can you make mention of him. May the Holy Spirit enable you to do this!—Rev. C. O. M.

COMMENDATORY PRAYER (At close of sermon): Hallow with thy blessing, Lord, our services. Grant us thy presence in the path of duty. And keep us obedient and faithful in everything before thee. In Jesus' name we ask. Amen.

OFFERTORY SENTENCE: "Thanks be unto God for his unspeakable gift."

OFFERTORY PRAYER: Help us not to set a value upon anything we have except in its relation to thy Kingdom. Through Christ we ask. Amen.

PASTORAL PRAYER: Infinite and eternal God, as thy children eat this Supper together in remembrance of the Lord Jesus, we pray thee for a new vision of thy Truth. We are blinded by earthly passions and led astray by the things that perish. We confess our sin before thee. Create in us a clean heart, O God, and renew a right spirit within us. Quicken

in our souls an inner eye and illumine it with thy everlasting light. We would see Jesus! O that we might remember that we sat with him in the Upper Room and beheld his glory, full of grace and truth! Where remembrance fails, may faith and desire do their greater work. Grant us the power of the spiritual mind, and so transfigure these passing symbols that we can hear the Master say to his disciples: "This is my body, given for you. This cup is the new covenant in my blood, poured out for you and for many for the remission of sins. This do in remembrance of me." May we hear him say, "I am the way, the truth and the life." And grant, Our Father, that as we discern the Lord's Body, we may with humility and joy behold thy face, shining from the glorified face of Jesus Christ our Lord. Amen.

ILLUSTRATIVE MATERIAL

Seed Thoughts

It is a living Person, whom St. Paul has seen, whose form he would have Timotheus keep ever in mind, distinct, beloved, unrivalled, sovereign—"Bear in remembrance Jesus Christ, raised from the dead."—F. P.

Remember Jesus Christ. We know how one recollection, distinct and dominant in the mind, has often been the decisive force at a critical moment; how upon the battlefield, for instance, or under the almost overpowering pressure of temptation the thought of a man's country, of his home, of his ancestral traditions, has reinforced as with a fresh tide of strength his faltering heart and borne him on to victory, whether by success or death.—F. P.

Communion Attitude:

"Sweet the moments, rich in blessing,
Which before the Cross we spend;
Life and health and peace possessing
From the sinner's dying Friend."

Remembering Christ Jesus—each recurring observance of the Lord's Supper rekindles love. You have an absent friend, you have not thought of him for a long time. But something starts a train of thought, and you allow yourself time to meditate. As you sit and think, how all his kindly ways and loving words and deeds come back to you, and you find your love for him burning warm and full. Your meditation of him is sweet. Remembrance of Jesus Christ is the way to rekindle love.

Going through your papers, you open an old letter. It is from a former and almost forgotten schoolmate. But as you read and reflect that friend seems almost to be at your side again. Just so does the remembrance of Christ in the Lord's Supper bless us and quicken love for him.

CHOICE ILLUSTRATIONS ON THE THEME

Keep Coming

The heathen refresh their loyalty to their gods. Do you know of the Hindu red mark of the god? A little Bengali girl was presiding one night at a Junior Christian Endeavor meeting in Calcutta, India, says Rev.

Herbert Halliwell, former Christian Endeavor secretary in that country. She was twelve years old. At the close of the meeting a man drove up in a carriage and took her away. It was her wedding-day, and this was her husband. He was fifty, she was twelve.

After that, morning by morning, he would take her to the Hindu temple and have the red mark of the god painted afresh on her forehead. In her heart she loved Christ, and that love remained.

If it is necessary to have the red mark of a god freshened up every day, how much more necessary is it to freshen in our hearts our devotion to our Saviour! As the heathen worshiper seeks paint for the brow, let us seek the mark of God for the soul. That mark is love, charity, gentleness, service. By these shall men know that we are his disciples.

Everywhere around us in noise and bustle and selfishness we see the marks of man. How good it is to recognize the mark of God! And in the Communion service is a time when we make that recognition. Let us come to this Lord's table. Let us keep coming, prolonging, increasing our love and loyalty and consecration.

Broken Things

"Take, eat: this is my body which is broken for you." How often we have heard these beautiful words at the communion of the Lord's Supper, where we have offered the sacrifices of a broken heart and a contrite spirit! Is there not a blessing in broken things? We would keep them whole for our selfish enjoyment; but love flows forth from hearts that are broken and our Lord's love finds entrance into the riven side, enriching the soul with its infinite treasure.

Unbroken alabaster boxes are valueless, as many unbrushed flowers are odorless.

Broken earthly hopes make room for heavenly riches. Breaking the marble makes the statuary beautiful; breaking the grain gives bread to the hungry; breaking the rocks opens the way to gold and precious stones; breaking the earth gives oil and coal for commerce and comfort. So the breaking of the body of Jesus on Calvary gives the Bread of Life to famishing millions. "He that eateth of me shall live by me."

To become like our Saviour, we break the alabaster boxes of loving sacrifice for others, scattering the fragrance of devotion everywhere. The gifts of a little child or of a poor widow are as precious to Christ as the offerings of the rich and the great.—Rev. E. W. Caswell, D.D.

Value of Communion

The Mohammedans used to bring so much incense into the Mosque of Omar at Jerusalem that any one going from it carried everywhere the sweet odor, and men could tell where he had been. So men will know where we have been, if we spend much time alone with God. Let us not neglect the coming to the Lord's Table. Let us commune with him. It will prove a blessing in our lives, and it will help us to prove a blessing to others.

Remember Christ Jesus

Dr. E. F. Hallenbeck tells us of the deep impression left upon his mind

and heart by Rubens' famous picture of the Crucifixion, which he saw in the Royal Gallery at Antwerp.

"While I stood before it everything else faded from my vision. There are many figures in the painting, but I saw only the loving, grief-scarred face upon that middle cross. My companions passed on, I was riveted to the spot. And when at length some one reminded me that the moments were slipping by, and I went on to view some of the other pictures in those celebrated corridors, it was to have everything else blurred with the vision of that matchless face. In a little while I was back upon Golgotha, bathing once more in my Saviour's love."

Well may we forget everything else and think what our crucified Saviour means to us. Remember Christ Jesus. Let that remembrance kindle love anew.

Receive Him Joyfully

Cleopatra entertained Mark Antony with a feast beyond price. Pearls were melted in the wine, and every lavish expenditure was made to impress him with her welcome. Such is not what Christ asks of us, but at the Holy Supper we should receive him joyfully, and perform the duties that will invite his approval. Furthermore, do not fail to trust him. Keep no secrets from him. Confess your faults to him. Assert your love for him and let him know that you accept his.

What are some of the special blessings of having him with us? One is companionship. We cannot feel alone when he is with us. "I will fear no evil, for thou art with me." Another is quickening of love. Our hearts will burn within us as he talks with us by the way. Let us constrain him to tarry.

Ransom's Cost

"My blood, which is shed for you."

"But none of the ransomed ever knew

How deep were the waters crossed;

Nor how dark was the night that the Lord passed through

Ere he found his sheep that was lost."

The Upper Room

Separated from the noise and interruptions of the street, a friend of mine, who is widely known, and who has difficulty securing uninterrupted privacy even in his own home, had an important paper to prepare. He went to a hotel and secured a room without registering, and spent a whole week in seclusion doing that work. He considered it just that important. He gave it "an upper room." I have another friend whose hands are full of hard work every day in the year. Travelling across the continent, he stopped over at one city and spent a whole day in a hotel room alone for prayer over a certain matter which he regarded as supremely vital. The "upper room" showed his estimate of that thing. These are extreme cases, but they help one to understand what is due to our Christ—the very top, the uppermost, the best—our exclusive attention.—W. C. Smith.

A Furnished Room

Some equipment was necessary for the supper table, vessels, seats or

reclining places, food and drink, lights, and so on. See to it. Have a good, clear-print Bible. Get a good one that will wear well and that you will enjoy handling. Take advantage of every opportunity to train your minds and your hands in Christian service; seek the fellowship of others doing the same thing—in Sunday-school, church, or conferences. Surround yourselves with every Christ-loving, Christ-serving influence. That's a part of it; you will think of other ways to furnish the large, upper room.—W. C. Smith.

COMMUNION TEXTS AND THEMES

The Memorial of the Lord: "In remembrance of me."—I Cor. 11:25.

The Partaking of the Divine Life: "He that eateth my flesh and drinketh my blood . . ."—John 6:54.

The Silent Testimony: "Ye do show the Lord's death."—I Cor. 11:26.

The Sign of Our Hope: "Till he come."—I Cor. 11:26.

The "Breaking of Bread": "He was known of them in breaking of bread."—Luke 24:35.

The Supper of the Lord: I Cor. 11:20.

The Service of Communion: "The communion of the blood of Christ."
"The communion of the body of Christ."—I Cor. 10:16.

The Eucharist: "He gave thanks."—Luke 22:17, 19.

The Ordinance: "I have received of the Lord."—I Cor. 11:23.

The Mass: "Let us keep the feast."—I Cor. 5:8.

The New Passover: "Christ our Passover."—I Cor. 5:7.

The Sacrament: "This cup is the new covenant."—I Cor. 11:25.

STORY TO TELL, OR SERMON TO CHILDREN

TITLE: *The Best Errand Boy.*

Here is the best errand boy. Do you know, he is never out of sorts. Never says he is tired. Never whines, "Why can't somebody else do it?" Never talks back. Almost never loses what I give him. Always goes as fast as anybody could. Always costs less than any other. Why, he will go from here to San Francisco, and then over two thousand miles to Honolulu, and there he will deliver what I have handed him, and I pay him less than the price of a good lead pencil—not so much as it costs to ride one block on a street car. This errand boy will go for me clear into Africa and get on a camel and ride as far as the camel goes, and then get on the back of a man so black that a piece of charcoal would nearly make a white mark on him, and keep on going till he places in a missionary's hands what I send.

How does this errand boy do this? Well, he works with lots of other errand boys, all of them following the best rules and each doing his part just right and every one helping each other all he can. When I give this errand boy anything he goes into a green box and then into a kind of a sack and with a whole lot of other errand boys is tumbled onto a table and then tossed into a sack and then hauled in a truck and then whizzed along on a train; and if I want him to go to a little town along the railroad he

is pitched off in a sack as the train rushes on; but if he is going to Honolulu or Africa, he stays on the train and at the ocean takes the first steamer.

Some people like to have homes for these little errand boys from all countries. There they are in the home, which is usually a kind of book. They have come from many far-away places and have some strange faces. Some of their faces look like King George's, some like King Emmanuel's, some like King Albert's. This errand boy's face looks like George Washington's. Now you know that the name of this errand boy is Postage Stamp. I do not know whether the name of this one is Johnny or Billy; but I rather think it is Sammy. Now you know that the way to get the most wonderful things done is to work with other boys and girls who try to do good things and to follow the best rules and to do each your best. Which are the very best errands? God's errands—the things he wants done. What was it Jesus said when he was a little boy? "I must be about my Father's business." So should we.

Which are the best rules? God's rules, written in his Book. Let us learn them better every day. Which part should we do? Just the part that belongs to you; just taking God's message where you can. Splendid! Each of you is God's errand boy or girl, going with his message, working with others who do the same.—Rev. S. Edward Young, D.D.

FOR THE EVENING SERVICE

TITLE: *Divine Audacity.*

TEXT: "For he taught them as one having authority, and not as the Scribes." Matt. 7: 29.

THE SERMON OUTLINE

INTRODUCTORY: The word "authority" does not fully express the force of the term—audacity is a better word, used in its high and most reverent sense. There is a heedlessness of personal consideration and recklessness of consequences in audacity which neither boldness nor courage can adequately express. Wicked men have shown what audacity is. But it remained for Christ to show forth its completeness, and to illustrate its high and sublime meaning.

I. This he did in declaring his pre-existence. "Before Abraham was am I." How audacious this must have sounded in the ears of those who saw in him only "the carpenter's son."

II. This he did in declaring his identity with the Godhead. "He that hath seen me hath seen the Father." How startling the announcement! It was a statement "that made himself equal with God." This was the audacity of the declaration in the eyes of the Jews.

III. This he did in assuming divine prerogatives. "Behold, thy sins be forgiven thee." How audacious to those who answered indignantly, "Who can forgive sins but God?" And then, as it would appear, aggravating the occasion that called forth the objection by declaring, not only his power to heal diseases; "Whether it is easier to say?" and still further, as on several

occasions, crowning the arrogance of his assumptions by announcing himself as having power over death and the grave.

IV. This he did in arrogating exclusive rights, and exhausting in himself the similitude of things. 1. In his discourses. To those who believed not on him his metaphors and similitudes were utterances of audacious egotism. Was he a "Shepherd"? He was exclusively so—"the" Shepherd—the "good" Shepherd. Was he a "Vine"? He was the "true" Vine. Was he a "door"? To climb over by "any other way" was to be a "thief and a robber." He absorbed in himself all vital and life-giving forces. 2. During his trial. The judge seeks to intimidate him: "Knowest thou not that I have power to deliver thee?" From his lips came forth the same uncompromising authority. "Thou hast no power at all," etc. He never budes, never bends, never swerves a hair's breadth.

V. Well, perhaps the torture of the cross will make him yield some measure of a compliant spirit with human wills.

Let us see. He still "speaks as one having authority," and declares himself the giver of life, with power to open the kingdom of heaven to the dying thief.

VI. The resurrection. He appears to his disciples, and to them gives a crown likewise—but one of glory. Listen to his words, as he speaks with his wonted "authority": "All power is given unto me," etc.

1. Proof that Christ was what he professed to be. Had he been an impostor, a very different attitude would have been adopted—indicating calculation, timidity, a disposition to modify his terms and change his position according to altered circumstances.

2. We learn, moreover, that the course adopted by Christ was the only consistent course. If he was what he professed himself to be his tone was the right tone. One speaking with less authority would have said: "I think," or, "I submit," or "I suggest," but he said: "I say unto you"; "I command you." Is not this the only consistent tone for one who declared himself the "Lord and Master" of his disciples—who was "a leader and commander of the people"?

3. An audacious Christ should have an audacious Church. What is the Church practically? A caged lion. At first, the disciples caught the contagion of their Master—so bold were they! "They spake the word of God with all boldness." "Now when they saw the boldness of Peter and John . . . they took knowledge of them that they had been with Jesus."

A grand devil is a more imposing object than a weak, limp and paralyzed Church.—J. P.

THE SUNDAY SCHOOL LESSON

TITLE: *Peter Preaching to Gentiles.* Acts 10:1–11:30.

GOLDEN TEXT: "For there is no distinction between Jew and Greek: for the same Lord is Lord of all, and is rich unto all that call upon him." Rom. 10:12.

Teaching the Lesson

God is no respecter of persons. Peter had formerly always thought that

he was, that he would reveal himself only to the Jews. I. Note, first, *Peter's definite acknowledgment of his former mistake*. The message to Cornelius, the vision at Joppa and other experiences had been teaching him. He was convinced the gospel was intended for the Gentiles also, indeed for all men. "Then Peter opened his mouth"—a Hebraism indicating that he is about to speak something weighty, on mature deliberation. "Of a truth I perceive"—a phrase used of those who are persuaded to change their opinion on full conviction. Peter had read the prophecies about the calling of the Gentiles, and had received Christ's commission to disciple all nations. The truth he had at last come to perceive was "that God is no respecter of persons." II. Note, secondly, *Peter's positive assertion of the truth he had now learned*. In contrast to his former Jewish prejudice and exclusiveness he now states that "in every nation" "he that feareth God, and worketh righteousness, is accepted of him." That was a great discovery for Peter to make and a great step for him to take to assert it so boldly. God is no respecter of persons in his government; nor is he in the gifts of his grace. "Feareth" and "worketh." Not one alone, but jointly. The "feareth" does not exclude faith; it is a part of faith. Fear is the principle of faith, of obedience, of reverence, of a purpose not to offend God by sin. It is the principle of caution, making one watchful against temptation. It produces diligent endeavor to make oneself approved of God. "Working righteousness" is the fruit of this sense of God within our hearts. It is very important that we shall rise to a conception that the gospel is for all men, of any race and color and condition. The gospel ought to and does overcome race prejudice. We are debtors to all men to give them the gospel of salvation.

ILLUSTRATIONS

The Central Question

An African woman once asked a sad question about missions. It ought to be asked in every missionary meeting. The question was this: "Why do not more come to tell us? Is it because they do not love us, or because they do not love Jesus very much?"

Sense of Debt

A young artist named Tucker painted the picture of a forlorn woman and child, out in the storm. This picture took such a hold upon him that he laid by palette and brush, saying, "I must go to the lost, instead of painting them." He prepared for the ministry, and for some time worked in the city's slums. At length he said, "I must go to that part of the world where men seem to be most hopelessly lost." That young artist was none other than Bishop Tucker, of Uganda, Africa.

Painting is not enough. "Go."

Give the Gospel

A Christian woman of Foochow, China, when in England visited a cathedral. Noticing the date upon the oldest part of the building, she exclaimed, "What? do you mean to say you were Christians all those years and you never told us?" Is it any wonder she asked the question?

All Nations

"The field is the world," our Lord declared. "The world is my parish," John Wesley replied. What changes would be wrought if the Church of Christ would wake up to the great fundamental truth, that she is designed to be not the field, but the force; "the field is the world."—David McConaughy.

MIDWEEK MESSAGES: CHURCH NIGHT OR
PRAYER MEETINGTHEME: *A Gospel Tonic.*

"For we know that all things work together for good to them that love God." Rom. 8:28.

In this age of doubt and conjecture it is refreshing to find a man who knows what he is talking about. Still more refreshing to find that what he says he knows to be true is something that vitally concerns us and in reference to which we have been seriously in doubt. I. *All things act energetically*—they "work." This word rendered "work" has great force. From it our word energy is derived. Here it denotes most intense, tireless activity. The universe is all alive under the Divine hand. In the vast mechanism of Divine providence there are no idle belts careering on loose pulleys. "All things work." II. *All things act harmoniously*. They "work together." Materialism is the curse of our time. We need more profound conceptions of the presence and claims of the supernatural. As Christians we need a fresh realization of the fact that this is God's world, and not the devil's common; and that he is regnant in the affairs of men. "All things work," not discordantly, or at random, but "together." As in modern carpet looms every movement of the complicated mechanism means help and furtherance in producing the beautiful pattern. So "all things" in the life of the good are designed to so bring the warp and woof of life together—to bring out in all its beauty the pattern of the great Designer. III. *All things act beneficently*. "Work together for good." They play into one grand purpose. Then the Christian is not the mere football of fate or the creature of circumstances. We are such poor judges of real "good," that often what we want is far from being what we really need. What a blessing that the God who made and redeemed us is not only preparing a place for us up yonder, but lays "all things" under tribute in preparing us for it. IV. *The people for whom "All things work together for good."* "Them that love God." Do you love God? The answer to that question will decide destiny.

"All things work." They are working.

CHRISTIAN ENDEAVOR SOCIETY TOPIC

Our Christian Duty to Maintain Health. 1 Tim. 4:8; Rom. 12:1.
(Consecration Meeting.)

MY SERMON NOTES

SUNDAY: JUNE FIFTH

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MY SERMON NOTES

DORAN'S MINISTER'S MANUAL
MY ENGAGEMENTS FOR THE WEEK

Sunday

Monday

Tuesday

Wednesday

Thursday

Friday

Saturday

SUNDAY: JUNE TWELFTH

THEME: *The Ministry of Children* (Children's Day).

SUGGESTED SCRIPTURE READING: Matt. 18: 1-11; Matt. 19: 13-15.

SELECTED HYMNS: "There's a Friend for Little Children."—Albert Midlane. "There is a Happy Land."—Andrew Young. "I Think When I Read That Sweet Story of Old."—Jemima Luke. "All Things Bright and Beautiful."—C. F. Alexander. "Rejoice, Ye Pure in Heart."—E. H. Plumptre. "Hushed Was the Evening Hymn."—J. D. Burns. "When the Lord of Love Was Here."—Stopford A. Brooke.

SALUTATION: "Come, ye children, hearken unto me: I will teach you the fear of the Lord." "I love them that love me; and those that seek me early shall find me."

INVOCATION PRAYER: O God, our heavenly Father, we come to thee in the morning of this happy Children's Day. Come, O Thou Holy Spirit of God. Fill this house with thy presence. Enter the sanctuaries which we have dedicated to thee in our inner lives. Make sensitive our minds to truth. Kindle our hearts with love. Energize our wills unto obedient service. Hear the prayer which our Master taught us to pray: "Our Father," etc.

THE SERMON

TITLE: *The Ministry of Children* (Children's Day).

TEXTS: "And a little child shall lead them." Isa. 11: 6. "Take this child away and nurse it for me and I will give thee thy wages." Exod. 2: 9.

THE SERMON OUTLINE

INTRODUCTORY: Quite commonly throughout Christian lands Children's Day is celebrated on this second Sunday in June. It is a glad day, full of the odor of flowers, the singing of birds and the sweet sound of the voices of innumerable children. It is also a day full of suggestive instruction for old and young alike. It will be well if in homes and churches at this time we speak of the children, confer in regard to their interests, pray for God's blessing upon them, and, as older people, open our hearts to the lessons we may learn from them.

God has many ministers besides those that bear that distinctive name. The babbling brook, the deep blue sea, the starry firmament, the many-tinted flowers of the field, the birds of the air, these all speak to our hearts about the glory and majesty, the power and the love of God. Children, too, are his "ministers," and it is especially of them we will now think. Children teach us many lessons in many ways and influence us greatly.

I. They purify. There is a sweet fragrance streaming forth from the

life of every little child, which makes us older people long to get back to the sweetness, the simplicity, the teachableness, the purity of our days of early youth and childhood. They preach to us, not so much by their lips as by their innocence.

II. They elevate. Children appeal to the highest and best instincts of our nature. They take our thoughts away from things sordid or low, and lift us to high thinking and noble acting.

III. They stir. They arouse our laggard wills and move us to better living. They make us careful of conduct that is likely to be reproduced in them, and they stimulate our finer qualities. They inspire us with hope, rouse us to wholesome sacrifice, impel us to industry and set us forward in ways of physical, moral and spiritual well being.

IV. They instruct. God speaks to us through them. He taught Eli by young Samuel. He used the little boy to instruct the aged priest. And has not God in like manner often spoken since Eli's days to those of riper years through the lips of children? He has manifested himself through a child's prayers, through a child's questions, through a child's piety, through a child's example. He has taken infantile lips and filled them with strange and startling messages from himself.

V. They console. No one can over-estimate the amount of blessing children have brought to hearts and homes in the way of taking our minds off our troubles and giving the cheer and consolation of a sweet and clinging love. In no direction is their ministry more marked than in healing the wounds of bereavement and sorrow.

VI. They reconcile. They not only console our sorrow, but they most powerfully reconcile us to life's hardships. How many a mother struggles against hardships and poverty, toils day and night for her little ones, and yet "thinks her lot divine" because she has them to toil for! How many a father, returning home from the labor and cares of the day, has had his heart cheered and strengthened by the prattle of his little children! Thus they remove our thoughts from self. They say so many kind and sympathetic things that we are cheated of weary care and are reconciled to our lot in life.

VII. They gladden. Children are the flowers of life, the poetry of life, the sunshine of life. Their presence is always gladdening. Their loveliness surprises us into a pure and abounding joy. How poor, how dismal, how uninviting the world would appear were there no children in it!

VIII. They soften and make us tender. Their helplessness appeals to us so that we relax our hardness and become tender. No mother's heart is ever just the same after having clasped her own child to her bosom. No father can feel the touch of a tiny hand without being softened and made more gentle. The birth of a dear child binds the hearts of the parents more closely and tenderly together, and all who come in contact with the little one are made more kindly and affectionate and gentle.

IX. They lead Godward. "A little child shall lead them." How innumerable the instances and how remarkable the ways in which parents and friends have been brought to God through the influence of little children! Let us open our eyes to see what children may become to us, as well as what we ought to be to them; for in a suitable and reverent sense children are

the salvation of the race; their ministry the most powerful ministry for good.

PASTORAL PRAYER: Heavenly Father, we bless thee that in thy most gracious promise we find our welcome home. May we come to thee like children going home, eager and glad. Remove the heaviness from our souls and all reluctance from our wills, and may we run in the way of thy commandments. Thy mercy has been upon us through another week. Thy kindly light has been given to our reason, and thy kindling love has been given to our hearts. Thou hast lighted our lamps upon the dark road, giving us divine guidance in perplexing ways. We have had the blessings of daily labor and in honest toil we have been able to worship thee. And now in the communion of sacred sympathy, and in the fellowship of prayer and praise we seek thy face. We thank thee for all the goodness that is round about us. We mourn the evil which mars thy purpose and spoils our lives. Let thy redeeming grace deliver us from all dark bondage, and in this present service may we rise into the glorious liberty of the children of God. Be merciful unto all who are broken, and heal them with the cordials of thy love. Have pity upon all who are in the hour of defeat and give them divine companionship. Graciously befriend all who are bereaved and fill their souls with holy comfort. Hallow the minds of all who are successful and may their prosperity not become their snare. Bring us all into the inner temple of thy grace, and in the light of thy glory may we see our lives. May the Holy Spirit have control of all the ministries in this service, and may thy promise be fulfilled which tells us that they who wait upon the Lord shall renew their strength. We ask in Christ's name. Amen.

OTHER THEMES FOR CHILDREN'S DAY

TITLE: *The Cloak of Happiness.*

There is one nice thing about happiness, it is always big enough for two. One cannot very well wear it alone. It is something that must be shared in order to get the good out of it. There is a story told of a little boy who came into the house and said he wanted a playmate because all games were made for two or more persons, and playing alone was no fun. Even candy, he said, didn't taste good unless there was some one with whom he could divide it. That little fellow was right. The things we share with others are always more fun and have a better taste than when we are alone.

Happiness is never happiness until there are two or more in the game. It is just like an immense coat, which we may stretch and stretch, and the bigger we stretch it, to reach the most people, the happier that happiness becomes. When we try to wear that coat alone it seems like a great heavy blanket and seems to cause a smothering effect upon us. Happiness and share travel together. To have one without the other is impossible. Try it and see how far you can make your bit of happiness reach.

TITLE: *A Heroic Little Maiden.*

TEXT: Prov. 20:11.

She was only seven years old, Eileen Martin, the section foreman's

daughter, as she stood up to a telephone at the little town of Alta, Cal., telling the agent at the nearest station that a rail was broken. Childlike, she knew the semaphore signals, she had come to the track to see the Overland Limited whirl by, and had watched the long finger drop, letting the train into the block. "I'm pretty little, but I'll try," she said, when the station agent asked her if she could not stop the train that was past him, and started out with her sister of fourteen who had just appeared. They ran down the track, stopped the train, and saved a wreck.

Every primary school ought to hear of Eileen's "I'm pretty little, but I'll try." The alert attention knew the semaphore signal, the quick wit understood what a broken rail meant, the decision and initiative sought the telephone, the courage of herself and her sister started them up the track, waving their aprons to stop the big Overland Limited as it bore down upon them. And she was only seven years old.—Christian Herald.

TITLE: *The Squirrel That Loved Music.*

TEXT: Psa. 104: 24, 27.

I have just read about a sportsman who one day in the woods sat very still, and he began to whistle an air to a red squirrel on a tree. "In a twinkling," says he, "the little fellow sat up, leaned his head on one side, and listened. A moment after he had scrambled down the trunk, and when within a few yards he sat up and listened again. Pretty soon he jumped upon a pile of rails on which I was, came within four feet of me, sat up, made an umbrella of his bushy tail, and looked straight at me, his little eyes beaming with pleasure.

"Then I changed the tune; and, chut! away he skipped! But before long he came back to his seat on the rails, and, as I watched him, he actually seemed as if he were trying to pucker up his mouth to whistle. I changed the tune again. But this time he looked so funny, as he scampered off, that I burst out laughing; and he came back no more. I certainly had much more enjoyment out of this squirrel than if I had shot him."

Children, let us learn to be kind to animals. Children's Day is a good time to think about this and to make new resolves.

TITLE: *A Little Talk About Clocks.*

From the very earliest time in human history men have felt the need of finding some way to tell the time of day. Before clocks were invented people used sun dials. The sun dial throws a shadow, and as the sun changes its position in the sky, so the shadow moves on the sun dial, and by marking the places on which the shadow falls at different hours of the day, people could tell the time. But there was one great drawback to the use of the sun dial. If the day was cloudy, then the sun could not throw its shadow on the sun dial, and so a different method of keeping time had to be found for rainy days.

The sand glass was another ancient timekeeper. By putting a lot of sand in a large glass vessel with a tiny opening at the bottom, and measuring the quantity of sand that would run out in an hour, the time could be measured. But there were objections to the sand glass, for sometimes the sand would clog, and some clever person invented an instrument called a

clepsydra, or water clock. This measured time by the quantity of water that escaped from a small hole in a reservoir. Great pains were taken in manufacturing these water clocks, and they were made so skillfully that they answered the purpose very well.

The first clocks that were run by machinery such as we have now were made many hundreds of years ago. Some of the cathedral clocks in England that are in use to-day were made five or six hundred years ago.

Now, children and young people, are there not many lessons we could well learn here on Children's Day from those thoughts about clocks? One is the great value of time. Do you measure it? Do you use it well? Another is about how rapidly time passes and so opportunities slip by. Another is about the danger of losing time, the danger of delay, and especially in the matter of religion and the duty of becoming a Christian. Now is the accepted time, to-day is the day of salvation.—H.

TITLE: *The Fox Outwitted.*

(This is an old story which you can tell on Children's Day.)

A fox one day met a cock who was famous for his wisdom, and the two began to talk.

"How many tricks can you do?" asked the fox.

"Three, if I tried," answered the cock! "How many could you?"

"I could do three score and three if I were to try," said the fox.

"Tell me about some of them," said the cock.

"Well," said the fox, "one thing that I can do is to shut my left eye and give a great shout. It isn't every animal that can do that."

"That's easy enough," said the cock.

"Let me see if you can do it," said the fox.

The cock shut his left eye and crowed as loud as he could: "Cock-a-doodle-do!"

But he shut the eye that was next to the fox, and before he could think, the fox had grabbed him by the neck and started to his den with him. The farmer's wife saw what was done, and as Reynard came scampering down the road, she cried out: "Drop that chicken! He belongs to me!"

"Tell her that I belong to you," said the cock to the fox, as he fluttered and gasped for breath.

The fox opened his mouth to do so, and the cock sprang quickly away and flew into a tree where he was out of reach. As the fox slunk away among the bushes, the proud fellow shut one eye and gave a loud crow: "Cock-a-doodle-doo-oo!"

CHILDREN'S DAY SUGGESTIVE TEXTS AND THEMES

Children of the West Wind: "An exceeding strong west wind."—Exod. 10: 19.

Children of the East Wind: "A strong east wind."—Exod. 14: 21.

How to be a Hero: "We were in our own sight as grasshoppers, and so we were in their sight."—Num. 13: 33.

Bird-Nesting: "If a bird's nest chance to be before thee in the way, in any tree or on the ground, with young ones or eggs, and the dam sitting upon the young, or upon the eggs, thou shalt not take the dam with the

young: thou shalt in any wise let the dam go, but the young thou mayest take to thyself; that it may be well with thee, and that thou mayest prolong thy days."—Deut. 22:6, 7.

Somebody's Noticing: "It hath fully been shewed me, all that thou hast done."—Ruth 2:2.

A Little Coat: "His mother made him a little coat, and brought it to him from year to year."—I Sam. 2:19.

The Child-Prophet: "And the child Samuel grew on, and was in favor both with the Lord, and also with men."—I Sam. 2:26.

Only a Shepherd Boy: "Behold, he keepeth the sheep."—I Sam. 16:11.

Little Things: "A little cloud."—I Kings 18:44.

The Right Kind of Hands: "Clean hands."—Psa. 24:4.

The Right Kind of Heart: "A pure heart."—Psa. 24:4.

The Door of Our Lips: "Set a watch, O Lord, before my mouth; keep the door of my lips."—Psa. 141:3.

The Little Bird That Tells: "A bird of the air shall carry the voice."—Eccles. 10:20.

The Key of the Summer: "The flowers appear on the earth."—S. of Sol. 2:12.

Get Up Early: "Let us get up early."—S. of Sol. 7:12.

The Language of the Leaves: "The trees of the field shall clap their hands."—Isa. 55:12.

Children Starting Pilgrimage: Exod. 12:37.

Children Seeking Blessing: Matt. 19:13, 14.

Ways of Knocking: 1 Thess. 3:17. I. Avoid. 1. The timid knock. 2. The runaway knock. 3. The late knock. II. Proper ways of knocking. 1. Knock early. 2. Knock earnestly. 3. Knock distinctly. 4. Knock repeatedly. 5. Knock expectantly.

Little Ships: "And there were also with him other little ships." Mark 4:36. I. Little ships carry precious cargo. II. Little ships need guiding. III. Little ships can be useful. Samuel lighting the lamp. The little maid and Naaman. The lad with the loaves. IV. Little ships should be careful. Have the chart. Attend to the compass. Watch the warnings. Observe the flags. Obey the captain. V. Little ships may be lost.

The Sky Telegram: "Ask and it shall be given you."—Matt. 7:7.

Flowers and Their Uses: "Consider the lilies how they grow."—Matt. 6:26.

Foresight and Hindsight: "A prudent man foreseeth the evil, and hideth himself, but the simple pass on and are punished."—Prov. 22:3.

Tapping the Wheels: "Take heed unto thyself."—I Tim. 4:16.

Things That Talk About God: "All thy works shall praise thee, O Lord, and thy saints shall bless thee."—Psa. 145:10.

CHOICE CHILDREN'S DAY ILLUSTRATIONS

The Goose That Was Only a Goose

A goose, proud of her white feathers, pretended that she was a swan. She left her own relations and swam alone around the pond, trying to bend and stretch her neck like a swan's.

But it was all of no use, her neck was too short and stiff, and after all her trouble nobody thought she was a swan, and she only succeeded in appearing a more silly and ridiculous goose.

"It is quite useless trying to deceive people by appearing what we are not."—Lessing.

Children's Philosophy, With Lessons

When Bobbie went to his grandmother he was much interested in whatever went on in the kitchen. One day she said to him: "I'm going to make you a nice little pie in a saucer, Bobbie, all for yourself. Don't you think I'm pretty good to take so much trouble?"

Bobbie thought about it. "Grandma," he said at length, "Mother told me not to be a bother, and if it's goin' to be any trouble, you can just as well make my pie reg'lar size."

Look out! little people; don't be selfish.

Mary was seven, and she didn't want to take her music lesson. "Why, Mary, don't you like your music?" asked her mother anxiously.

"No," sobbed the little girl, "I hate those little black things sittin' on the fence!"

Don't be scared by little black things sitting on the fence, or away from any duty.

Little Doris could not count beyond four. One day, when she was showing me five berries that she had picked, I asked, "How many have you, Doris?" Her brows puckered; then, dimpling with smiles, she answered: "Wait till I eat one; then I will tell you!"

Learn. Learn all you can. Learn to count, and then you will not need such a strategy to keep you from showing ignorance. But Doris will learn. Any girl as smart as that can learn, we are sure.—H.

Lost Art

"I said the strangest, strangest things
Before I learned to talk,
And wore the longest, longest clothes
Before I learned to walk."

I think I hear some of the tiniest tots here to-day speaking like this. One of the purposes of Children's Day is to have us listen to what children say.—H.

A Boy With Two Faces

I've heard about the queerest boy,
A boy that has two faces;
One face is round and full of joy,
As out of doors he races.
But when his mother calls him in
He changes to the other,
And that is long and sour and thin—
I'm sorry for his mother.

Flower Sunday

Children's Day is often called Flower Sunday. So I am going to tell you the legend of a little flower we call Ragged Sailor.

Once upon a time there was a sailor commonly called the ragged sailor. He sailed in the Discoverer.

The sailors came upon an island undiscovered. The ragged sailor went to look for food. He found a little dark blue flower.

When they sailed for home they took with them large bunches of the flowers to the king and queen. The queen said it should be called after its discoverer, the "ragged sailor." So it comes about that we have the ragged sailor with us to-day.

A Big Brother's Defense

"Johnny," asked a nervous neighbor, "what makes the baby at your house cry so much?"

"It doesn't cry so very much," was the big brother's indignant answer, "and anyway, if your teeth was all out and your hair was all off and your legs was so weak and wobbly that you couldn't stand on them, you'd feel like crying yourself."

Catch Them Young

There is an old story about a little fish which cried out to the man who had caught it, saying, "Let me go; I am too small to be worth much; wait until I'm larger." "No, no," said the man, as he put the fish in his basket, "if I wait until you are larger, you won't bite the hook." The Sunday school is designed to hook 'em while they are small.

Young as we are, we are not too young to do wrong, as our parents and teachers well know. We are not too young to form bad habits, which may blight our whole lives. No; and we are not too young to love Jesus, and try to please him.

Why the Wolf Was Brave

"My father," said a wolf to a fox, "was a real hero. He defeated over two hundred enemies; and this makes it all the more strange that he should at last be defeated by a single one."

"You forget," said the fox, "that the two hundred enemies whom he defeated were only sheep and asses; and the first time he attempted to seize a bull he was killed."

"It is always quite easy for the strong to crush the weak."—Lessing.

God's Service Flag

It was a beautiful thought of the little child when, seeing the evening star glowing out brightly on the dark blue sky, she exclaimed: "There, God has hung out his service flag, and there's only one star on it." Our minds are turned to think of the One who for our salvation "endured the cross, despising the shame."

What They Should Do

There was once a great forest on a mountain side with a brook flowing through it. One morning all the different things in the wood thought they would tell what they could do.

The oaks told how they were so strong that they were made into boards, which made the great ships that sail over the ocean. The pines told how

their straight, tall trunks made the masts of the ships. The fir spoke of the pleasure they gave at Christmas time to many happy children. The violets and ferns told of the joy they brought to those who picked them. The brook spoke of its good work in watering the meadows. All the things in the wood had spoken, but the mosses were silent.

"What do you do?" asked the trees and flowers.

"Our work is very small," was the answer. "We can only catch the little drops of water and hold them, so that when the sun shines hot and the brook dries up we may give you moisture."

Theirs was humble work, but how useful! So a little child may do a humble work and fill a small place, but still be very useful.

QUOTABLE POETRY

A Queer World

A pin has a head, but has no hair;
A clock has a face, but no mouth there.
Needles have eyes, but they cannot see;
A fly has a trunk without lock or key.
A watch has hands, but no thumb or finger;
A shoe has a tongue, but is no singer.
Rivers run, though they have no feet;
A saw has teeth, but it does not eat.

Just As Good

There's nothing so good, it seems to me,
As a good little boy, unless it be
A good little girl as good as he.

—Youth's Companion.

They Grow

"From very little boys have grown
The noblest men the world has known."

Early and Late

Go to bed early—wake up with joy;
Go to bed late—cross girl or boy.
Go to bed early—ready for play;
Go to bed late—moping all day.
Go to bed early—no pains or ills;
Go to bed late—doctors and pills.

—W. S. Reed.

Jesus Calls You

Jesus calls the little ones,
Low and tenderly;
Listen, listen, children dear,
And his gentle voice you'll hear:
"Come to Me."

Listen to the voice divine,
 Listen and obey.
 Keep your heart from every sin,
 Watch lest evil enter in,
 Watch and pray.
 —The Lutheran.

FOR THE EVENING SERVICE

(A sermon to young people in the evening of Children's Day would be appropriate. If not timely, reference to the film is not necessary. The general theme is always timely. The story of Marcus Whitman will always make an introduction.)

TITLE: *The Covered Wagon: Message to Youth.*

TEXT: "Possess thou the west." Deut. 33:23.

THE SERMON OUTLINE

INTRODUCTORY: "Westward the star of empire takes its way." So the record of the centuries in the story of the nations. So the tale of pioneer days in our own country, whose watchword was the alluring cry, "Westward ho!" To many of us, "The Covered Wagon" in motion picture has vividly hinted that westward movement.

Youth has its Covered Wagon.

I. Adventure. Who can read the story of those pioneer days without response? Significantly one of the most heroic of those stories, that of Marcus Whitman, has to do with the settlement and saving to the nation of this same country of Oregon to which the picture alludes. And he has marshalled in thought a host of his kind, men of God, heroes of the saddlebags, who helped to build God into those rude, creative days of our nation's life. Appropriate indeed that to one of these, prince among them and typical of them all, recently a statue should be dedicated at our Nation's capital, and our President prominently share in the exercises.

No wonder such a picture as "The Covered Wagon" appeals so strongly to multitudes of our people. The spirit of the pioneer is there. Particularly is the spirit of adventure the possession and heritage of youth. The West toward which your covered wagon moves may not be the fertile fields of Oregon, nor yet the streams of a California whose sands run with gold. But you, too, have a West. You are pioneers. Your covered wagons move across the Eastern plains of to-day toward to-morrow's sunset gates. Youth itself is an adventure—an adventure in the field of knowledge; in the field of friendship; in the field of experience. What adventures in self-discovery, physically and spiritually! It is an untried journey. Hardships abound. Dangers lurk—more deadly than wolves or Indians—on every hand. Dangers within as well as without. Many become disheartened. Many fall by the wayside. It is not film—it is life. O youth of the covered wagon, have you a worthy Guide?

II. Choice. There came in due time in the picture a dividing of the

ways—a signboard, one of whose pointing arms read “Oregon”; the other, “California.” There is division. The grizzled leader makes an impassioned appeal to hold firm to the original purpose to establish permanent homes in Oregon, and help save that fair country to the Stars and Stripes. But others counsel “get rich quick,” and whisper the magic lure of gold. As we watch, the train of covered wagons splits. Some resolutely keep to the trail for Oregon, but many push off for the goldfields of California. Choice! Youth is time not for adventure alone; as well for choice. To be sure youth has no monopoly here. Even old age may make great choices. Witness three of life’s greatest—largely youth’s own—in marriage, in life work, in decision for Christ. Age reaps the fruitage of the choices of youth, in tares or grain. Be assured, O youth, as your covered wagon slowly crawls toward the West, many will be the occasions when you will hear the sharp command of circumstances, “Choose! decide!” Infinitely more will depend upon right choice than you dream. It may mean far greater difference to you than that between Oregon and California. It may mean integrity, virtue, purity, poverty of soul, a wasted life, death or life here and hereafter. O youth of the covered wagon, who is your Counsellor?

III. Possessions. Again the covered wagon! The long and hazardous trip is over. Summer heat has yielded to winter snows. But Oregon is here. We watch the travel-worn leader as he scrapes the snow away and pushes the point of his plow into the soil of his possession, then lifts his heart in gratitude and worship to Almighty God. Youth likewise may reasonably expect its covered wagon to lead into a land of possession. To it especially the ancient command, “Possess thou the West.” It is such possession which justifies the journey. In failure to possess there is tragedy. Some find rich possessions there. Some scanty riches. Too many only disappointment and poverty.

Have therefore the fates to some been unkind? With the Almighty is there favoritism? Ah, no! Each traveler has himself very largely been determining, as his covered wagon westward moves, what shall await him at the end of the trail. Old age need not be tragedy, but life’s crowning. And beyond the gates of the West for the life well spent, beyond where the covered wagon trail shall end, open the portals of eternal morning. O youth! let not the East cheat the West! Let no man, least of all yourself, rob you of your heritage!—F. P. F.

THE SUNDAY SCHOOL LESSON

TITLE: *Peter Delivered from Prison.* Acts 12: 1-17.

GOLDEN TEXT: “Many are the afflictions of the righteous; but Jehovah delivereth him out of them all.” Psa. 34: 19.

Teaching the Lesson

I. *The pitched battle.* The account is of Herod’s persecution. “Now about that time”—a time of trouble in the young church. “Troubles never come alone.” Herod “stretched forth his hand.” He was king. His hand was a hand of power. It was used for evil. “He killed James the brother of John with the sword.” “Because he saw it pleased the Jews” he arrested

Peter also and threw him into prison. Sometimes the conqueror is the loser. Thus far we see one side of the battle. "Peter therefore was kept in prison." That is one side of the fight. II. There is another side—*that of the uncounted conjunction*. "But." "But prayer." "But prayer was made without ceasing of the church unto God for him." When those words "but prayer" come in there is always something more to be said. III. *Yet there was apparently a last extremity*. Two soldiers. Two chains. The keepers keeping the door before the prison. Appearances dead against him. You may have had appearances dead set against you. You have had Peter's situation—no letters, no friends, no answer to the last appeal, no more energy, no more hope, the last staff snapped in two. But go back to that "but prayer." Any result? IV. *The unexpected deliverance*. "Man's extremity is God's opportunity." "It is always darkest before the dawn." Our whole life properly conceived is a chain of unexpectedness. Peter was in prison. The church was praying. While they were praying he knocked at the door. At first they would not believe it was Peter. When they opened the door and saw that it was indeed he, they were astonished! They had faith enough to pray, but hardly enough to expect answer. But deliverance had come and from an unthought-of quarter. There is power in united prayer. God does watch over and care for his people. The victory was with the church. Note the death of Herod.

ILLUSTRATIONS

Prayer Defined

Prayer is not conquering God's reluctance, but taking hold of God's willingness.—Phillips Brooks.

Expectant Prayer

What mighty works might be accomplished by prayer if we all used the faith of the orphan girl Kara in India. Fearing slavery and worse, she appealed to a missionary—a teacher from an adjoining village—to take her home with her. The teacher said, "We have no vacant room and no money to build more." Kara's sad look, although too proud to cry, appealed to the teacher. She said, "You pray to God to enable us to take you. I, too, will pray." On reaching home that night the missionary found a letter from America containing ten dollars. With this encouragement a messenger was sent early next morning for Kara. It was a long day's journey, but at noon he returned with Kara. The girl said simply: "Why, we both prayed to God, so I thought I might as well start." She was half way there when the messenger met her.—Mary S. Stelson.

Faithless Prayer

Too often we are like the woman whose view from her home was obstructed by a hill, and so one night she prayed that the hill might be removed. On looking out of the window the next morning she exclaimed, "There it is, just as I expected!"

The Praying Christ our Alliance

The Lord Jesus is still praying. He ever lives to pray us through.

Thirty years of living; three years of serving; one tremendous act of dying; nineteen hundred years of praying! What an emphasis on prayer! —S. D. Gordon.

MIDWEEK MESSAGES: CHURCH NIGHT OR PRAYER MEETING

THEME: *Ambassadors for Christ.*

"Now then we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God." 2 Cor. 5: 20.

1. Ambassadors are sent to a foreign land. 2. They are sent only in times of peace. 3. They must go—not stay at home. 4. They represent the prince or the government sending them. 5. They have a message to deliver. 6. They are not to speak their own words. 7. All believers are ambassadors for Christ. Go either in person, or by proxy—i. e., by paying and praying, send and sustain those who go in your stead.

CHRISTIAN ENDEAVOR SOCIETY TOPIC

Poems That Are Worth While. Psalms 23: 1-6.

MY SERMON NOTES

MY SERMON NOTES

MY SERMON NOTES

MY ENGAGEMENTS FOR THE WEEK

Sunday

Monday

Tuesday

Wednesday

Thursday

Friday

Saturday

SUNDAY: JUNE NINETEENTH

TITLE: *Timothy's Task* (Commencement).

SUGGESTED HYMNS: "Stand up, stand up for Jesus."—George Duffield. "Christian, Dost Thou See Them."—Andrew of Crete. "Brightly Gleams Our Banner."—Thomas J. Potter. "Oft in Danger, Oft in Woe."—Henry K. White. "A Charge to Keep I Have."—C. Wesley.

SALUTATION (or Call to worship): "Let the words of my mouth and the meditation of my heart be acceptable in thy sight, O Lord, my strength and my Redeemer."

INVOCATION PRAYER: O Thou Eternal Love, whom Jesus has taught us to call our Father, and in whom we are learning to trust as our Brother, our Comrade, our Closest Friend, we are not seeking thee, for we know that thou art nearer to us every moment than we are to ourselves; we are only wishing and hoping that often, through this day, the thought of thy nearness to us, of thy presence with us, may spring into our consciousness, that we may see what thou art showing us, and know what thou art telling us, and be ready to take what thou art giving us, and to do what thou art bidding us. Help us to feel more than once to-day that the good thoughts and the good wishes which we find in our hearts are signs of thy presence there; and may we learn to look for thee thus within our own lives, and to rejoice when we find thee there, and so to become aware, more and more, of what we mean when we speak of the fellowship and communion of the Holy Spirit! We know that thou art working in us to will and to do of thy good pleasure; and we know that thou findest thy good pleasure in lives made fruitful and beautiful in thy service. So help us to work with thee, this day and every day, through Jesus Christ, our Lord. Amen.

THE SERMON

TITLE: *Timothy's Task* (Commencement).

TEXT: "Thou therefore, my son, be strong in the grace that is in Christ Jesus." 2 Tim. 2:1.

THE SERMON OUTLINE

INTRODUCTORY: It was a big task that had fallen to young Timothy. It might not have looked large or alluring to an outside observer. But then a task is not big because it is spectacular.

The enemies of Epaminondas, thinking to disgrace him, elected him to the office of public scavenger, or in other words, street cleaner. And street cleaning in those times, with its accumulations of filth, was no nice task.

But Epaminondas was a philosopher. He took the work cheerfully, saying, "If the office will not reflect honor upon me, I will reflect honor upon the office."

Timothy's task was that of being a pastor to a few of the early Christian disciples, but the counsel his aged friend gave him is equally applicable to all honorable vocations.

I. First, he urged him to diligence. But there may be a diligence that never gets anywhere—a diligence that forever travels in a circle. The diligence his friend counselled was a diligence with a grand objective. He was not to keep busy for the sake of doing something. He was to keep busy enough to gain the approval of Almighty God. He knew that no loafer ever carried the inner witness of Divine approval upon his life.

When Lord Cromer returned to England after serving successfully as Governor of Egypt he was asked to make an address at one of the big public schools. He said to those boys he would give them three mottoes which if followed would lead them to success. His first motto was, "Love your Country"; his second, "Tell the Truth," and his third, "Don't Dawdle."

It is the last of these mottoes which is applicable to our present theme. To overtake our task and to do the work of life it is imperative there should be an urgency ever spurring us on. We dare not dawdle.

In grandfather's cottage there stood as its most conspicuous piece of furniture the grandfather clock. Slow and ponderous was its stroke. At first, as a tiny boy, I thought the massive pendulum as it swung to and fro said, Tick—Tock; Tick—Tock.

But as I grew older I understood better the meaning of its ponderous movement. It was saying, Take—Time; Take—Time. For there was aplenty in the little village that had nestled down beneath the hills for generations and had let the world go by.

The old grandfather clock has gone I know not where. We measure time by a less ponderous machine. A dapper little instrument stands upon the shelf. A true child of a new age, he ticks off the time alertly and with abruptness. As plain as though he had a human voice I hear him say with every tick, Get—there, Get—there, Get—there, Get—there.

Such was the thought of the man who had for his life motto the words, "Without haste and without rest." To make good at our task we must never really leave it. A bank will never succeed, it is said, until it has a President who takes it to bed with him.

II. The next essential his aged friend laid down is this: Thoroughness. In his workmanship he must never risk the blush of shame. He must do his work with such a thoroughness that it will stand any scrutiny. The curse of our commercialism is that we speed up things and drive men on until all pride in their work is ground out of them. There is little chance for either pride or shame. The work is lost in the long length of endless chain and in the hundred other hands that touch it as it passes.

But the great master workmen have found the highest reward for their work in the sure knowledge that it was well done.

Blind Milton, seeing visions in his blindness, dictating to his daughters his immortal words, is sure in his soul he has wrought as a master workman that has no cause to be ashamed. When he had finished his poem he put it on record as his assured conviction he had finished a work which the world would not willingly let die.

The goal of Booker Washington's ambition was Hampton and the hope education. But Hampton was five hundred miles from where he lived

and there were no through trains. He said goodbye to his mother and with a small satchel holding all his earthly belongings, and a little money, he set out. Thoroughness characterized him all his days. He was always a workman that had no cause to be ashamed.

III. There was yet another principle laid down by his friend for young Timothy's guidance. He was to divide right, to cut straight, the word of truth. I take it his counsellor means he is to put common honesty into his labor.

If men had always cut straight the word of God it would have been a vastly more potent influence in the world to-day. But they have not cut it straight. They have cut it to fit their own ideas. Therefore the word of God has been cut up into a thousand fantastic shapes. If you are a sermon maker, cut the word of God square and let what will go to smash. If you are a maker of anything else, put the same squareness into that.

An honest man, be he preacher, lawyer, doctor or farmer, is the noblest work of God.

We need to remind ourselves in these days of unscrupulous money-getting that honesty is really the best policy.

We love to recall the advice that Lincoln gave to young lawyers, "Young men," he said, "resolve to be honest at all events. If in your own judgment you cannot be an honest lawyer, resolve to be honest without being a lawyer."

I commend to you, my young friends, the old man's advice. Put diligence, thoroughness, and honesty into your work and by the blessing of God your life shall count in the grand total of the work of the world. The advice was given to a young man looking forward to the Christian ministry as his life work. But it is part of our Christian heritage that all true work may be a Christian ministry.

You go forth to your life work in a day when the air is charged with expectancy. Who knoweth whether you have not come into the world for such a time as this? You have passed your school days at a time when the chilly frost of a rampant materialism has nipped the buds of faith in many human souls.

You will live to see a new Renaissance of Faith. Already the night of unfaith is far spent. The morning light is breaking. The Son of Man will come to your day and generation with power and great glory. Multitudes shall flock to the Hill of Zion and to the Mountain of the House of the Lord.

In all solemnity, my young friends, I beg of you prepare yourselves to serve him. Keep ever within your vision that Man of all men, that King of all kings. May your work in the world be such that it will serve his eternal purposes! May your lives be used to the great end of unfolding to our race the will and mind of the Everlasting God!—F. G. B.

COMMENDATORY PRAYER: Give power and quickening, O God, to thy truth read and heard, here and throughout the earth. Write thy will deep upon our remembrance. Make and keep our hearts living altars of thy love; and let thy grace be ever more our guide. For Jesus' sake. Amen.

OFFERTORY SENTENCES: "Upon the first day of the week let every one of you lay by him in store as God hath prospered him." "Freely ye have received; freely give."

OFFERTORY PRAYER: O Lord, our Lord, who art King of all the earth, accept of thine infinite goodness, the offerings of thy people, which in obedience to thy commandment, in honor of thy name, and with a free will and joyful heart, we yield and dedicate to thee: and grant unto us thy blessing, that the same, being devoted to thy service, may be used for thy glory, and for the welfare of thy Church and people; through Jesus Christ our Lord. Amen.

PASTORAL PRAYER: Almighty and everlasting God, who dost govern all things both in heaven and earth; we invoke thy blessing upon the proceedings in which we are now engaged. May we all be duly impressed with the dignity and necessity of the educational work of our city and land. We pray especially for thy protection upon those who, leaving their school days behind, are about to go forth to meet the sterner duties of maturer life. Let thy mercy ever be with them. Direct them in all their doings with thy most gracious favor and further them with thy continual help; and grant that, thou being their ruler and guide, they may so pass through things temporal that they lose not finally the things eternal. And may we all as members of this community manifest an interest in speech and action toward our youth. Bless, we pray thee, our public schools, their officers, teachers and pupils; through our Lord and Saviour Jesus Christ. Amen.

CHOICE COMMENCEMENT ILLUSTRATIONS

Victory and Vantage-Ground

To the student in college, commencement day is a goal; when reached it is a starting-point. Education is both an end and a means. The same may be said of every lesson: well learned, it is a victory and a vantage-ground.

Values

A Jersey bull sold recently for \$65,000. It is a queer freak of human judgment that can see so tremendous a value in a bull yet deems it unprofitable to invest a like sum, or less, in a boy or an institution that takes a boy and develops in him a manhood of the truest, highest type, that thereby the great human race may be improved and saved from deterioration.

Continuing Education

Circumstances over which she had no control placed a lady, a college graduate, in a country district, miles from a railroad. Fearing that in such an environment she would lose her scholarly interest, she made this resolve: "I will improve my mind a little every day." To-day her influence extends even beyond her own state. Truly has it been said: "If you have what the world wants, the world in time will find its way to your door."

Educators Shaping Destiny

The most dynamic and valuable thing in education is the impact of life upon life, provided always it is the right kind of life which makes the impact. "He shaped my destiny in life," said Thomas Jefferson of

William Small, a member of the faculty of William and Mary College. That "no one could sit in his classroom through four years of college course without becoming an earnest Christian" was said, long after his death, of the great president of a small college. The real teacher reproduces himself mentally, morally and spiritually in the life of every real student who studies under him.—Rev. Calvin H. French.

Education and Experience

Education and experience are both necessary to win the battle of life. But education does not always give experience, as the graduate soon learns when he finds himself facing the stern realities of life. Education is preparation. Experience is operation. "We learn to live by living." That college or institution of learning is most successful that best fits its students for a constant and consistent meeting of life's duties with courage and faith. Only as a school or college furnishes sturdy Christian influences for its students will it lay the foundation for real success in life.

School Democracy

The average American boy is democratic. His school does not suppress his idea of democracy. On the contrary, the spirit of his school as well as the teachings of his masters with almost religious fervor try to impress upon him the importance of Mr. Roosevelt's ideal: "The square deal for everybody." The grandson of an eminent American statesman enrolled in one of our large private schools said to his mother: "I never before saw a place like this. They do not ask, 'who is your grandfather?' 'what is your father worth?' but they say, 'who are you, and what can you do?'"—W. M. Irvine.

Past and Future

James Russell Lowell when passing from Rome to Germany crossed the Alps, and, as he stood with a German friend on a high peak, his soul was thrilled with the magnificence of the scene about him. Turning his face toward Rome he said, "Glories of the past, I salute you." His German companion turned and looking toward his fatherland he lifted his hat and said, "Glories of the future, I salute you." Young gentlemen, when you get your diplomas, you stand on the Alpine heights between Rome and Germany; make the Germany of the future brighter than the Rome of the past.

Develop the Whole Man

Recently Dean Herbert E. Hawkes of Columbia University said: "It is the duty of the college to develop the whole man—social, intellectual, æsthetic and religious. An education which does not accomplish this fails in so far as it falls short of the ideal." The leaders of both State and Church must recognize this as a tremendous fact. They must become more conscious of the failure of school and college to develop the religious life. The ultimate forces of life are the spiritual forces. These must not be neglected at any time. Several years ago President Hadley of Yale said: "I do not believe you are going to make the right kind of citizen by a godless

education, and then adding in religion afterward. The idea is wrong. Education and religion must go hand in hand."—Henry S. Sweets.

QUOTABLE POETRY

A Cheer Leader Would Help

Jokes of teachers all remind us
We can make our grades sublime
By bursting forth in joyous laughter
At the designated time.

Give Us Men

God give us men!—determined, brave and strong—
Who stand for Right and dare to smite the Wrong;
Whole-hearted men—unselfish, fearless, bold;
Whose love of truth outweighs the greed for gold;
Devoted men, who think and pray and plan
How best to serve and help their fellow man.
While selfishness misrule, and greed and lust
Entice and drag their victims in the dust,
Send up the prayer, again and yet again,
With faith unfailing still—God give us men!

—Rev. C. H. Mead, D.D.

The End of the Road

(Written for the graduating class of Maryville College, by Mrs. C. M. Tadlock, the wife of Maryville's oldest living graduate, Dr. A. B. Tadlock.)

To me there is charm inviting
Where a road winds off through the trees;
A picture of life in the making,
Light hearts, or a weary load
Of sorrow or sin, of joy that has been;
As they near the End of the Road.

I travel the road of Fancy,
Beyond the Land of Dreams,
Beyond life's necromancy;
Not very far, it seems,
To the rose-hued Isles of Sunset,
Away in the Golden West,
Where all is peace, at life's surcease,
And the weary pilgrims rest.

There are songs of early morning,
There are sighs of those who grieve,
There are greetings sweet, as weary feet
Are homeward bound at eve;

There are devious ways beguiling,
 Though but one to the Blest Abode;
 So with heart of grace and a smiling face
 May we reach the End of the Road.

The Educational Byway

There was a little Freshman,
 As bright as bright could be.
 He turned into a Sophomore—
 (It has been done before).
 The Juniors next acclaimed him
 As one of kith and kin.
 Then Senioritis laid him low
 (Oh, play it soft and slow!)
 For with a cap he wears a gown,
 It makes him look just like a clown;
 His face is furrowed with the thought:
 "Will I graduate, or will I not?"

STORY TO TELL, OR SERMON TO CHILDREN

TITLE: *The Parable of the Sleeping Flower.*

"I see the daisies have all gone to sleep," said the nature lover to the farmer, as they crossed one of the latter's fields in the early evening. The farmer looked at the flowers and then in manifest surprise said, "Ay, they've all closed up. Do they do that every night?" It was the first time he had noticed the habit. He "ne'er bothered about flowers," and was not interested in daisies. They were pretty enough things for children to play with, but hardly a fit interest for a man who went to market and needed to know the price of lambs and to have all his wits about him to bargain with the butchers. Had he spoken his mind, he would have confessed to some perplexity in understanding the naturalists who came out of the towns and grubbed about in woods and hedgerows. The fields were his proper domain. He lived there and no doubt thought he had pretty keen eyes. Yet for his forty or more years the daisies had gone to sleep o' nights, and he had never noticed the fact. Though we may smile at the farmer's blindness, for the most part we are like him. There are beauties on every hand that are missed. Things happen daily that ought to thrill us with wonder. They are tiny trails that invite us to endless goings and offer joys and discoveries not a few, and for the most part they are unnoticed.

Boys and girls, keep your eyes open. Notice things. Learn. Learn by seeing, noticing, considering.

FOR THE EVENING SERVICE

TITLE: *The Eleventh Commandment.*

TEXT: "A new commandment I give unto you, that ye love one another as I have loved you." John 13:34.

THE SERMON OUTLINE

INTRODUCTORY: Archbishop Usher was once wrecked on the coast of Ireland, and almost destitute of clothing he wandered to the house of a clergyman. The ecclesiastic was quite wary and somewhat cold and incredulous. "How many commandments are there?" he suddenly asked, thinking to detect an impostor. "I can at once satisfy you that I am not the ignorant impostor you take me for," replied the archbishop; "there are eleven commandments." "No," was the sneering comment, "there are but ten commandments in my Bible. Tell me the eleventh and I will give you all the help you need." "There it is," said the archbishop, pointing to this verse: "'A new commandment I give unto you, that ye love one another as I have loved you.'"

We are not told how much help the archbishop got, but we know that he was right in naming this as the eleventh commandment, for it is as truly a definite and special command of God as any in the decalogue and is named by Christ as a new commandment.

I. Consider, first, the newness of it.

1. It was new to the times in which it was uttered. The world knew nothing about the kind of love this commandment requires. Such love as Christ showed, going about doing good, seeking no financial profit or honors of men, the world could not understand. So it was when, after his death, Christ's followers set out to carry out his commission, and, like their Master, went about preaching the Gospel, lifting up the fallen, and going to definite pains to save men; the idea of doing such work without pay or the expectation of some great temporal gain was absolutely new to the world. It was much too new, not having got hold of men widely, only a hundred years ago; for when men rose up purposing to carry the Gospel to the heathen, other men, men high in ecclesiastical position, rose up to rebuke them saying, "Sit down; when God wants to convert the heathen he will do it, and without your help."

2. It was new in extent of application. The self-made commandment of men then was: "Thou shalt love thy neighbor and hate thine enemy." And any stranger was counted an enemy. The man who came into their towns or villages unattended and unrecommended had the dogs set upon him. But this new commandment to love brought a very different answer to the question: "Who is my neighbor?" By his parable of the Good Samaritan Christ taught that our neighbor is any one we can help, whether he belong far across the ocean or near at hand.

The eleventh commandment is new in its application in far too many places yet. When Rear Admiral Sampson was capturing the Spanish blockade runners as prizes the officers and sailors were in the greatest terror, supposing they would at once be slaughtered or hung to the yard-arms of the vessels by their captors; and it was a matter of great surprise to them when they were not. When Admiral Dewey won his magnificent victory in Manila harbor the Spanish were absolutely unable to understand what it meant when he began to minister with the utmost tenderness to the wounded and dying inside the captured precincts.

II. Consider, secondly, the measure of it. "A new commandment I give unto you, that ye love one another as I have loved you." When we begin

to estimate how great that love of Christ was we find it had no limit. He gave all he had to give. He held back nothing. "He gave his life a ransom for many." He saved others; himself he could not—would not save.

1. It is trying to come up to this measure of love that promotes the work of evangelical missions all over the world.

2. It is the same spirit men manifest when they undertake to save the slums in our great cities. The college and social settlements and rescue missions all originate here. It is such love as Christ showed that fills the Christian religion with the rescue spirit and sends men down to lift up the most degraded.

3. This same spirit is the solution for all social questions. It relaxes the fierceness of competition in business. It reduces the sharpness of social rivalries. It removes pride. It is a remedy for all forms of self-seeking. The rich do not look down upon the poor, nor the poor feel resentment at the rich; the woman of society does not treat a sister woman with the refinement of cruelty such as is frequently manifest by those calling themselves refined; competitors are still brothers, and rivals in the race of life still love one another, when the spirit of the eleventh commandment is kept.

THE SUNDAY SCHOOL LESSON

TITLE: *Peter Teaches Good Citizenship* (Temperance Lesson).

GOLDEN TEXT: "Love worketh no ill to his neighbor." Rom. 13: 10.

Teaching the Lesson

This is a good citizenship and temperance lesson in one. The Golden Text gives the supreme motive to both. There is another all-inclusive verse in the lesson: "I beseech you . . . abstain from worldly lusts which war against the soul" (2: 11). Fleshly lusts are the soul's adversaries. I. *The war*. It is war. There is a big difference between a war and a battle. War lasts. A battle may be over in a day. The first is not a random stroke; it is a campaign on a plan. A battle might be won and yet the victor be overcome ere the war be over. It is thus that certain appetites and passions, although once and again overcome by a resolute will, will return to their charge and watch their opportunity. It is not a battle and done with it. The vanquished foe often enslaves its conqueror. It is so, for example, with intemperance. A man obtains a good many victories; believes he can indulge some and yet stand. But the wily foe persists. Little by little a diseased thirst is generated. The enemy now has an accomplice within the castle gate. In the end, like Samson, with his eyes out, the strong man grinds darkling in the enslaver's prison. II. *The field of battle*—it is on the territory of "the soul." The war is "against the soul." It is in the region where the soul lives. Acts of sin break out not alone in the body. Heart and soul is flesh as well as the body. It is a warfare, a life and death campaign on the battlefield of the soul. III. *The winning strategy*. From the time of the Trojan wooden horse until now wars have been won largely by strategy. This war the apostle was speaking of can be won only by strategy.

In this strategy two elements are revealed. 1. The first is this, "Abstain." "Dearly beloved, I beseech you, abstain from fleshly lusts, which war against the soul." Abstain; don't begin. Don't taste freely thinking you can stop in time. Don't taste at all. "Abstain." 2. The second part of a successful strategy is revealed. It is mind and heart and soul pre-occupation. "Arm yourselves likewise with the same mind"—arm yourself with the mind of Christ, with thoughts of Christ, with love for Christ. "Love worketh no ill to his neighbor." Love considers neighbor. Love is careful about what will harm neighbor. But love pre-occupies also to the end, to the happy strategy, that the soul is not overcome of evil, but overcomes evil with good. Empty the room of darkness, not by force; let in the light. Have the mind of Christ; keep yourself in the love of God, and evil will be overcome by pre-occupation.

ILLUSTRATIONS

Wise Strategy

Mr. Dwight L. Moody once held a glass before an audience and asked: "How can I get the air out of this glass?" No one answered. He turned and from a pitcher poured the glass to overflowing with water. "Now," said he, "the air is all out." Wise strategy. Dispossession by pre-occupation. "Hang this upon the wall of your room," said a wise picture dealer to an Oxford undergraduate, as he handed him an engraving of a Madonna of Raphael, "and then all the pictures of jockeys and ballet girls will disappear." Try the same experiment with your soul.

Love Working

A young man of intemperate habits was converted. A former associate met him and asked him into a saloon to have a drink. He said, "I cannot; I have a friend with me." "Oh, that is all right; bring your friend with you," said the man. "No," said he, "the Lord Jesus Christ is my Friend, and he will not go into a saloon and does not wish me to go." This is the real test.

Maimed Soldiers

When Pompey could not prevail with a certain city to admit and feed his army, he persuaded them to admit a few weak and maimed soldiers, who soon recovered their strength and opened the gates to the whole army. Evil by insinuations gains entrance to our hearts with a few small sins. Profanity begins with little oaths. Thieving begins with "pins and pence." Drunkenness begins with one cup. Lust begins with a glance of the eye.

Compromises

Compromises are always dangerous. Because it was cold the camel asked the Arab to let him put his head into the tent. Being permitted he was soon in with his fore feet, and then with his whole body. "Hold!" cried the Arab, "there is not room enough for us both!" "Then," said the camel, "you had better get out!" That is the way it always ends. Compromises are exceedingly dangerous. We must be out and out on the side of Christ, with him and for him all the time.

MIDWEEK MESSAGES: CHURCH NIGHT OR
PRAYER MEETINGTHEME: *Why Art Thou Lean?*

"And he said unto him, Why art thou, being the king's son, lean from day to day? Wilt thou not tell me?" 2 Sam. 13:4.

As we behold the professing people of God, with all their privileges and opportunities of life, we are perplexed somewhat, like the author of our text, to know why they are so lean or seem to get so little out of the Christian life. I. *Have we not through his saving and sanctifying powers been made heirs to an inheritance which is both incorruptible and undefiled and that fadeth not away?* Then, why are we, being the King's son, lean from day to day? In other words, why do we not have of the fullness of the Spirit of God? Why do we not possess more joy and gladness of heart and soul? Have we not within our very souls a well of water springing up unto life eternal? Then why so lank? II. *When we cease to love, that faculty at once becomes weakened.* When we cease to sympathize with our fellow beings, that particular part of the spiritual man begins to decrease, and likewise, when we cease to give or to obey and believe the Divine injunction "Give and it shall be given unto you," our once liberal or giving faculties become dwarfed. The fountains of our souls become dried up and stagnated. Are you falling away from God, retrograding in your spiritual life? Have you become more interested in the accumulation of worldly possessions than the upbuilding of your soul? III. *It is for everyone who will to devote his life to service and thus have the abundant life which our blessed Saviour died on Calvary to purchase.*

CHRISTIAN ENDEAVOR SOCIETY TOPIC

Our Need For a Christian Sunday. Mark 2:27, 28; 3:1-5.

MY SERMON NOTES

MY SERMON NOTES

MY SERMON NOTES

DORAN'S MINISTER'S MANUAL
MY ENGAGEMENTS FOR THE WEEK

Sunday

Monday

Tuesday

Wednesday

Thursday

Friday

Saturday

SUNDAY: JUNE TWENTY-SIXTH

THEME: *Things Left Undone.*

SUGGESTED SCRIPTURE READING: Matt. 7: 13-29.

SELECTED HYMNS: "How Shall I Follow Him I Serve?"—Josiah Conder. "Through Good Report and Evil."—H. Bonar. "Jesus Calls Us, O'er the Tumult."—C. F. Alexander. "The Son of God Goes Forth to War."—R. Heber. "Lord, Lead the Way, the Saviour Went."—William Croswell.

SALUTATION: "Ye were not redeemed with corruptible things such as silver and gold; but with the precious blood of Christ, as of a lamb without blemish and without spot." Pet. 1: 18, 19.

INVOCATION PRAYER: Holy Father, we thank thee for the privilege of fellowship, and for the help which we can give to one another as we seek the holy place. May the faith of everyone be strengthened by the faith of all. May our penitence be deepened because we are all engaged in common confession. May our joys be enriched because we are all contemplating the unsearchable riches of Christ. May our obedience become more devoted because we all drink of the waters of inspiration. Impart unto us the grace of sacred sympathy. May we reverently bear one another's burdens and carry them in the arms of intercession. We beseech thee to grant unto us visions of thy glory in so far as our eyes are able to bear them. May we make new discoveries among the mysteries of thy truth. May the whole worship prepare us for a larger ministry in the service of thy kingdom. Wilt thou give us the armor we need for the great campaign. Especially may we receive the endowment of the love that never grows faint. Reveal to us our work, and then lead us into a devotion which will never be satisfied until the work is finished. Let thy kingdom come, O Lord, and let thy will be done on earth as it is in heaven. We ask through Christ our Lord. Amen.

THE SERMON

TITLE: *Things Left Undone.*

TEXT: "She obeyed not the voice; she received not correction; she trusted not in the Lord; she drew not near to her God." Zeph. 3: 2.

THE SERMON OUTLINE

INTRODUCTORY: Ah, the things we have left undone! The text rings a bell in the mind, knocks like a hammer on the heart, thrusts a fiery flame into the soul and illumines its dark interior depths. Judgment comes home not only to the individual soul, but to a whole city. "Woe to her that is rebellious and polluted, to the oppressing city!" And notice, what follows is a catalogue of negatives, "She obeyed not the voice; she received

not the correction; she trusted not in her Lord; drew not near to her God." Negative after negative passes in inglorious review! It was not the mighty programs of reform which Jerusalem believed in that saved her, nor yet the gorgeous ritual which she chanted that doomed her. Her judgment is pronounced because of the things she had left undone. God's voice had spoken so many times—she obeyed not the voice. Discipline knocked at her doors—she received not correction. Signs and tokens had been vouchsafed her—she trusted not in the Lord. Hands of Divine love had been outstretched for her healing and comfort—she drew not near to her God. She missed her visitation, made the great refusal.

I. It is not the evil that we have done, but the good we have not done that will at last condemn us; not the vices avoided, but the virtues embraced that will save us. Spurgeon, the famous preacher, was once the guest of a gentleman who made his virtues the chief topic of conversation. Unhappily they were all of the negative variety. He so exasperated the great preacher that at last he impetuously exclaimed: "Man, you are simply a bundle of negatives. You don't drink, you don't smoke, you don't gamble, you don't swear, what in the name of goodness do you do!"

Only once did Jesus lift the veil on the other life, but how strikingly he points the same truth in the picture of the Last Judgment. Those who inherit the Kingdom are those who engage in active virtue. They were not on the right hand of the Father because they had avoided evil, but because they had done good. They fed people, clothed, visited, comforted them. Doubtless they sinned, but the sins are not mentioned, only their active charity is recorded. Those on the left hand did not find themselves in the outer darkness because they had done evil, but because they had done no good. They gave no meat to the hungry, no water to the thirsty, no clothes to the naked, no comfort to the sad. The Judgment, therefore, will be not only for the evil we have done, but for the good we have not done.

The Book of Golden Deeds is a big book. Begun in the day when the first man acted unselfishly, when love stirred within his heart, when the spirit of service took possession of him, it will never be closed so long as men keep a spirit of unselfishness, and feed the fire on the altar of sacrifice, and set their life under the sovereignty of love. But in bulk there is a bigger book. It bears the record of Things Left Undone. The gorgeous castles we built in the air, the golden eloquence of our unspoken sermons, the years of barren reverie, the Utopias of the soul which mysteriously dissolved like the baseless fabric of a vision, leaving not a wrack behind. The great words and romantic schemes, the vain thoughts and idle fancies, the anaemic resolutions and unkept promises—what a gigantic tome they make! If you and I undertook to make a list of the things left undone it would be as formidable as an election sheet! Our virtues might be written on a visiting card!

II. Apply this teaching to everyday life and consider how we should fare in the light of such judgment. Hungry hearts are everywhere, damaged souls, bare souls, sick souls, Christ's own, needing inspiration and help. It is the neglected duties, the lost opportunities, that ring a death knell in our interior, "Inasmuch as you did it NOT . . ."

The student does not get sent down from college because of his mental

application. No workman is discharged because he displays too much industry. The man who fails in business does not do so because he is too attentive to duty. The same principle operates in life's deeper experiences. The appalling meagerness of our spiritual attainments is not due to excessive enthusiasm, but to corpulent complacency, flaccid zeal, pitiful sloth, unblushing indifference. When Archbishop Usher lay dying the good man prayed, "Lord, pardon my sins, especially my sins of omission." "We . . . left undone the things we ought to have done."

III. The true sacrament of life is the sacrament of service. Zephaniah's gospel is of chilled steel austerity, yet it burns in a hard gem-like flame! The character of God is righteous, and man's character must conform to the Divine. The prophet emphasizes the ethical as well as the emotional quality of religion. The daily commonplaces, he says, are the material for discipline and the fabric of salvation. He stands ethically with Jesus.

It is significant in the parable of the Last Judgment that the candidates for heaven were not called upon to pass a theological examination. It would be a good thing if we would venture to bring our religion down from theological cloudland to the carpet of common life—to the street and market-place, the place of business and home. How much does your religion influence the man you work with? To what eminence of service and sacrifice does your faith exalt and hold you? To test your lives by the things left undone is to apply at once the simplest and severest test to your religion.

You saw a man yesterday who had done you an injury, you might have extended the hand of forgiveness to him, but you took the other side of the street—that is your sin, and it is mine! Last week you saw a man who was longing for a little sympathy, a kind word from you would have put a leap in his soul and made him rejoice, but you locked your lips and did not speak the kind word—that is your sin, and it is mine! Quite recently you saw a young man battling bravely with temptation, fighting with his back to the wall, disappointed and discouraged and losing heart; a word of encouragement from you would have put iron into his blood and mettle into his spirit, but you never spoke the empowering word—that is your sin, and it is mine! Fathers, you owe your boys more than bread, you owe them beauty and brotherhood. Mothers, it is not only fine clothes your daughters need, it is smiles, the tender embrace, the comprehension of the mother heart. Young men and young women, it is not a good board paid regularly and domestic duties performed cheerfully that your parents want most, but obedience, considerateness, and the lavish love of your young hearts. The time comes to all of us when we would give our right hand if we could recall the harsh word, the cutting manner, the unkind deed.

"There comes an hour of sadness
With the setting of the sun
For not the sins committed
But the things I have not done."

What need, then, for a temper of fitness and readiness to every good work! Let us do deeds of love, mercy, helpfulness, diligence, conscientiousness—no sloth, no carelessness, no shirking! Jerusalem lost its soul through

its negative reactions. Folks found themselves in the outer darkness through sheer neglect. When Agesilaus saw his enemy Epaminondas at the head of the invading Theban army, near Sparta, he burst into the exclamation of praise, "O thou man of great deeds!" Splendid eulogy! May it someday be yours!—J. M.

COMMENDATORY PRAYER (At close of sermon): Keep the light of thy truth shining about us as we go hence, O Lord. And let thy love be our protection through the manifold temptations of this world and let the joy of the Lord be our strength. We ask in the name of Christ. Amen.

OFFERTORY SENTENCE: "He that despiseth his neighbor sinneth; but he that hath mercy on the poor, happy is he."

OFFERTORY PRAYER: Thy kingdom come; thy will be done, on earth as it is done in heaven. May we be helpers of the kingdom. To this end receive and bless the offerings which we bring. Use them to advance thy cause. Use us, and bless us as we lay our gifts on the altar of service. We ask through Christ our Lord. Amen.

PASTORAL PRAYER: O God, we know that thou hast made us for thyself, so that our hearts can know no rest until they rest in thee. Turn us therefore, we beseech thee, to thy love that so we may find peace. Not as we would, but only as we are able, do we now draw near to thee, asking thee to revive and quicken us; for by reason of our weak and fickle will we are drawn continually into temptation and peril of our soul. Almighty and everlasting God, who art always more ready to hear than we are to pray, and ever givest of thy generous grace more than we dare to ask or deserve to receive, pour upon us the abundance of thy mercy, forgiving us those things of which our conscience is afraid, and giving us those things which thou seest that we most sorely need.

Deliver us, O God, from evil thoughts and low desires, from covetousness, vain-glory, idleness and sloth, from envy, malice, and all uncharitableness, from revenge and bitter remembrance of injuries, from self-love, forgetfulness of benefits, and all ingratitude.

O Thou, by whose light alone the souls of men are guided, and by whose strength they are upheld, direct us in all our works, we do beseech thee, and illumine all our ways. We confess our broken promises, our prayers forgotten, our dreams unfinished, our hours and days empty and futile, our opportunities wasted. For the sake of thy love that is eternal in its forbearance and unfathomable in its mercy, grant unto us that we may truly repent, and, out of our repentance, find thy pardon. Guide and inspire all our thought and endeavor after righteous achievement of good. Make us just and merciful, lowly and helpful. Sanctify our sorrows and our joys—our gains and losses. Create in us clean hearts, and keep our souls simple and sincere. Deepen our love of all truth. May we be quick to hear, slow to speak, and never prone to anger, in charity of spirit esteeming our fellow-men as ourselves. Help us to be willing to bear one another's burdens, to forgive one another's faults, and to be patient with every defect of judgment and temper in those with whom we live and who daily help us, sharing our cares with us. Enable us to wait for the joy that is behind pain, the rest after weary toil, the dawn beyond the dark, and to set all our efforts to the measure of the hope that is evermore in Thee, through Jesus Christ our Lord. Amen.

ILLUSTRATIVE MATERIAL

Seed Thoughts

The last words that Archbishop Usher was heard to express were: "Lord, forgive my sins, especially my sins of omission."

Dr. Samuel Johnson, in writing to his mother, says: "You have been the best mother, and I believe the best woman in the world. I thank you for your indulgence to me, and I beg forgiveness for all I have done ill, and all that I have omitted to do well."

Sins of commission are usual punishments for sins of omission.—G.

We may lose heaven by neutrality as well as by hostility, by wanting oil as well as by drinking poison.—B.

Undone duty will undo our souls.—Bowes.

Bishop Bloomfield once reproved a clergyman for drunkenness. The clergyman replied, "But, my lord, I never was drunk on duty." "On duty!" exclaimed the Bishop; "when is a clergyman not on duty?"

When persecution arose in Rome the Christians, anxious to preserve their great teacher, Peter, advised him to flee. He was in the act of leaving the city when he met our Lord. "Lord, whither goest thou?" asked the apostle. "I go to Rome," was the answer, "there once more to be crucified." Peter understood the rebuke, returned at once, and was crucified. Such is the legend of St. Ambrose.

CHOICE ILLUSTRATIONS ON THE THEME

Lack of Sermons

Froude, the historian, lost his faith some years ago before his death, and among his reasons was the lack of sermons on morals in English pulpits. Among hundreds of preaching themes not one dealt with the eighth commandment, or with fraud or debt.

Morality Omitted

Morality and religion are inseparably connected. If a man will not be both moral and religious he cannot long be either. Washington was right when he said: "Let us with caution indulge the supposition that morality can be maintained without religion. Reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principles." This is a fact that needs restatement and new emphasis in our day. Many have talked and acted as if morality were self-sufficient and self-propagating, and that all that was needed was that men should have knowledge and ethical enlightenment. This is superficial thinking and can readily be demonstrated to be false by an appeal to history and life.—The Christian Advocate.

God Not Considered

Your national banner is insulted; your blood boils in your veins, and you cannot rest until the wrong has been repaired. Your earthly friend is reviled in your presence; you would scorn yourself if you could submit with patience. But "all wrongs are tolerable provided it is only God who is their object." So, too often, men seem to reason.

Fools

The human race may for practical purposes be divided into three parts: (1) Honest men; who mean to do right, and do it. (2) Knaves; who mean to do wrong, and do it. (3) Fools; who mean to do whichever of the two is pleasanter. And these last may be divided again into black fools—who would rather do wrong, but dare not unless it is the fashion; white fools—who would rather do right, but dare not, unless it is the fashion.—Charles Kingsley.

STORY TO TELL, OR SERMON TO CHILDREN

TITLE: *Lessons From the Flowers.*

TEXT: "Consider the lilies, how they grow." Matt. 6: 28.

What a freedom from cares and perplexities one finds among the flowers! They are never unkind. You may be with them from morning till night and not have one bitter memory or disagreeable thought to take with you to your pillow. A tiger lily will not dig its claws into your breast. The calla lily will not prolong her call indefinitely. The sweet william's honeyed personality is honest and sincere; sweetness that will not under fancied provocation turn into vinegary revenge. The snowdrops will not chill you with cold words and looks. The dogwood will not bark at you or dog your footsteps. There is a clump of the beautiful variegated variety heading over a quiet corner of the fish pond, its pretty leaves reflected in the water. It has no canine faults, but all the canine virtues, fidelity—no running away from the mistress to follow strange masters. Jack in the pulpit does not preach too loudly or make awkward gestures, taking your mind insensibly from the heavenly message he is striving to deliver and which your soul desires to grasp, the mind being willing but the body weak. Boys and girls, let us this beautiful June morning learn lessons from the flowers. Let us learn to live sweet, beautiful, fragrant, helpful lives, filling well the mission to which God has appointed us. "Consider." That means think about. "Consider." That means learn about. "Consider the lilies, how they grow." They don't worry. They are never cross or unkind. And they grow.

FOR THE EVENING SERVICE

TITLE: *Starving Sin.*

TEXT: "Neither give place to the devil." Eph. 4: 27.

THE SERMON OUTLINE

INTRODUCTORY: Sin grows by what it feeds upon. If it were not nourished it would die. A weed could not grow in the garden did we not give it place. Satan could not accomplish much in our hearts did we not give him place. "Neither give place to the devil." That is, starve him out.

I. Sin must be fed to grow. It is an insatiate, inappeasable thing. It is always hungry, always ready to construct its own fibre out of the fleshly follies of the sons of men.

1. How quickly it lays hold upon our truant thoughts and turns them to its own use. Like some hideous beast it crouches at the door of the heart. The very first instant an evil thought appears it springs upon it and makes it a means of its own unwelcome growth.

2. Evil imaginations also are food for evil, and it fattens upon them if unhindered.

3. Evil desires if "given place" soon ripen into evil deeds.

II. But if evil may be fed, it can also be starved. The best way of dealing with evil, therefore, is the way a nation once dealt with an invading army, cut it off from its base of supplies. Destroy sin's commissariat. Starve it out.

III. How can sin be starved?

1. For one thing the supply must be cut off at the front. "Lord, give me a new heart," should be the sinner's cry. In a new nature, uncongenial to sin, evil thoughts, evil imaginations, evil desires, have but little soil to grow in. They fall, as it were, upon sterilized surfaces, upon soil fortified against their pernicious activity.

2. By sanctification. As the process of sanctification advances in the soul of the believer sin finds less and less to live upon. This emphasizes the duty of watchfulness; for each Christian is in duty bound to make sure that he is not in his own heart-life providing sin with any congenial soil or the supports which assist its development and spread.

3. By strategy. The surest protection against evil is to live in the atmosphere of good. When the heart is possessed by an overmastering love for Christ, love for the world cannot hold sway over it. "Neither give place to the devil." That is, keep him out by having no vacant room for him to enter. Preempt the heart with grace. Fill the mind with good. Turn your imaginations toward heavenly things. Fix your desires on holy things. Occupy your hands and your heart and your time with the good, and thus starve sin out of your life.

SUGGESTIVE TEXTS AND THEMES

Testing Truth: "And beholding the man which was healed standing with them, they could say nothing against it."—Acts 4: 14.

A Personal Providence: "I am poor and needy, yet the Lord thinketh upon me."—Psa. 40: 17.

A Suffering God: "And his soul was grieved for the misery of Israel."—Judg. 10: 16.

Salvation—With a View to the Ages: "That, in the ages to come, he might show the exceeding riches of his grace in kindness toward us in Christ Jesus."—Eph. 2: 7.

The True Lex Talionis: "But I say unto you, Love your enemies, and pray for them that persecute you."—Matt. 5: 44.

The Extraordinary in Religion: "And if ye salute your brethren only, what do ye more than others? do not even the Gentiles the same?"—Matt. 5: 47.

Eternal Contrasts: "For the wages of sin is death; but the free gift of God is eternal life in Christ Jesus our Lord."—Rom. 6:23.

The Woman of Great Faith: "O woman, great is thy faith."—Matt. 15:28.

The Woman of Feeble Faith: "She said within herself, If I do but touch his garment, I shall be made whole. . . . But Jesus said. . . . Thy faith hath made thee whole."—Matt. 9:21, 22.

THE SUNDAY SCHOOL LESSON

TITLE: *Review: Life and Letters of Peter.* 1 Pet. 5:1-11.

GOLDEN TEXT: "Come ye after me, and I will make you fishers of men." Matt. 4:19.

Teaching the Lesson

The name Peter, Cephas, means a stone or rock. The apostle's original name was Simon, meaning hearer. The two names are commonly combined, Simon Peter. I. *His early life.* He was the son of a man named Jonas. He was brought up in his father's occupation, a fisherman on the sea of Tiberias. The occupation while humble was not incompatible with some degree of education and mental culture. It is sure he was well taught in the Scriptures. It is likely he learned to converse in Greek. In later days he spoke fluently with Cornelius in that language, and he wrote his two epistles in that language. His family were probably in easy circumstances. He and his brother Andrew were partners with John and James, the sons of Zebedee, who had hired servants. Peter did not live as a mere laboring man, in a hut by the sea-side, but first at Bethsaida, later in a house at Capernaum, a house large enough that at one time he received our Lord and his fellow disciples and into which at other times large numbers were attracted by the miracles and preaching of Jesus. When he "left all" to follow Christ he seems to have made what was regarded a considerable sacrifice. The labors, privations and perils of life on the beautiful but stormy lake seem to have given him powers of energy, fortitude and perseverance. In the city, too, he must have been brought into contact with men engaged in business, with soldiers, with foreigners and acquired a certain versatility that later stood him well in stead. It is certain that he was married early in life and was an affectionate husband to a wife who later accompanied him in his apostolic journeys. It is believed her name was Perpetua. II. *His calls to discipleship and to apostleship.* The first call was to discipleship when Peter was probably about thirty years old. It was on the banks of the Jordan. The second call, by the side of Lake Galilee, was to accompany Christ in his journeys. Later Peter, with other disciples, received a call to Apostleship. The events from the first great secession, with the "Will ye also go away?" and Peter's great confession, "Thou art the Christ," through to the denial, the restoration and Christ's ascension are familiar or can be traced. III. *Peter's later life.* Henceforth he and his colleagues were to establish and guide the church founded by their Lord, and without the support of his bodily presence. The events begin with Pentecost and Peter's preaching. They end with his martyrdom probably in Rome. IV. *His letters.* The only written

documents which St. Peter left are his two Epistles. The first is an affectionate letter to the churches of Asia Minor which had been founded largely by Paul and his companions. The Second Epistle was written to the same persons. Both were written to those "dispersed" Christians after the death of Paul, or after he had withdrawn from work among those early churches. They were written to strengthen the early converts against persecution and to urge to nobleness of life and example among the heathen by whom they were surrounded. We are to remember that Jesus told Peter to "strengthen his brethren." It was obedience to that command which led him to write those First and Second Epistles.

ILLUSTRATIONS

Characteristics

Peter had an openness and receptivity of heart, an ardent affection and power of recognizing Christ in his personal and divine mission, and then a zealous and enthusiastic activity, which befitted him, in some respects, to be the chief of the apostles. And yet, this ardent affection, this insight into the real person and work of Christ, this enthusiastic activity, were accompanied by a rashness and overconfidence which led Peter to his triple fall and triple denial of his Master, and were followed by the bitterest repentance.—Dr. Augustus H. Strong.

Dealing Directly

Christ's answer to Peter recalls us to dealing directly with God. Some people grow disheartened and demoralized when they find they have no such glowing accounts of communion with God as Eliot, for example, may have had, off among the Indians, or Henry Martyn in Persia. To all of us Jesus says, in moments of entanglement, "What is that to thee?" He bids us forsake the habit of trying to follow other men's experiences, and begin to follow him.—C. S. R.

MIDWEEK MESSAGES: CHURCH NIGHT OR PRAYER MEETING

THEME: *A Good Soldier.*

1. *Must enlist.* "He that is not with me, is against me; and he that gathereth not with me scattereth abroad." "That if thou shalt confess with thy mouth the Lord Jesus and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." 2. *Must be armed.* "Put on the whole armor of God, that ye may be able to stand against the wiles of the devil." 3. *Must drill.* "But refuse profane and old wives' fables, and exercise thyself rather unto godliness." 4. *Must obey orders.* "Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." 5. *Must endure hardness.* "Thou therefore endure hardness, as a good soldier of Jesus Christ." 6. *Must fight.* "Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast pro-

fessed a good profession before many witnesses." 7. *Conditions of victory.* "What shall we then say to these things? If God be for us, who can be against us?" "But thanks be to God, which giveth us the victory through our Lord Jesus Christ."

CHRISTIAN ENDEAVOR SOCIETY TOPIC

Where Are Missionaries More Needed—India or Africa? Matt. 18: 11-14.

MY SERMON NOTES

MY SERMON NOTES

MY ENGAGEMENTS FOR THE WEEK

Sunday

Monday

Tuesday

Wednesday

Thursday

Friday

Saturday

SUNDAY: JULY THIRD

THEME: *Until Righteousness Go Forth* (Independence Day).

SUGGESTED SCRIPTURE READING: Psa. 137: 1-9; Acts 21: 33-40.

SELECTED HYMNS: "Lord, while for all mankind we pray."—John R. Wieford. "God of our fathers known of old."—Rudyard Kipling. "O Say, Can you See, by the Dawn's early Light."—Francis Scott Key. "O God, Beneath Thy Guiding Hand."—Leonard Bacon. "God of Our Fathers, Whose Almighty Hand."—Daniel C. Roberts.

SALUTATION (or Call to Worship): "Hope in the Lord; for with the Lord there is mercy, and with him is plenteous redemption. Humble yourselves under the mighty hand of God, and he will draw nigh unto you."

INVOCATION PRAYER: Our heavenly Father, we come to thank thee for thy many mercies, and to invoke thy protection and guidance for all the way of life. We rejoice that we may know thee and love thee and serve thee and be like thee. Grant us grace to please thee in all that we think and plan and do. Help us to share our blessings with others and to find in our privileges an obligation to minister to those who need what we have. Bestow upon us strength for our daily tasks; courage in the face of fears; comfort in sorrow; quiet in the midst of tumult; hope in the presence of uncertainty; high motives for humble as well as high deeds; self-control in the hour of provocation; gentleness and forgiveness when tempted to revenge; and the peace which passeth all understanding. Hold in thy holy care all our loved ones and keep guard over our interests in life. Give us to see the speedy coming of thy kingdom among all men, and let us have an increasing share in its establishment. Fill our hearts with songs of expectation and flood our faces with morning light, we beg in our Redeemer's name. Amen.

THE SERMON

TITLE: *Until Righteousness Go Forth* (Independence Day).

THE SERMON OUTLINE

TEXT: "For Zion's sake I will not hold my peace, and for Jerusalem's sake I will not rest, until her righteousness go forth as brightness, and her salvation as a lamp that burneth."—Isa. 62: 1.

INTRODUCTORY: No citizen of the United States should hold his peace until the righteousness of God in our nation has gone forth and his salvation be made manifest in our national destiny. Certain facts stand out as entering into this national righteousness at this present time. If

we are to take our part as a nation dedicated to God and righteousness there are four things America must do.

I. We must continue to help relieve the world's misery by our wealth. As a nation we have resources far greater than those of any other nation and their possession brings responsibility for charitable use of such riches. New appeals coming from overseas constantly, to-day an earthquake in Japan, to-morrow a famine in China, the next fresh calls for Armenian orphanages or German children or groups of European students. The danger that we may grow calloused at the constant cry for help should be guarded against, for the possession of abundant wealth brings opportunity and responsibility in the sight of God.

II. We must not fail to hold moral ground gained as a nation. The nineteenth amendment especially is testing whether as a people we can carry through a great moral reform which is vindicated by its social results even when the law is not strictly enforced. The lawlessness in connection with this amendment however is a menace to our whole national life. It is being watched by all of Europe—by some cynically, by others hopefully. European newspapers constantly printing exaggerated stories and untrue stories about prohibition in America. The whole world will suffer if we fail in this reform.

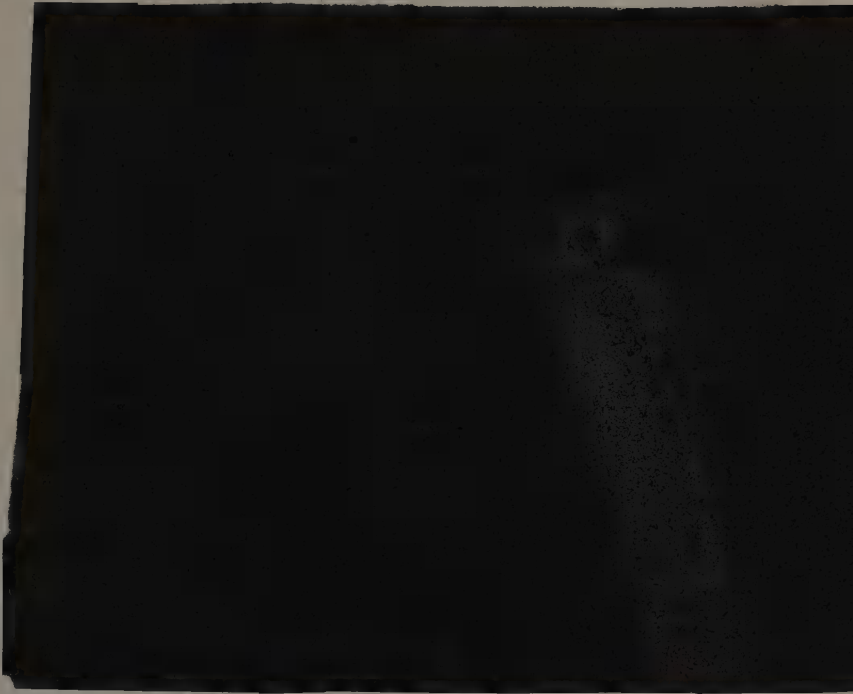
III. We must vindicate the worth of our form of government. This has always been challenged by other forms, and in this day a direct defiance has been issued by communism and other forms of radicalism. Lawlessness in labor troubles, and the unjust conditions that so often lie behind the troubles; mob violence expressed in lynching, all of which is printed in Europe as our papers print horrible stories of Russian troubles; the large number of murders that take place in our cities, with so few convictions; our lack of provision for the poor and unfortunate through pensions; the disregard of voting privilege by so many of the Christian people, leading to corrupt city governments and corruption in state and national politics. All these weaknesses call for new forward steps, if America would stand as a beacon light to other lands leading them to righteousness.

IV. We must associate ourselves with other nations in some definite cooperative group. America has not lost faith in international cooperation despite the failure to join the League of Nations. The Washington Conference proved this, as well as indicated to us that in such conferences we must not take for granted too great altruism on the part of nations. "Avoid entangling alliances" a threadbare caveat, because we are already entangled in the world's commerce so completely that we can not remain out of contact in other ways. Our only chance to work with other nations is—to work with them. We shall have to join some sort of organization to do this fully.

V. Righteousness has not yet become the one unfailing light for all nations, but by God's help it must become so. For the sake of his kingdom and his righteousness let us not hold our peace until the salvation of God be accomplished through us and the righteousness of our nation has gone forth as brightness.

True patriotism will lead men to purify their own lives. Every criminal, every debaucher, is a blemish upon our country. Every pure man, every

scholar, every true man adds to her greatness. The country called for soldiers once. True patriots responded. To-day she calls for true, pure, earnest, honest men. Truest patriots will again respond to her call.



COMMENDATORY PRAYER (At close of sermon): Make us, O God, good citizens here that we may be worthy of thy city of light on high. Put love into our hearts, that we may learn peace, and share with one another what blessings thou bestoweth. In Jesus' name we ask. Amen.

OFFERTORY SENTENCE: "Now ye have consecrated yourselves unto the Lord, come near and bring sacrifices and thank-offerings into the house of the Lord."

OFFERTORY PRAYER: O God, our heavenly Father, from whom cometh every good and perfect gift: We lift to thee hearts of gratitude for thine unnumbered benefits. Receive and bless the offerings we bring thee now. Use them for the extension of thy kingdom. Use us ever in the service to which thou hast called us. Through Christ we ask. Amen.

PASTORAL PRAYER: O God, thou great governor of all the world, we pray thee for all who hold public office and power, for the life, the welfare, and the virtue of the people are in their hands to make or to mar. We remember with shame that in the past the mighty have preyed on the labors of the poor; that they have laid nations in the dust by their oppression, and have thwarted the love and the prayers of thy servants. We bless thee that the new spirit of democracy has touched even the kings of the earth. We rejoice that by the free institutions of our country the tyrannous in-

instincts of the strong may be curbed and turned to the patient service of the commonwealth.

Strengthen the sense of duty in our political life. Grant that the arguments of the statesmen find acceptance in the hearts of the people.

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it progress and glory, the light that has shined to show it a pathway to exaltation, is from the Bible. It is a rock of diamonds, our nation's wealth. It is a chain of pearls, our nation's ornament. It is our sun-dial by which to discern the times. It is our balance, by which to weigh our actions.—Rev. E. P. Ingersoll, D.D.

Robbing the State

Dr. Dale said that in the United States "the rogues do public work in order to make money, and the honest men neglect public work in order to save money. Judged by the laws of public morality, there is not much to choose between them."—Life of Dr. Dale.

Who Made the Flag?

A flag was raised over the Jamestown worsted mills. From the owners of the mill itself I learn:

The flag was made of wool from American sheep—
Sorted by an American,
Carded by an Italian,
Spun by a Swede,
Warped by a German,
Dressed by an Englishman,

Drawn by a Scotchman,
 Woven by a Belgian,
 Supervised by a Frenchman,
 Inspected by an American,
 Scoured by an Albanian,
 Dyed by a Turk,
 Examined by an Irishman,
 Pressed by a Pole.

Where else could this be true except in the "land of the free and the home of the brave"?—Philadelphia Public Ledger.

Patriotism Briefs

Patriotism is matter more of the heart than of the head.

It is a happy thing for us that in our own land head finds so many reasons for heart-love.

Genuine patriotism sees and acknowledges the faults of native land and honestly seeks the remedy.

There is no true patriotism without religion. The memory of the fathers demands our worship of our fathers' God.

Life, liberty and the pursuit of happiness lie in obedience to the law of God.

No law, no liberty. License is self-slavery. Godlessness is spiritual death.

The nation's worst enemy may be itself; its best defense is its righteousness and humility.

The divine purpose in the world has been wrought out through the nations. To seek and to fulfill that purpose secures the nation's glory; to miss or oppose it will grind the nation to powder.

Patriotism cannot be for itself alone; it must make the nation the helper and friend of all mankind; its flag must mean peace, not war; its daily toil must mean brotherhood; its ships must bear gifts to all the world.

The patriot's highest loyalty is to the King of kings. He who loves God will love his brother also.

"Ill fares the land, to hastening ills a prey,
 When wealth accumulates and men decay."

God in History

The motto engraved upon the coins struck to commemorate the destruction of the Spanish Armada is from Psalm 147: 18: "Deus Afflavit"—"God causeth His Wind to Blow." God's hand is in history. His hand is clearly seen in our nation's history.

QUOTABLE POETRY

The Old Flag

Haul out the flag, the dear old flag,
 On Independence Day,
 Unfurl the ensign of the free,
 And give its bars full play

To do the honors of the land,
 To show our colors true,
 As gracefully she courts the breeze
 With her red, white and blue.

For Liberty and Law, Old Flag,
 Fling out your colors true,
 Bid every Star shine loyally bright,
 Within your field of blue,
 Till righteousness, by all our sons,
 Be sung from sea to sea,
 And echoes from the hills respond,
 Praise God that we are free.

—A. M. Quick.

Prayer for America

God help us, as citizens of liberty, blessed with abundance, to pray:

"America! America! God mend thine every flaw,
 Confirm thy soul in self-control, thy liberty in law!
 America! America! May God thy gold refine
 Till all success be nobleness and every gain divine!"

Mammon a Nation's Destroyer

One of the greatest dangers that threaten the republic is the commercial spirit, which would trample down and degrade even the highest aims and noblest ideals. An American poet, Nelson Gardner, whose work will be better known in the coming years, has this wonderful stanza, which might well be written in letters of fire, so that all might read it at the Fourth of July celebration:

"'Beacon of Nations' is thy rightful name,
 And always should thy states resemble stars.
 Thy torch of freedom heavenward should flame,
 Consuming chains, and melting prison bars;
 But Mammon now thy native luster mars,
 Low as are serfs that kneel before a crown;
 For gold is power, and man but grovels when
 The purse is mightier than the sword or pen."

The Country's Faith

Here in the country's heart
 Where the grass is green,
 Life is the same sweet life
 As it e'er hath been.

Trust in a God still lives,
 And the bell at morn
 Floats with a thought of God
 O'er the rising corn.

God comes down in the rain,
 And the crop grows tall—
 This is the country faith
 And the best of all!

—Norman Gale.

E Pluribus Unum

Land of the brave and free,
 How shall thy motto run?
 "Many states shall there be,
 But a nation ever one!"

Aye, and more can we trace;
 Thus shall the motto run:
 "Many and many a race;
 One people—and only one!"

"Many a party brand,
 Many a civic call;
 One love for our native land,
 And the flag that shelters all!"

"Many our human needs,
 Many a prayer as we plod,
 Many the churchly creeds—
 But the one and only God!"

—John Clair Minot.

God the Victor

Victor in battles, cause our eyes to see
 How great thy help was, how great it is still;
 Lend thy swift aid, and us from sin set free,
 And win the world to love thy holy will.

Cleanse thou the nations; take away their greeds;
 For hates arise, and war clouds thickly lower;
 Oh, show thy grace while our high Leader pleads,
 And let thy strong arm save us in this hour.

Amalek then may boast and Christ belie;
 Evil may threaten trenched without, within;
 But as we lift our "rod of God" on high,
 Surely thy love shall break the power of sin.

Trustful we are, but only in thy might;
 By faith we march up hill or down dark slope.
 Banner of God, unfurl thy folds of light!
 Expel world-wrongs and impel heaven's sweet hope.

—Rev. John Grant Newman, D.D.

STORY TO TELL, OR SERMON TO CHILDREN

TITLE: *Patriotism* (Object Sermon).

Equipment. A small American flag and a piece of cloth large enough to wrap around the flag.

Preparations. Have a boy to bring the flag and a girl to bring the piece of cloth.

Assistant. A boy to operate the flag.

What is this I have in my hand? Yes, it is a piece of cloth. I am going to put it on the floor here and ask Luke if he will come to the front and stand on it. None of you would think anything about his doing anything like that, would you? No, none of you would. We will have him get off of it now and we will examine this cloth. I am going to unfold it and see what we can find. Look at what was inside of the cloth—an American flag. Now what do we think of any person standing on the American flag? We do not like it very well, but none of you knew that that was in the cloth.

It is not the cloth that we think of when somebody stands on the flag. It is what the flag stands for that draws reverence and respect from each one of us. We think of many young men who have offered, and many who have given, their lives that America might live. We think of the thousands and millions of people who have lived to help America become a leading nation of the world. We think of the many things for which the United States has stood in world affairs. As we think of this, we look with disdain and anger upon the person who would knowingly step on the American flag, for to us that means the tramping on everything in the past—but see, Luke is waving the flag proudly over his head.

We find there are many laws in this Nation. Have you ever heard any person speak lightly of some laws and rather boast of the fact that he or she has violated the law but was not caught? What is that person doing? He is deliberately throwing the Stars and Stripes to the ground and walking on them. He is as much of a traitor as the one who would betray or fight against the Flag that protects him. We as boys and girls should put a stop to all such treatment of our Flag and our laws. You may not be able to do much right now, but in a few years from now you will be the leading citizens of the United States.

There is a patriotism toward God. We call this building a church. Wherein is it different from any other building? The wood is the same or similar to that in other buildings. It is that for which this building stands, God and his work. In being disrespectful toward this building we are disrespectful to God himself. We do not want to be that way, do we? —Rev. Leslie Dunkin.

FOR THE EVENING SERVICE

TITLE: *The Kingdom With No Frontiers.*

TEXT: "Go ye therefore, and teach all nations," etc. Matt. 28: 19, 20.

THE SERMON OUTLINE

INTRODUCTORY: A recent writer speaks of "the tyranny of the frontier." Jesus spoke of a kingdom with no frontiers. He began at Jerusalem but the world was in his thought—all the nations. The need is universal. "The seed is the word . . . and the field is the world."

I. A full message. We present some of his teaching, aspects of his character. We emphasize the home but what of the business world, the unredeemed area of our civilization? We would transform the Church but what of human society? We appreciate individual integrity, do we call for social righteousness? "All things whatsoever I have commanded you."—All of the gospel.

II. Our final authority. The critics said, "Who is this?" His authority to forgive is the heart of our gospel. His cross is not the mark of weakness but of strength. The Bible is authority, for it speaks of him. The Church is authority, for it interprets him. But their authority is derived. Our final authority in moral and spiritual zeal is Christ. All of authority is his and ours in him.

III. An unbroken fellowship. His continued presence sustained his people in trial, persecution, and sorrow. "Because I live," etc. "It is no longer I that live but Christ liveth in me." George Eliot explains Christianity by the original impact given it. Gibbon, by political manipulation and superstition. We explain it by the abiding presence of Christ. "Lo, I am with you all of the days."

Will the missionary Christian business man, the child in Tennyson's Children's Hospital agree that "the good Lord Jesus has had his day"? Evil, apparently on top, the funeral of the Church often celebrated, but the gates of hell shall not prevail, for his presence and power is in his Church forever.

All of the gospel, for all of the nations, with all his authority throughout all of the days!

A man of great wealth lay upon his dying bed. His daughter was pleading with him to endow a chair in the college she was attending. The pledge was made out, and agreed upon by all the family. The sick man took the pen, then, torn with emotion, he laid it down, saying: "I can't do it. I have had the money too long. I simply must keep it. I suppose I shall go into my grave with it. Oh, that I had had a different vision! I want to do it but my will will not let me."

We need a different vision—a vision from lifting up the eyes and looking on the fields—wide fields, white, all ready to harvest.—M. M.

THEMES FOR FURTHER DEVELOPMENT

Our Heritage From the Fathers

"A people of inheritance."—Deut. 4:20.

I. Civilization advances by the accumulation of inheritances.

II. Religion strengthens itself by reverence for ancestors and the sanctifying of traditions.

III. As the main work of the home is nurture, so that of the state is the bringing up of the young in traditions of manly and free citizenship.

IV. The best possession of a state is its high traditional institutions.

A Christian Nation

I. A favored country. 1. A country reserved for a chosen people (Deut. 33: 2, 9). 2. A divinely developed and protected country (Deut. 33: 10-12). 3. A prosperous country (Deut. 33: 13, 14).

II. A happy country. 1. Because its God is the Lord (Psa. 144: 15). 2. Because the Lord has chosen its people for his own inheritance (Psa. 33: 12).

III. A blessed country. 1. Because, in the main, it has righteous rulers (Prov. 11: 11). 2. Because, in the main, its people are righteous—it is a Christian, and not a heathen nation (Prov. 14: 34).

INDEPENDENCE DAY TEXTS AND THEMES

The Nation and the Individual: "When he giveth quietness, who then can condemn? And when he hideth his face, who then can behold him? Alike whether it can be done unto a nation, or unto a man."—Neh. 34: 29.

The Consecration of the Nation: "And if the peoples of the land bring ware or any victuals, on the sabbath day to sell, that we would not buy of them on the sabbath, or on a holy day."—Neh. 10: 31.

Public Spirit: "He loveth our nation, and himself built us our synagogue."—Luke 7: 5.

The Sifting of the Nations: "To sift the nations with the sieve of destruction."—Isa. 30: 28.

Prompt Punishment: "Speaking justice and swift to do righteousness."—Isa. 16: 5.

Troublous Times: "The uproar of many peoples—and the rushing of nations."—Isa. 17: 12.

A Faithful People: "The righteous nation which keepeth faith."—Isa. 26: 2.

Four-square Citizenship: ". . . he showed me the holy city Jerusalem . . . and the city lieth four square, and the length thereof is as great as the breadth."—Rev. 21: 10-16.

Reproach of an Unpatriotic Citizen: Judges 5: 17, 23.

Men Who Made America: "A man shall be as a hiding place from the wind, and a covert from the tempest, as rivers of water in a dry place, as the shadow of a great rock in a weary land."—Isa. 32: 2.

Pure Patriotism: "And not for that nation only, but that also he should gather together in one the children of God that were scattered abroad."—John 11: 52.

The Land We Love: "Blessed is the nation whose God is the Lord; and the people whom he has chosen for his own inheritance."—Psa. 33: 12.

Every Citizen's Part: "Go through the gates, prepare ye the way of the people, cast up the highway; gather out the stones, lift up a standard for the people."—Isa. 62: 10.

THE SUNDAY SCHOOL LESSON

THIRD QUARTER AIM. *The Early Kings and Prophets of Israel:* From Samuel to Isaiah (First half of a six months' course). Aim: To promote personal and national righteousness by a study of Israel's early kings and prophets.

TITLE: *Saul Chosen King.* 1 Sam. 10: 17-25; 11: 12-15.
(Read Chapters 9, 10, 11.)

GOLDEN TEXT: "What doth Jehovah require of thee, but to do justly, and to love kindness, and to walk humbly with thy God?" Micah 6: 8.

Teaching the Lesson

Samuel's home was at Ramah. Saul's home was at Gibeah. His father was Kish. The election of Saul was at Mizpah. The confirmation of Saul after his election was at Gilgal in the Jordan valley near Jericho. I. *The call.* It was Providential. The people not wisely but fondly demanded a king. Jehovah yielded to their desire. The movements of Divine Providence in the call of Saul to that position show a striking and interesting interweaving of many threads to produce one picture of life. Saul was guided to Samuel and Samuel was guided to Saul by means of several seemingly trivial incidents—the search for strayed asses, the request to Samuel, etc. In the whole story we have illustration of how God guides men and controls nations without interfering in any way with the free will and choice of men. Stray asses led Saul to his kingdom. A shower is said to have decided the battle of Waterloo. A storm at sea on the Armada changed the course of history in England. Some one has said "had Cleopatra's nose been shorter the whole face of the world would have been changed." Often very little things are like the slight movements of a railway switch which change the destination of trains. A flight of birds from north to south changed the course of Columbus' ships and the settlement and civilization of America. An ax carelessly near the compass of the *Mayflower* led to the landing of the Pilgrims at Plymouth instead of at New York. II. *The consecration.* Samuel anointed Saul to the kingdom. With this God gave Saul "another heart." Not a new heart. But no longer the heart of a husbandman—now the heart of a statesman, general, prince. Yet Saul did turn toward God. He had the chance to make for himself a new heart, a prophet's heart, a God-centered heart, had his change only held, had his conversion only become complete. III. *The confirmation.* The Divine choice of Saul was kept secret until the people, by the votes of their representatives, made their own free choice. The assembly at Mizpah. Saul's bashful modesty. Saul proves his fitness to be a king. The summons to battle, contest, victory complete. IV. *The coronation.* After his victory over the Ammonites Saul's popularity among the people was very great. Samuel saw the time was ripe for a national confirmation of the step taken at Mizpah. He called the people together at Gilgal, the ancient centre of the Hebrew religion, and the ceremonies of inauguration were carried out, probably by sitting Saul on the throne, anointing him, crowning him, put the book of the Law in his hand, took

an oath from him, and offered sacrifices to God on the ancient altar and closed with many and varied signs of public joy. 1. When God calls to any service he makes fit for it. 2. Outward advantages are not to be despised. 3. There will come a time to each prepared one when he can prove to himself and to the world what he can do. 4. There lie within every one of us infinite possibilities. 5. God calls us to life service.

ILLUSTRATIONS

Kingly Calls

What Phillips Brooks once said of ministers' calls is as true of laymen: "There are three possible calls—the call of God, the call of one's own nature, and the call of the needy men." God still calls men to his service in much the same way he called Saul. There is a secret call, manifest in the nature and inherent fitness of the man, his hidden desires and instincts, the quiet suggestions of relatives and friends. There is also the outward call of opportunity.

The Book Laid Up

The Declaration of Independence has been sealed up in an airtight case, into which not a ray of light can enter. This most precious relic of our national life is fast becoming illegible and will never be exposed to view again except on august occasions. Samuel "wrote in a book, and laid it up before the Lord." If the Children of Israel had taken care of the original Ten Commandments and this Book of Samuel, what treasures these writings would be to-day.

The Day Before

When God has a great work for us to do he prepares us in various ways for that work. Of course we should cooperate with him. An old Greek officer counselled the generals on the eve of an engagement, "The secret of victory is getting a good ready." It was in line with this when General Foch said: "Battles are won the day before." Did not Wellington say that Waterloo was won at Eton?

MIDWEEK MESSAGES: CHURCH NIGHT OR PRAYER MEETING

THEME: *Three Resolutions.*

"Therefore I will look unto the Lord; I will wait for the God of my salvation; my God will hear me." Micah 7:7.

The prophet is predicting a period which marvelously corresponds to the first age of the Christian era. For he says "The day of thy watchmen and thy visitation cometh," the time our Lord foretold when Jerusalem was destroyed. Then the church was as sheep among wolves. Princes indeed did "evil with both hands." Judges like Pilate could pronounce in a breath that the accused was innocent, and yet condemn. Treachery crept into every home, hypocrisy prevailed the land over. The church was in the midst of uncompromising enemies. So the eyes of faith turned to

God alone, knowing he would not fail them. Each of us should adopt these resolutions. Many reasons indicate the wisdom of so doing. I. *The resolution of faith*. "I will look." 1. The promises encourage me. 2. Experience teaches me. 3. The Lord commands me. 4. The engagement will comfort me. II. *The resolution of patience*. "I will wait." 1. For his time is best. 2. For his blessing is worth waiting for. 3. For I shall not be disappointed. III. *The confidence of hope*. "My God will hear me." 1. Though my cry be feeble. My faith weak. 2. Though my request be great. 3. Though others disdain me. 4. Though I am alone. Few pleaders in Israel. 5. For he is near.

CHRISTIAN ENDEAVOR SOCIETY TOPIC

What Our Government Does For Us. Rom. 13:1-8.

MY SERMON NOTES

MY SERMON NOTES

MY SERMON NOTES

DORAN'S MINISTER'S MANUAL
MY ENGAGEMENTS FOR THE WEEK

Sunday

Monday

Tuesday

Wednesday

Thursday

Friday

Saturday

SUNDAY: JULY TENTH

THEME: *Happy Old Age* (Old People's Service).

SUGGESTED SCRIPTURE READING: Eccl. 12: 1-14; Psa. 71: 1-24.

SELECTED HYMNS: "Abide With Me."—Henry F. Lyte. "How Firm a Foundation."—K. "Sunset and Evening Star."—Alfred Tennyson. "Tarry with Me, O My Saviour."—Caroline L. Smith. "Go Labor On: Spend, and Be Spent."—H. Bonar.

SALUTATION (or Call to Worship): "Surely the Lord is in this place. This is none other than the house of God, and this is the gate of heaven."

INVOCATION PRAYER: Lord, hear our prayer in the morning. We need thee all the day, through all the days. We have our call to prayer at any hour, but particularly when the night is spent, and thou hast kindled the dawn as if thou hadst made the day for us and only for us. Then we have strange need that thou shouldst take our hand in thine and our heart in thine and our brain in thine, and that our feet walk the road where thy footprints should show the way though thou shouldst need to leave us for a moment. We pray our morning prayer; we lift our singing hearts to thee and praise thee that all the ways we take we shall surely have the good companionship which on a day long since made hearts to burn, and turned a funeral day into one of laughter and great dreams. Blessed be the Lord, who has guided our going all these years and who will continue to be our help and our rejoicing. We will make melody all day; we will walk modestly all day; we will work helpfully all day; we will do things which shall not need to be undone all day; and since these matters are too large for our accomplishment we ask thy mighty aid. Fail us not, our God. Smile on our many activities and bid them Godspeed to the end, that at set of sun all may be well with our hearts, and we may be bidden by thyself a kindly good night. Amen.

THE SERMON

(Some time in the warm season it is well to have a special service for aged people and others who may be shut in. July may be late. Some time in June may be better. Make it an automobile day and have all sent for who might not otherwise be able to come. Such services are always cheering to the old and instructive and inspiring to the young. Make much of the day.)

TITLE: *Happy Old Age* (Old People's Service).

TEXTS: "I am this day fourscore years old—wherefore then should thy servant be yet a burden unto my Lord the king?" 2 Sam. 19: 35; "I am this day fourscore and five years old. I am  strong this day as I was in

the day that Moses sent me. As my strength was then, so is my strength now, for war, to go out, and to come in." Josh. 14: 10, 11.

THE SERMON OUTLINE

INTRODUCTORY: Here are two notes that strike differently our ears, the one in a minor key with sadness and regret through it all; the other pitched in a major key with an exultant shout back of every word. Yet these two notes come from the same realm of life, old age. Two aged men meet each other. The one with a long face says: "Well, we are now on the shady side of the hill and cannot expect much;" while the other with a smile says: "Nay, we are on the sunny side, the side next to glory, and we have everything to expect."

Barzillai and Caleb are these two types. Barzillai is old and conscious of a lack; Caleb is old and conscious of a possession. The one bemoans his losses, the other glories in what he still has. Barzillai desires only to be left alone to die near the graves of his loved ones; Caleb is even buckling on his armor to take the mountain once promised to him.

Wherein lies the difference? Age? No. Physical condition? No. Moral character? No; for each had lived a worthy life, meeting truly their opportunities as they came, Barzillai, the friend to the fugitive David, and Caleb, the companion to Joshua. But now they separate. The one feels that his day of opportunity for service is over, and the other is still alert to accomplish a yet unfinished task. It is a spiritual condition that separates, a relation to spiritual service. Caleb held to a promise yet unfulfilled.

What a difference this makes at any time in our outlook on life. Is our work done or not done? That is the question. Sick? We say, work done. Defeated? Work done. Aged? Work done. We would bring you who are growing old and harboring such thoughts back to the joy of service and the thrill of living.

Old age has three paramount claims on a servant of God.

I. It is pre-eminently the witnessing period: "Ye are my witnesses." Youth witnesses through energy, old age through experience. Youth gives us initiative, enthusiasm and action, old age gives us the steady testimony of a tried faith. Youth experiments, old age believes. Argument is over, assurance reigns.

An aged saint is among a community's best assets. Better than law and magistrate is the steady testimony of a life long lived with God to curb evil passions. No hand of the law is more restraining than the clean living of a mature believer. The peace that rests upon such a brow is not the peace of mere temporizing—a peace we hurriedly and early buy in earlier life—it is the solid peace of a soul with squared accounts with God, debts paid and sins forgiven. The hope that brightens that eye, otherwise dim, is not a momentary flash of emotion; it is the constant burning of a flame fed by faith within. "I know whom I have believed." Let one soul of ripened experience speak, and who but hears? "Days should speak, and multitude of years should teach wisdom," Job 32:7. Soon one soul and then another edges up to that soul as to a driven piling

in the swirling waters, throws a line around that testimony and rides out the storm. Let an old man say as did Joshua: "No one thing has failed of all the good things which the Lord your God spake concerning you," Josh. 23:14, or as did David, in Psa. 37:25: "I have been young and now am old, yet have I not seen the righteous forsaken, nor his seed begging bread." Who but straightens up, walks more firmly, and sees more clearly when such words of years speak out? Your work still is to steady our feet and anchor our hope.

II. Old age is the finishing period. Youth for testing, old age for finishing. Youth is too impulsive, middle-age too busy, but old age is deliberate. No product of hand or brain but needs time and a skilled eye to finish it. Can we do less with character? Into it in our earlier years we weave much that is hastily gathered, poorly chosen, crudely arranged. Faith then is but a trembling step taken because we do not know what else to do. Hope is a dim light brought out when the case is urgent. Resignation is a forced surrender. What virtue do we have that is not ready now for the finishing shop? Some place, or time where in prayer and meditation we can let God touch up that which he has begun and which we have so clumsily striven to develop.

The "well-done" was not spoken of "half-done" work. The best output of your life is for the day when you yield more leisurely your life to the master-hand. Let the foliage of autumn speak, and the glories of the sunset and the gold of the grain. "Thou shalt come—in a full age." "The hoary head is a crown of glory, if it be found in the way of righteousness." Said a brother to his aged sister, lamenting the going of the hawthorn and roses, as he pointed out to her the many scarlet and crimson berries in their place: "Never lament for the blossoms of spring if the fruits of autumn have succeeded them." Old age is the artist's final touches before the canvas is seen by the Master-Artist.

III. Old age is the signalling period. I have been on a voyage and am all excited over the end of the journey. A few more leagues and it will all be over. The excited passengers are crowding the rails. Evening draws on. As the darkness settles down we see far away in the distance twinkling lights. They are the lights of the city. They reveal nothing of that which is beyond them. They are only harbor lights. Dear aged friends, you will pardon us if we think of you as the harbor lights. You do not, you cannot, reveal to us what is beyond of the full glory of that city "not made with hands;" you cannot tell us of all the wonders yet to come. But you can and do send out your twinkling light over the waters to tell us still on the high seas that the harbor is just ahead. Home is near. Reunions are coming.

And because of this signalling on your part our joy out on the waters is a bit cheerier; our lot is a bit happier, because you lie between us and the city—the harbor-lights of home.

IV. A happy old age? Yes, if you witness and perfect and signal. Work enough for any one. "Work all done, and only waiting!" Beloved friends of the years, the joy of service is still yours. God's gifts of grace are flowing through you a little freer and easier to this old world than through others of us. Your contribution to life is vital still.

But we cannot close without one word for all. What is your duty to old age? To respect it, provide for it, lessen its burdens—yes, all this and more. These are but the ordinary courtesies all must pay to age. But we must not stop until old age—our own destiny—is seen as God's Land of Promise, the place flowing with milk and honey; God's richest field of operation where his grace appears the greatest, his presence felt the oftenest, and his promises shine the brightest; God's best land because nearest Home; the Border-Land of Heaven. But not until all the Canaanites of fear and dread and loneliness and sensitiveness are driven out will you and I come into possession of it. Step aside, then, brother, sister, for those who walk in God's Promised Land.—F. B. E.

COMMENDATORY PRAYER (At close of sermon): Thy Truth, O God, is everlasting. Set its eternity, we do beseech thee, in our hearts—that we may never forget the service of thee, which is our joy. And may we be made by thy grace evermore the messengers of thy love. We ask in Jesus' name. Amen.

OFFERTORY SENTENCE: "Every man shall give as he is able, of the blessing of the Lord thy God which he hath given thee."

OFFERTORY PRAYER: Our Father, we can not make thee rich with gifts of gold and silver. We can only enrich thy great heart by giving thee our hearts. And so, with this offering, we consecrate ourselves to thee anew, to be wholly thine. Bless our offering. We ask in Jesus' name. Amen.

CHOICE ILLUSTRATIONS ON THE THEME

Love and Old Age

A little kindness and petting is a wonderful blessing to children, but none the less so to the aged. Those in the prime of life are too apt to think that the dear old fathers and mothers do not care for any special attention. It is a sad mistake. None appreciate more than they little acts of kindness and special attention. Elizabeth Porter Gould had the correct idea when she beautifully wrote:

"Put your arms around me—
There—like that;
I want a little petting
At life's setting,
For 't is hard to be brave
When feeble age comes creeping
And finds me weeping,
Dear ones gone.

"Just a little petting
At life's setting;
For I'm old, alone, and tired,
And my long life's work is done."

Faithfulness in Old Age

"Eighty-and-six years," was Polycarp's answer when required to deny

the truth, "have I 'served my Saviour, and he hath never done me any harm; and shall I deny him now?"

Hopeful Old Age

Mr. Venn, conversing with a stranger, was thus addressed: "Sir, I think you are on the wrong side of fifty?" "On the wrong side of fifty!" answered Mr. Venn. "No, sir: I am on the right side of fifty." "Surely," the other replied, "you must be turned fifty?" "Yes, sir," added Mr. Venn; "but I am on the right side of fifty; for, every year I live, I am nearer my crown of glory."

Almost Home

Lead me a little longer, Father! Just ahead I see
The gates of pearl and jasper—and beyond them lies my home!
Sometimes, e'en now, the music of the angels floats to me;
While voices that I've loved below are sweetly calling, "Come!"

I hasten on with eager step toward that happy land,
Beyond the gray horizon, where the sun of earth goes down,
Content to know that all the way my Father holds my hand,
And that ere long he'll give to me an everlasting crown.

—Mrs. E. E. Williams.

Learning in Old Age

Socrates, at an extreme old age, learned to play on musical instruments. Cato, at eighty years of age, began to learn the Greek language. Petrarch, when between seventy and eighty, commenced the study of Latin. Ludovico, at the great age of one hundred and fifteen, wrote the memoirs of his own time. Accareo, a great lawyer, being asked why he began the study of law so late, replied, that indeed he began it late, but he should therefore master it sooner. Franklin did not commence his philosophical pursuits until he had reached his fiftieth year. Ogilvie, the translator of Homer and Virgil, was unacquainted with Latin and Greek till he was pasty fifty. Colbert, the famous French minister, at sixty years of age returned to his Latin and law studies.

A Wonder and a Blessing

A middle-aged woman went to visit an old schoolmate, and the brightest spot of her visit was—her old friend's mother. "Dear Mother Gray lives with Fanny," she said afterward. "She is ninety-four, bed-ridden for more than a year with a broken hip. But her mind is clear, and she is really happy. She has a little chuckling laugh of forty years ago, sees a joke and enjoys it. She hasn't a complaint to make. Everybody is good to her, she says, and everything that is done for her is just right. She is a wonder and a blessing in the home. One of her sons-in-law says, 'She is walking on the sunny side of the road, just as she always did.' And when I came away she said to me, 'I shall always think of you as long as I live.' It did my heart good."

There, you see, it isn't such a dreadful thing to be almost a hundred years old, if you can still be a "wonder and a blessing in the home."

FURTHER THEMES FOR DEVELOPMENT

The Aged Christian

"The hoary head is a crown of glory, if it be found in the way of righteousness."—Prov. 16:31.

I. In the aged Christian is seen a proof of the power of character to command respect.

II. In the aged Christian is seen an instance of the efficacy of the Gospel.

III. In the aged Christian is seen a specimen of sanctified humanity.

IV. In the aged Christian is seen a representative of the inhabitants of heaven.

V. Aged Christians, beautiful to see. Have a wonderful influence.

An Aged Disciple

There went with us also certain of the disciples of Cæsarea, and brought with them one Mnason of Cyprus, an old disciple, with whom we should lodge."—Acts. 21:16.

I. The account of Mnason.

1. He had long been a member of the church.

2. He had long been a reader of the Bible.

3. He had long been an example of the Christian graces.

4. He had long been a leader in works of usefulness.

II. Lessons:

1. In Mnason we see a proof of God's peculiar care of his own.

2. In Mnason we see an evidence of the power of the gospel.

3. In Mnason we see a specimen of the more advanced type of Christian character.

4. In Mnason we see an intimation of the attainments of the saints in heaven.

5. In Mnason we see an object of our own veneration and love and service.

STORY TO TELL, OR SERMON TO CHILDREN

TITLE: *The Road of the Loving Heart.*

Far away on an island in the Pacific Ocean there is laid a wonderful roadway. White and smooth and shining, it stretches through the very heart of a great jungle. How came it there, and why was it laid through a jungle?

Many years ago, the great Robert Louis Stevenson was stricken with a fatal illness. Seeking quiet and rest and a favorable climate, he chose a far away island in the Pacific Ocean. There he bought him an estate, and settled down for the rest of his days.

But Stevenson soon found conditions far from ideal here. The native chiefs were constantly at war with one another. Quarrels and disputes kept continually breaking out among the natives. Conditions were far from happy.

Little by little Stevenson sought to remedy this evil. By every kind

act in his power he won their friendship. He counseled them regarding their wars, showed them how to settle their disputes, and taught them how to be happy and at peace.

These people had never had such a friend before. He became their hero. They longed to show their gratitude by doing him honor. They finally decided to make him as one of their own people and give him one of their names—Tusitalo—the highest honor they could bestow.

Yet still the people were not satisfied. "He has been such a friend to us," they said. "If only we could give him a beautiful gift. But what could we give? We have no money to buy gifts."

Then spoke one of the natives. Said he, "We can make him a great roadway, straight through the heart of the jungle, that shall lead to his land, for long has he wanted such a highway."

"We will do it," said the natives. "We will start to-day!"

So the great work began. Days passed. The sun grew scorching hot in the jungle, but they did not stop for the heat; the rains beat upon them, but they did not stop for rain; poisonous insects stung their faces and arms as they worked, but they kept on; great serpents crossed their paths and hung from the trees, but they never faltered once in their great labor of love for their friend. And at last, the mighty task was finished. White and smooth and shining stretched the great highway through the very heart of the jungle. The like had never been seen before.

Stevenson lived some years after this great gift, and every day of every year he appreciated more and more the gift of his island friends. And to-day, should you go there you would find this inscription at the entrance of the highway: "The Road of the Loving Heart. Remembering the great love of his highness Tusitalo, and his loving care when we were in prison and sore distressed we have prepared him an enduring present, this road which we have dug forever."

PRAYER: God, our Father, keep us thankful and loving all our lives, especially towards those who give us daily love and care, and may we be quick to serve them, when we can. Amen.—H. R.

FOR THE EVENING SERVICE

TITLE: *Border-Land Christians.*

TEXT: "Now the children of Reuben and the children of Gad had a very great multitude of cattle," etc. Numbers 32:1-5.

THE SERMON OUTLINE

INTRODUCTORY: Multitudes of Christians are seemingly content to live in the border-land of Christian experience, preferring the commonplace type of religious life, with all its worldliness, to the spiritual privileges and enjoyments of a life hid with Christ in God. Paul, in 1 Cor. 3, calls them "carnal Christians." Like the tribes of Reuben and Gad, they prefer to dwell on the outskirts of spiritual privilege and power.

I. The border-land Christian is more interested in securing temporal than spiritual advantages. Prospect of worldly prosperity is more alluring

than possibility of spiritual privilege. Reuben and Gad asked, not where is the best place to bring our families, but where is the best place for our cattle?

II. The border-land Christian is satisfied with a partial conquest of spiritual foes. Reuben and Gad had done some faithful fighting—had helped to clear some of the land of the Lord's enemies and theirs—but were satisfied with this—wanted to sit down while a whole Canaan full of the Lord's enemies were still occupying the Lord's land. The border-land Christian starts well—conquers some foes—overcomes some faults—but is satisfied when the work is only well begun. Enthrones Christ in his heart, but leaves much soul territory in the hands of the enemy.

III. The border-land Christian's influence is discouraging to aggressive Christian work. Moses was displeased at their request because it was calculated to "discourage the hearts of the people." Border-land Christians are always somewhat of a weight in every spiritual campaign. When a revival is suggested or aggressive work planned, they are always the pastor's field rather than his force.

IV. Border-land Christians are always the first to fall away in time of spiritual stress. Reuben and Gad separated from the rest of the tribes by Jordan—isolated—soon out of touch with national spirit and religious life—exposed to first attacks of heathen hordes from Syria, Chaldea, etc. Always getting into trouble and with difficulty rescued. Witness incident in time of Saul. Soon overrun and subdued—lost long before final captivity of Israel.—A. R. P.

THE SUNDAY SCHOOL LESSON

TITLE: *Samuel's Farewell.* 1 Sam. 12: 1-5, 19-25. (Read Chapter 12.)

GOLDEN TEXT: "Thy loving kindness is before mine eyes; and I have walked in thy truth." Psa. 26: 3.

Teaching the Lesson

After the coronation of Saul, after the feast of rejoicing, perhaps in the course of the same afternoon, Samuel solemnly addressed the solemn assembly of Israel. I. *The abdication.* The people were now enthusiastic over the splendid-looking man they had for king. Every tongue of opposition was silenced. It was probably the last opportunity Samuel would have of meeting the nation as a whole. The people must not have a divided allegiance. Samuel would continue in his moral and religious work. But he made his abdication promptly and fully, telling the people plainly that he would be no longer a ruler of the nation. II. *The vindication.* It is partly self-vindication. It resulted in the fullest vindication by the people. He spreads his life out before those in whose presence he had lived all his life and before God, who knew the innermost chambers of his heart. He shows them his disinterestedness in that he had listened to their voice in making them a king, mentions his age, his steadiness of purpose and character during his long life and then calls all to witness that which he said was true. III. *The intercession.* Samuel says: "God forbid

that I should sin against the Lord in ceasing to pray for you." It is clear therefore that he had been in the habit and practice of praying for Israel. Now, so far from leaving off praying he would be doubly diligent in intercession. He promised also the ministry of the Word. "I will teach you the good and the right way." He was going to continue to be a true minister to them. IV. *His final charge.* He calls on them to feel the force of great motives. He presents their whole history as a nation as an argument for their serving God. "Consider what great things the Lord hath done for you"—provisions of his bounty, providential interpositions, exercises of mercy, supplies of grace. He appeals to gratitude as one of the highest motives to Divine service. "Serve him in truth." Be real. By heartiness. "With all your heart." Fear not. Trust God. Realize your destiny. Respond to great motives.

ILLUSTRATIONS

Beautiful Old Age

Mr. George Muller, of Bristol, England, sent this beautiful testimony as a message to the young people of a Christian Endeavor convention: "The joy of serving God increases with the multiplying years. I have never had more delight in the work of the Master than now, at the end of three score years and ten. The richest blessings will be discovered in the path of service."

Praying for Others

Samuel promised to continue intercessory prayer for the people of Israel. Prayer for others is a true ministry, well pleasing to God and resultful to men.

In the Roman army there was a law that no one should approach the Emperor's tent by night under penalty of death. One night a soldier was found near the royal tent, bearing in his hand a petition which he wished to present. He was at once sentenced to die. But the Emperor, hearing voices without, asked what the trouble was, and learning that a soldier had invaded the forbidden bounds to bring a petition to him, gave this command—"If the petition be for himself, let him die, but if it be for another, spare his life." It was found that it was a plea for two fellow soldiers who had fallen asleep at their post.

The exercise of this noble, unselfish ministry, the ministry of intercessory prayer, is a very beautiful one in which we all can engage.

Great in Prayer

A Western rancher had asked the district superintendent that a pastor be assigned to his community. "How big a man do you want?" the D. S. asked. "Well, Elder," the wiry man of tan replied, "we're not overly particular, but when he's on his knees we'd like to have him reach heaven."

Ceasing Prayer

One of the saddest testimonies ever borne by one man of another was this in my hearing, "He let his hand slip out of God's." A minister who sinned against his high embassy later made this confession. "My soul-

life raveled at the point where I ceased to pray, because there were some things of which I could not speak to God."

MIDWEEK MESSAGES: CHURCH NIGHT OR PRAYER MEETING

THEME: *The Brim-Full Life.*

"Jesus said unto them, Fill the waterpots with water. And they filled them up to the brim." John 2:7.

When the servants at the wedding in Cana filled the water pots in obedience to Jesus' orders, "they filled them up to the brim." It is not probable that this had anything to do with the successful performance of the miracle, but it must have been quite gratifying to the Master to have such enthusiastic response to his orders. I. *The brim-full life of service is needed to-day.* Mary told those servants to do "what-so-ever." The verb used by Jesus means to fill full. It is worthy of note that the wine was so far superior to what they had already had as to call forth an exclamation. II. *Is there any connection between the kind of service and the quality of wine?* Undoubtedly Jesus would be able to accomplish much greater things now if he had wholehearted response on the part of his servants. We all admire it everywhere else, whether in work or play. Yet some people seem to think that any sort of enthusiasm in religious matters is unseemly. III. *One of the great appeals of the New Movement in the church is not for a different form of service, but a brim-full service, and only such is sufficient to meet the demands of the times, which demands should be understood as the voice of the Lord calling men to complete surrender of self and possessions.* IV. *Entire consecration to-day will enable Jesus to work even greater things than turning water into wine.*

CHRISTIAN ENDEAVOR SOCIETY TOPIC

Christ's Teachings That Are Too Seldom Practised. Matt 5:38-48.
(Consecration Meeting.)

MY SERMON NOTES

SUNDAY: JULY TENTH

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MY SERMON NOTES

MY ENGAGEMENTS FOR THE WEEK

Sunday

Monday

Tuesday

Wednesday

Thursday

Friday

Saturday

SUNDAY: JULY SEVENTEENTH

THEME: *A Day's Work in Its Day.*

SUGGESTED SCRIPTURE READING: Exodus 5:1-23.

SELECTED HYMNS: "Day by Day the Manna Fell."—Josiah Conder. "Father, I know that All My Life."—Anna L. Waring. "To the Work."—Fanny J. Crosby. "Wait, My Soul, Upon the Lord."—W. F. Lloyd. "Work, For the Night Is Coming."—Anna L. Coghill.

SALUTATION (or Call to Worship): "God is a spirit, and they that worship him must worship him in spirit and in truth."

INVOCATION PRAYER: We implore thy blessing, our Father. Deliver us this morning from all our doubts and all that repels, and draw us near to thyself by all those encouragements which comfort the soul and which strengthen our faith, our hope, and our fidelity to thee. We confess our sinfulness and we beseech of thee, day by day to forgive our sins and everything in us which offends. Give us not only clearer light, but grace to walk in that light. We pray that thou wilt make our strength great when our burdens are heavy; that each of us may have a consciousness that God thinks of him, and overrules all things for his good. May the sweetness of thy presence and the light and the joy which spring from thy heart be the portion of each of us. May we be more and more devoted in prayer; more and more earnest for the salvation of men; more and more vigilant in looking after those who are around us; more and more desirous of helping one another, bearing one another's burdens, and succoring those who need help. Wilt thou comfort such as in bereavement mourn the loss of those who are dear. We again pray for the forgiveness of all our sins, and the consciousness of thy continued favor and presence. And to the Father, Son, and the Spirit shall be praises evermore. Amen.

THE SERMON

TITLE: *A Day's Work in Its Day.*

TEXT: "Your daily tasks." Exodus 5:13.

THE SERMON OUTLINE

INTRODUCTORY: These words are better rendered literally, "A day's work in its day." The entire verse in which they occur would then read: "And the taskmasters hasted them saying: Fulfill your works, a day's work in its day, as when there was straw." In this connection it is a very unjust application of what is nevertheless a very wise proverb. These burdened Hebrews were told that without the usual straw they must still complete their usual tale of bricks, "a day's work in its day."

This phrase is one of the proverbs of a great nation and explains much

of their wonderful accomplishment as a people. For example, the Egyptians were the great builders of antiquity. Vastness characterized all their creations. Of these mighty monuments of their greatness the Pyramids remain until this day. They are built of solid granite hewn from the quarries hundreds of miles distant and brought down the rough desert ways on sledges. They were thus dragged by the hands of men an inch at a time.

These enormous blocks of stone weighed in some instances 1,600 tons. How did they ever accomplish such stupendous tasks? They applied this proverb, "A day's work in its day." This was the wise Egyptian view of life.

But observe that it was not merely Egyptian wisdom, it is divine wisdom. This sagacious people had simply perceived God's plan in the creation of the universe, and when they coined this proverb they were only thinking God's thoughts after him. When God in creation broke the life of the world into successive days and nights, he wrote on the face of the universe, "A day's work in its day," and clearly revealed the fact that the true way to live is to live just a day at a time and to do the work of every day in its day.

All of us recognize the fact of daily tasks. Every day has its own duties, its own problems. Now the way to accomplish life's tasks is simply to do "a day's work in its day."

I. This is the secret of accomplishing great things. If every day we do the day's task we will eventually accomplish our undertaking no matter how great it may be.

The daily papers some time ago were filled with the feat of a pedestrian, seventy years of age, who walked all the weary way from Boston to the Pacific Coast. How did he do it? Not all at once. He did it by persistently walking a day's journey every day. "A day's work in its day" and the traveler will reach his journey's end at last. "A day's work in its day," and the mighty Pyramid rises from its broad base to its dizzy apex. "A day's work in its day," and the tyro becomes the accomplished artist. "A day's work in its day," and the beginner becomes the scholar. "Art is long and time is fleeting," but by "a day's work in its day" the goal will be reached at last.

II. Faithfully followed, this proverb will give serenity of mind in the midst of our duties. For much of our worry is due to our mistaken view of things. We look too far ahead. The magnitude of life daunts us. We add to-morrow's task to to-day's and then of course the burden becomes too heavy. We never have anything to do any day but just the bit of God's will for that day. And if faithful to-day we need not worry about to-morrow. It was Jesus who said, "Sufficient unto the day is the evil thereof."

III. This is the secret of preparedness for the emergencies of life.

It is by doing the task to-day that we are prepared for the demand of to-morrow. The student who masters each day's lesson will be ready for the test at the end of the term. On the other hand, negligence to-day is simply laying up failure for the future.

IV. This then is the open secret of living a victorious life.

For he who sets our daily tasks has graciously promised therefor daily strength, for his word is, "And as thy days so shall thy strength be," and he who thus masters the days will conquer the years.

There is a familiar story that has drifted down to us from the early days of Roman history. At one time two rival tribes, the Horatii and the Curatii, strove for mastery in public affairs, and civil war was imminent. But it was wisely decided that instead, the question of supremacy should be settled by a combat between six champions, three chosen from each tribe. When the combat took place in full view of the assembled hosts the advantage at first was with the Curatii. All three of these champions were wounded indeed, but they had slain two of the Horatii outright. The other was unhurt. The three Curatii threw themselves upon this lone warrior, who, to the delight of his enemies and the dismay of his friends, suddenly turned and fled. The Curatii pursued him as best they could and were thus stretched out in line some distance apart. Suddenly the fleeing champion turned and attacked his pursuers. The purpose of his artifice was at once apparent. Unequal to the three together he was more than a match for them singly. He easily slew one after the other and stood at length victor on the bloody field.

Our days come to us not all at once, but singly. We do not have to meet them all at once. But one by one as they come to us, by God's grace we can meet them and overcome them and stand victor over life and time.

"Forenoon and afternoon and night—

Forenoon and afternoon and night,

Forenoon, and—what?

The empty song repeats itself. No more?

Yea, this is life, make this forenoon sublime,

This afternoon a psalm, this night a prayer,

And time is conquered and thy crown is won."

—W. C. A.

COMMENDATORY PRAYER: O thou by whose inspiration all holy Scripture has been written, grant that thy Word may be profitable unto us for doctrine, for reproof, and for guidance in righteousness, that we may be made thereby wise unto salvation, and thoroughly furnished unto all good works, through Jesus Christ our Lord. Amen.

OFFERTORY SENTENCE: "There is that scattereth and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty."

OFFERTORY PRAYER: O Lord our God, who art King of all the earth; accept, of thine infinite goodness, the offerings of thy people, which, in obedience to thy commandment, in honor of thy name, and with a free will and joyful heart, we yield and dedicate to thee: and grant unto us thy blessing, that the same being devoted to thy service, may be used for thy glory, and for the welfare of thy Church and people; through Jesus Christ our Lord. Amen.

PASTORAL PRAYER: Our heavenly Father, thou hast made us for thyself. We are the tender objects of thy solicitude and care. Thou art more thoughtful of us and ours than we ourselves are. We are conscious

of our weakness. Temptations assail us. Our lives are often in the shadows, and we are inclined from the right. Awaken in us, O Lord, a sincere desire for thee, for thy house, and for thy welcome. Help us to feel that we can never satisfy our souls until we satisfy them in thee. We feel deep within us the call to do our best. Do not permit us to rest in false security, in pleasant sins, or in popular falsehoods of whatever kinds. When we are satisfied with what we have done, show us the danger of losing our ideals of perfection, and when the way seems hard, and the by-paths pleasant and enticing, give us thy gracious help. Hear us, our Father, in the forgiveness of our sins. May thy kingdom come in power, that all men everywhere may know thee as Lord and Master. May thy will be done in our lives, and in the world, near and far, as it is in heaven. Through Jesus Christ our Lord. Amen.

ILLUSTRATIVE MATERIAL

Seed Thoughts

Strawless Bricks: Pharaoh tried to make the Israelites do the impossible, when he required them to make bricks without providing them straw. This demand of tyranny is heard to-day—in some of our large factories, among some of our agricultural population. I. All require others to do the impossible who wish them to work beyond their capabilities. 1. Physical strength. 2. Intellectual ability. 3. Moral energy. II. All require others to do the impossible who wish them to work beyond their opportunity. Every man must have time, and a proper time to do his work. He must not be expected to do two things at once. III. Methods employed to get men to do the impossible. 1. Set taskmasters to watch. 2. Abuse. Say we are idle. 3. Mock our religious sentiment. IV. Results. Throw society into an attitude of pain and complaint.—J. S. E.

Strawless Bricks: Writing on the treatment of General A. S. Johnston, his brother, Mr. W. P. Johnston, said: "His command was imperial in extent, and his powers and discretion as large as the theory of the Confederate Government permitted. He lacked nothing except men, munitions of war, and the means of obtaining them!"

Thy Days: I. Thy days are for salvation. II. Thy days are for spiritual progress. III. Thy days are for service and duty. IV. Thy days are special, distinctive days. They demand special strength. They have special promises.

Here is an unlimited promise of strength—strength to match the days—that is God's side of it. Our part is to try to raise the days to match the strength.—A. R.

The Great Promise: "As thy days," etc. I. It is a well guaranteed promise. There is bullion in the bank ample to fulfill. II. It is a limited promise. 1. Does not say as thy "desires." 2. Does not say "as thy months or years"—but as thy "days." Monday's grace for Monday, and so on. III. What a varying promise! Adapted to all conditions, happy, sad, etc. IV. What a long promise! You can live to be never so old that it will not outlive you.—C. H. S.

CHOICE ILLUSTRATIONS ON THE THEME

Seasonable Strength

Dr. Doddridge was one day walking, much depressed, his very heart desolate within him. But, says he, "Passing a cottage door open, I happened at that moment to hear a child reading, 'As thy days, so shall thy strength be.' The effect on my mind was indescribable. It was like life from the dead."

Word of a Gentleman

"Felt much turmoil of spirit at having my plans for the salvation of this region knocked on the head by savages to-morrow," wrote Livingstone, in his diary. (At Loangwa it seemed certain that he and his band must die.) "But I read, 'Go ye and teach all nations. And lo, I am with you alway.' It is the word of a Gentleman of the strictest honor, and there is an end on't. I will not cross furtively by night as I intended. I shall take observations for latitude to-night though it may be the last."

Four Pillars

Every promise is built upon four pillars: God's justice, which will not suffer him to deceive; his grace, which will not suffer him to forget; his truth, which will not suffer him to change; and his power, which makes him able to accomplish.—Salter.

STORY TO TELL, OR SERMON TO CHILDREN

TITLE: *A True Bird Story.*

All boys and girls are interested in birds. Some who live in the city do not see very many and do not get as well acquainted with them as those who live in the country do, or have opportunity to do. This morning I am going to tell you a true story about birds. The reason I say it is true is because I got it from Olive Thorne Miller, who is an adept on birds and a reliable naturalist. She says the young bird has to learn how to do things just as small boys and girls do, although not in exactly the same way. One of the first lessons he learns is how to fly. He really knows how to do this, but needs practice until his wings grow strong enough to carry him through the air. Many young birds begin this practice before they leave the nest. I have often seen a nestling beating and beating his wings without stirring an inch from his tiny home.

You have heard, perhaps, that the father and mother birds push their babies out of the nest. Do not believe any such thing, because it is not true. I have seen many young birds leave the nest of their own accord, but never one pushed out. Sometimes the mother may coax her children, but often they fly out while the parents are away finding food.

After the young bird leaves the nest his father and mother follow and feed him, for he does not yet know how to feed himself. This is the next lesson he has to learn. He must also know where to sleep, and how to protect himself from all the other creatures that want to catch him and eat him.

Once I had a good chance to watch two young blue jays learn to get

their own living. After they left the nest they lived in a little grove, where I could easily find them when I went to watch. They seemed to be always hungry, and every few minutes one of the parents would hurry up with a grasshopper or some other insect to stuff into the wide-open mouths.

One day after giving the twins chokecherries, the parents slipped quietly out of sight and stayed away a long time. I could see them perching near, but the young birds could not. The father and mother were not hunting food as usual, but seemed to be taking a rest. I wondered at this, for I had never seen them resting since the little ones were hatched.

The twins, who were quite as large as their parents now, did not try to pull any of the fruit from the trees, although it grew all about, and they had often seen it done. They sat idly picking at their toes, stretching their beautiful wings, or hopping about.

Soon it was evident that they were hungry, for they began to call. Nothing happened. They called again. Still no food. This must have been a great surprise, for usually their cries brought a parent with food at once. Hungrier and hungrier they grew, and louder and louder they called, but still no parents.

All this time I could see the mother and father birds sitting near, and I also began to wonder why they did not bring something.

At last the mother flew to the children, but with nothing in her beak. Squawking madly, the two hungry youngsters flung themselves upon her. They almost knocked her off the perch. She just hopped out of the way and did not seem to care that they were hungry. Again the twins flew at her, begging for food, and again she calmly hopped out of the way. Then she hopped up to a bunch of cherries and pulled one. The children crowded close; and what do you think that bird did? She deliberately swallowed that cherry herself!

The twins seemed dumbfounded. For a minute they did not make a sound nor move a muscle. Then screaming louder than ever they began jerking at the chokeberries for themselves. At first they were so clumsy they dropped every one, but soon they managed to swallow a few.

Those two young blue jays had learned the great lesson of their lives.

Boys and girls, we learn by trying. It is not best for us to be helped too much. Do your own lessons. Do your own work. Rejoice in the friendship and the love of parents and others, but do not expect them to carry you. Use your own hands, your own feet, your own minds. Others are lovingly watching to see you succeed; but you can succeed finally only by using your own hands.

FOR THE EVENING SERVICE

TITLE: *Do Not Waste.*

TEXT: "Sow not among thorns." Jer. 4:3.

THE SERMON OUTLINE

INTRODUCTORY: The Bible is a handbook of practical principles.

It is also what may be called a labor saving directory. Here is an example: "Do not sow among thorns."

I. Do not waste labor. "Answer not a fool according to his folly." Why try to gather figs where there are only thorns and thistles? Why attempt to cut iron with glass? Why endeavor to thwart gravitation by the action of mechanics? Why try to empty the Ganges with a salt-spoon? These questions all point to the absurd waste which some men make of their lives.

II. Do not waste talent. "Cast not your pearls before swine." What preacher can address a sleeping audience? What man can be eloquent in attempting to persuade a lunatic? Who does not see the absurdity of taking pictures to an asylum for the blind? Who would count it wise to spend his time playing the organ to men who are totally deaf? Talent is doubled by spending it well. The sower is rewarded when he sees first the blade, then the ear, then the full corn in the ear. Waste never creates gladness.

III. Do not waste thought. "Give not that which is holy unto the dogs." Many people do not live in the realm of thought; they live roughly and incoherently in the market-place of action. The mathematician does not explain the mathematics of the bridge to the laborer who moulds the iron or the laborer who carries the mortar. Their work is useful enough, but they are not in a mental condition to discuss mathematical problems. The mathematician would find that he had been speaking a language not one word of which was comprehended. Study the people you have to deal with. Talk to them in their own language. This applies to preaching and to every department of elementary and advanced education.

IV. Do not waste character. Here the word waste is used in a different sense. A noble character can hardly be lost wherever it is lived. There is an influence far beyond word and deed which no calculation can completely follow. Do not waste your own character. Do not fritter away your talents. Cultivate a kind of character which makes itself useful to other men. What is the use of your character for learning if you never teach child or man? Character should be regarded as an investment, the profits of which are for social use.

V. From things not to do we may learn what things to do.

1. Sow on good ground.
2. Live with the wise.
3. Give only to those who can receive—not with the hand, but with the mind.
4. Discriminate between dogs and men.

Thus we see that the Bible is a handbook of practical principles. It guides in the common work of the day. The Bible is also what may be called a labor saving directory. It shows you how time and money and strength and influence may be thrown away. No man can get far wrong in the business of daily life who studies the Sermon on the Mount concurrently with the book of Proverbs.—J. P.

SUGGESTIVE TEXTS AND THEMES

Our Great Foundations: "If the foundations be destroyed what can the righteous do?"—Psa. 11:3.

The Inescapable Wonder of God: "And Jacob waked out of his sleep, and he said, Surely the Lord is in this place; and I knew it not. And he was afraid, and said, How dreadful is this place! This is none other but the house of God, and this is the gate of heaven."—Gen. 28: 16, 17.

Keeping Oneself From the Idols of the Day: "My little children, guard yourselves from idols."—1 John 5: 21.

Life's Wells: "And Moses led Israel onward from the Red Sea, and they went out into the wilderness of Shur; and they went three days in the wilderness, and found no water. And when they came to Marah they could not drink of the waters of Marah, for they were bitter," etc.—Ex. 15: 22-27.

New Conditions Require New Adjustments: "And the manna ceased on the morrow, after they had eaten of the old corn of the land; neither had the children of Israel manna any more; but they did eat of the fruit of the land of Canaan that year."—Josh. 5: 12.

The Luminous Soul of Jesus: "For from within, out of the heart of men, evil thoughts proceed," etc.—Mark 7: 21.

THE SUNDAY SCHOOL LESSON

TITLE: *Samuel Anoints David.* 1 Sam. 16: 1-13.

GOLDEN TEXT: "Let no man despise thy youth; but be thou an example to them that believe, in word, in manner of life, in love, in faith, in purity." 1 Tim. 4: 12.

Teaching the Lesson

I. *The Divine delay.* An evil spirit had come upon Saul. He proved himself unworthy longer to reign over Israel. Yet Saul did not die when he was rejected. He lived to work out his destiny, to do some good work against his country's enemies, and to hold his position until a new king was trained to take his place. There was a delay of Divine justice. There was opportunity for repentance. II. *The Divine directing.* Samuel was at Ramah. Here he was met by Jehovah, told to fill his horn with oil and anoint one to be Israel's king. God guided Samuel to the setting apart of the right man. Obeying and praying the prophet went on his way. Those who go about God's work in God's way are directed step by step. So it proved with Samuel. III. *The Divine selecting.* God has made a selection of one for ruler of Israel. The people had chosen Saul. God has appointed David. God knows David's heart and character and talents and possibilities. David had already been tested in lesser things, now he could safely be made "ruler over many things." Not merely a new king was needed, but a new dynasty, one that would be fitted to be ancestors of the Messiah and work toward the purpose for which the Jews were chosen as God's people. Jesse was the grandson of Boaz and Ruth. Samuel "looked on Eliab," Jesse's eldest son, tall, stalwart, soldier-like, "every inch a king." "Man looketh on the outward appearance" because that is all that he can see. He cannot know the inner life, the hidden powers as yet undeveloped. God knows the real man. A man is not always great because he is big. David's anointing was much like a conversion. We read "the Spirit of the

Lord came upon David from that day forward." This dedicates. IV. *The Divine qualifying*. Although by Samuel's act the youthful David was now anointed, he was yet to be trained to become a king. He returned from the feast to his shepherd life, but he was from that time on preeminently in God's school, in training for a kingdom. This was true of his home training and it was still true when he came to live at the court of Saul. 1. Every man's life is a plan of God. 2. The working out of this plan depends upon ourselves, upon our life choices, use of talents, faithfulness in daily duties. 3. God is preparing us for our kingdom. We are born to be kings over nature, circumstances, over a thousand influences that make for righteousness.

ILLUSTRATIONS

Measured from the Depths

The Lord looks not upon social rank, not upon family history, not upon one's fortune, not upon one's appearance. The Lord looketh upon the heart—terrible news to a bad man—good news to all men who live in truth. Man is measured from the depths. This was true of David. Rev. R. J. Campbell says: "When in Scotland recently I went to a very interesting place, the observatory at Paisley. There I saw an instrument for measuring earthquakes, a seismological register. A block of stone twenty-four solid feet in depth thrust into the ground. On the top a delicate instrument which actually wrote with pencil a record of vibrations in every part of the globe. Said the gentleman in charge, 'If an earthquake were to take place in Japan, its motions would be written here as faithfully as though we were on the spot to measure it.' 'Then what about the rumbles here in Paisley?' said I. 'You make noises enough in your streets: would they be registered by your instrument?' 'No,' was the reply. 'We do not trouble about vibrations on the surface. We measure from the depths.' That is the way to measure—truth in the inward parts." "Man looketh on the outward appearance, but the Lord looketh on the heart." God knows the real man. God knew David's heart, character, talents, possibilities.

Making Wise Choice

God made choice of David. But men make choices too. These are important. A king once said to a favorite: "Ask what thou wilt. I will give it unto thee." The man thought: "If I ask to be made a general I shall readily obtain; even if for half the kingdom he will give it to me. I will ask for something to which all these things shall be added." So he said to the king, "Give me thy daughter to wife." This made him heir to all the wealth and honors of the kingdom. So choosing Christ makes us heirs of all the wealth and glory of the Father's kingdom.

MIDWEEK MESSAGES: CHURCH NIGHT OR PRAYER MEETING

THEME: *The Perfect Law.*

"But whoso looketh into the perfect law of liberty, and continueth

therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed." James 1:25.

Here is a divine description of the Gospel. Here is a summary of the characteristics of God's royal Word. I. *It is, in the first place, a law.* It is not an opinion amenable to the caprice of the individual, to be obeyed or to be ignored at the bidding of an arbitrary will. It is a law. It is a supreme and authoritative obligation. It is an obligation issued by one who has a right to claim unquestioning obedience. It is a law enforced by sanctions which it were madness to disregard. II. *It is, secondly, a perfect law.* It is presented to us not only in its authority, but in its sufficiency. It is a perfect law. 1. Made by the only and absolute Sovereign of mankind. 2. Based upon a perfect knowledge of man's entire nature, conditions, relationships. Adapted to promote the highest ends perfectly. Its morality is spotless. Its decisions are equitable. It is a sufficient revelation. III. *Then, thirdly, this Word of God, this law is presented to us not only in its authority, and in its sufficiency, but also in its freedom.* It is a "perfect law" of "liberty." It accepts only willing obedience. Its service is perfect freedom. Submission to this law brings liberty from (1) guilt, (2) from fear, (3) from sinful habits, (4) from the consequence of past sin. (5) And this law of liberty is perpetual. It perpetuates this freedom in the conqueror's heaven. IV. *Man's duty to this law.* 1. Careful personal investigation. "Whoso looketh into." 2. Retention of the truth thus learned. "Not forgetful." 3. Continued obedience. "Not a hearer only, but a doer of the work." V. *The blessings of obedience.* 1. Approval of conscience. 2. Assurance of Divine favor. 3. The delight of conscious moral progress. 4. The joys of usefulness. 5. Heavenly rewards.

CHRISTIAN ENDEAVOR SOCIETY TOPIC

Applying Christian Standards In Amusements. Phil. 4:8; 1 Cor. 6:12; 8:12, 13.

MY SERMON NOTES

MY SERMON NOTES

MY ENGAGEMENTS FOR THE WEEK

Sunday

Monday

Tuesday

Wednesday

Thursday

Friday

Saturday

SUNDAY: JULY TWENTY-FOURTH

THEME: *Open Windows.*

SUGGESTED SCRIPTURE READING: Daniel 6: 1-28.

SELECTED HYMNS: "O For a Closer Walk with God."—William Cowper. "As pants the hart for cooling streams."—T. and B. "When I can read my title clear."—Isaac Watts. "My God, permit me not to be."—Isaac Watts. "Nearer, my God, to thee."—Sarah F. Adams.

SALUTATION (or Call to Worship): "O go your way into his gates with thanksgiving and into his courts with praise. Be thankful unto him, and speak good of his name. For the Lord is good; his kindness endureth forever, and his faithfulness unto all generations."

INVOCATION PRAYER: Oh, Lord God, help us to pray that this day we may come nearer the Christ ideal than ever before. Grant that by every thought and act we may bespeak his character to ourselves and to those with whom we shall come in contact. Forbid that we should neglect any opportunity that may come to be living witnesses for him. Through the dangers and temptations, seen and unseen, which compass us about, bring us in safety to the close of day and to the close of this earthly pilgrimage. Bless those who are near to us by ties of home or friendship; and especially to those who know thee not, manifest thyself in power to-day. May the Gospel note of love ring out more clearly this day than ever before, and may the sunshine of truth enter all hearts where ignorance, superstition and sin hold sway. May it bring cheer to the desolate ones, and hope to the despairing ones who may be near us, and yet who seem beyond our power to help. We pledge ourselves anew to the work of lifting the burdens of men and the upbuilding of thy kingdom. Through Jesus Christ our Lord. Amen.

THE SERMON

TITLE: *Open Windows.*

TEXT: "Now his windows were open in his chamber toward Jerusalem." Daniel 6: 10.

THE SERMON OUTLINE

INTRODUCTORY: I was reading the other day the biography of a great man when I unexpectedly found the secret of his greatness. It was in a single parenthetical sentence in the narrative of his life. It described such an ordinary circumstance that at first I doubted whether it did explain his heroic life. But I was soon convinced. The sentence read, "Now his windows were open in his chamber toward Jerusalem."

Through his open windows Daniel, for it was his life that I had been reading, could look across the city roofs to the long level of the plain. He could look westward, toward Jerusalem—home, the city beautiful, the

city of Zion, the city of the temple, God's own city. Could Daniel look from his window without kneeling to pray? As long as the window was open Daniel was great. As long as he looked westward and caught the beauty of the desert sunsets and dreamed of the sun shining upon the city set upon a hill, as long as he remembered God he could not dishonor him, he could not help but fill his life up with the love of God which kept him pure and noble and loyal. He was great because he kept his windows open toward Jerusalem.

I. Our lives must have open windows. Some lives are like rooms without windows, all shut in, "imprisoned within the material," no windows out upon the spiritual. Some people think only about material things, the things they handle, and eat and wear and get sensual pleasure from. Their lives are without ideas, without vistas, devoid of poetic visions, no windows out upon ethical, moral or altruistic ends; lives that are quick to appetite and dull to conscience. I know one who sat in the musty air of his closed room and listened to the mechanical music of a cheap graphophone when he might have flung his window open to hear the notes of the wild birds which come "fully charged with wonder and freshness."

II. Our souls must have an open window so that we may have a long view. When the eyes are tired do not fix them upon the near, but look upon far away things. When the heart is tired does it find rest in the material things of to-day or to-morrow? No, the rest of the heart comes when it seems to go on a long journey. Sometimes we should fall asleep to things near, shut the eyes and stop the ears and let the hands refuse to touch; then open the window of the soul and let God's light and air come in to give rest and refreshment and peace.

Let us open our windows toward the ideal. The people that one pities most in the world are not the crippled, nor the blind, nor the sick, nor the poverty stricken—but those who cannot see ideals, the beautiful and the good. I grow disheartened and discouraged when I look out upon the real city of New York, when I pass that woman with shame written upon her face, that man all bestial, that little child becoming skillful in sinning; but then I open the window toward the ideal city, I see the corner saloon gone, I see the streets clean, I see the homes comfortable. I see men and women and children pure and lovely and happy, I see through my window a city righteous and beautiful. I face the horror of war and shudder at the thought, then I open the window and see the world restored and nations safe and homes perpetually happy. What a wonderful view Isaiah had when he looked through his window, "They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." Sometimes one faces one's real self and it seems that the life is all fault and failure, nothing good in it, nothing beautiful, nothing useful—life seems emptiness and vanity. Then is the time to open the window and look out to the ideal self. Dream of your life as you would have it be, see every thought and word and action perfect, see the life filled with the beauty of holiness, see it achieving greatness.

Why open the windows toward the ideal? Why see your life perfectly beautiful and good? Why see the world a great brotherhood? Why see the city cleansed? Because only what men see through their win-

dows, only those things will come to pass. Things undreamed never happen.

III. We must have our windows open toward heaven. Daniel's eye could not pierce across the plain to the great city of Zion, but he could rest by his window and say, "There it is—out there in the west." He could paint its glories and anticipate its joys and let memory bring back the faces of his loved ones. Others may scoff at heaven, we must open our windows and strain our eyes to see its glories.

To get the full significance of the short explanatory sentence which gives one the secret of Daniel's life one should read it in its context. "And when Daniel knew that the writing was signed, he went into his house (now his windows were open in his chamber toward Jerusalem); and he kneeled upon his knees three times a day, and prayed, and gave thanks before his God." Open windows, a long view, a vision of the ideal, a dream of heaven—a consciousness of the presence of God. We must open our windows to God. Through them his angels will come and go. Sometimes when in the quiet chamber of your soul with its window wide open to the breezes that blow from heaven, you may hear a voice come as a burden upon the wind, and it will be His voice—or sometimes it may seem that a Presence has come into the chamber and then you will know that He has come.

IV. Did Daniel become an impractical man because he sat by his windows and looked toward Jerusalem? Not at all, he was a man who could do his work in the everyday world. So distinguished did he become as a man of achievement that the king would have him made third ruler of the whole kingdom. He who sits by the window of his soul becomes nerved to the most earnest and deliberate action. He will leave the window to meet the world of things with a purified and ardent will. Sitting by the window and looking at the ideal, I determine to do my share to heal the disharmony that exists between things as they are and things as they ought to be. One's faith and hope and love become white hot at the window and one goes to work with a singleness of purpose and an invincible optimism denied to other men. Let me look at heaven through my window and I will come away to help make this world more like heaven. Let me hear the voice of God as I sit at the window or realize his presence and I go away to try to be for God in this world just what my right hand is for me.—Rev. M. K. W. Heicher, Ph.D.

COMMENDATORY PRAYER: Give power and quickening, O God, to thy truth read and heard, here and throughout the earth. Write thy will deep upon our remembrance. Make and keep our hearts living altars of thy love; and let thy grace be evermore our guide. For Jesus' sake. Amen.

OFFERTORY SENTENCE: "And whatsoever ye do, do it heartily as to the Lord, and not unto men."

OFFERTORY PRAYER: Gracious God, we thank thee for thy bounteous provision for our needs. We adore and praise thee for thy Son, Jesus, who, though rich, became poor that we through his poverty might inherit eternal riches. In his name we dedicate these offerings to thee. Amen.

PASTORAL PRAYER: Almighty God, our life is a continual cry unto thee; thine ear is besieged with the prayer of men. We are ever in want. Our experience is a cry to be somewhat more than we already are. This is not discontent, this is the joy of being yet unsatisfied. Thou hast more grace to give, more light to shed, broader and grander revelations thou hast yet to disclose, and we feel the joyous pain of a hunger that is about to eat, and the welcome grateful fire of a thirst that may quench itself in the river of God. May we never be satisfied, may we forever be unsatisfied, yearning for more, and to do more, and to see more. Thus may our souls' life be a continual growth, an eternal expansion, a yearning after the infinite, receiving continual answers according to each day's necessity.

We bless thee for a Book that is like a store of living seed: let it be planted deeply in the heart's ground, honest and well prepared, and behold it will rise up in due time a golden harvest, too large for any store room we have. May the word of Christ thus dwell in us richly, not in the seed only, not in the letter only, but as seed that is sown, as a letter that is understood and has grown in all its spiritual blossoming and fruitfulness, and may we thus, in a high and ever widening consciousness of thy presence, grow in grace.

Enlarge us, for we are small; kindle a great light in our intelligence, for we trim our lamp with our own fingers, and feed it with our own oil. Oh, that we might live in the sun, and stand in the very glory of God! We ask in Christ's name. Amen.

ILLUSTRATIVE MATERIAL

Seed Thoughts

"Man creates himself through Ideals."—Froebel.

"We may not be destined to greatness, but the very effort to attain our ideals will exalt our daily lives."

Greatness is vision.—Newell Dwight Hillis, D.D.

The true discovery of a character is the discovery of its ideals.—Professor Drummond.

There is a spiritual vision and by that vision we see spiritual things.—T. M.

One of the most influential thinkers, Professor Secretan, wrote a sentence something like this: "Never shall I forget that night in December when, under the light of the stars, the love of God shone into my heart." And that was when he was quite a young man. Have you had your vision?—T. M.

Behind light and voice and vision there is to be traced the personal agency of the personal Lord. Let us thank God for such visions, and voices, and influences; providences, if you like, adapted to serve God's purpose and his will concerning us.—T. H.

Men elect whether or not they shall belong to the spiritually best by accepting or rejecting the gift of vision.—The Outlook.

The problem of life is to make the ideal real, and convert the divine at the summit of the mountain into the human at its base.—Charles H. Parkhurst, D.D.

CHOICE ILLUSTRATIONS ON THE THEME

Vision

We have read of a little child who had been thinking about the unseen Christ to whom she prayed. She was trying to picture to herself what he might be like. By and by she came to her mother with the question, "Is Jesus like anybody I know?" The question was not an unreasonable one. Every true disciple of Christ ought to be an answer, in some sense at least, to that child's inquiry. Every little child ought to see Christ's beauty mirrored in its mother's face. Yes, and this privilege should not be limited to the children of good mothers, but ought to be one enjoyed by every one who anywhere looks upon a Christian.

The Vision Splendid

"Where there is no vision the people perish." Our visions are a transcript of our ideals. Our ideals are the things we desire to see come to pass. We may never reach the goal, but we shall never reach anything without striving toward that goal. Through the gateway of the ideal we find our escape from all that is sordid and unlovely upon earth.

Ideals by Contact

Contact with a living person who has ideals is the surest way to have them planted in our soul. An ideal may be pale and bloodless until it stands forth in the life of one we know. Then it seems great and desirable, made beautiful by a person's glowing love for it. Let us seek the companionship of those that strive for high things.

Growing Ideals

When a seed is planted in the earth the soil receives it and begins to operate upon it. But when an ideal or thought is planted in the mind the mind may refuse to receive it. Therefore the mind must be prepared to receive the ideal; antagonisms must be uprooted. "The word" must be "received with meekness."

Painting Our Dreams

"Where there is no vision the people perish." When there are no beautiful dreams, no lofty ideals, no glowing visions to translate into life, there is indifference, indolence, waste and dreary stagnation. Paul, the apostle, began his Christian life with a vision; he entered upon his remarkable missionary journeys with a vision; and the vision abode throughout his subsequent career.—R. L. Benn.

A Vision

It is related of Michael Angelo that when he came down from the scaffolding from which he had for some weeks been painting the fresco upon a high ceiling, he had become so accustomed to looking upward that it was with real pain he forced himself to turn his eyes to the ground. Oh, blessed engagement possible to these spiritual orbs of ours! Would that they might evermore be so arrested, habituated, held by the countenance of

divine love, that we could never be satisfied to turn them from his face! Would that we could say with the Psalmist, "O God, my heart is fixed, trusting in the Lord." Such engagement with God and fixing of faith upon him is the way to peace, joy, triumph over temptation.

STORY TO TELL, OR SERMON TO CHILDREN

TITLE: *Trees.*

TEXT: "And he shall be like a tree planted by the rivers of water." Psa. 1:3.

Who shall be like a tree? The good man, any one who loves God, and loves his Bible and loves to do right.

How many kinds of trees are there? How many kinds of people are there? The sinner is a dead tree in God's great field of earth. He is in the way of those who teach the truth and of those who do good; his influence and example do much evil. But our text does not talk about the dead trees; it tells of the live ones. In the 104th Psalm it is said: "The trees of the Lord are full of sap;" they are not dead ones, they are all alive.

The trees can teach us many lessons:

1. Grow straight and beautiful. Live a life of good report, have a good reputation; do not let any sin make you grow crooked and full of knots and gnarls.

2. Be sound to the heart. Some beautiful trees are rotten-hearted, hollow-hearted. They are dying trees, they are hypocrites, the lumber man cuts one down, it cannot be used. Be honest, be true, be sincere, be what you want people to think you are.

3. Be strong. Do not let any little wind of temptation blow you over. Overcome evil with good. Sometimes the winds blow over even live trees in the forest, but God is better to his children than to trees. "Ye shall not be tempted above that ye are able."

4. Keep growing. Last winter was cold, last summer was hot, but every live tree grew a little; it added one more ring to the trunk, a few more twigs to the branches. Do not let trouble keep you from growing in faith; do not let hard work keep you from growing in love; keep growing every year.

5. Give help to others. All live trees are of some use—shade, timber, nuts or fruits. Every Christian can be of some use in the world. Find your work and do it well.

6. God cares for all. For every tree there is a place to grow, plenty of air, light and rain. There is also for you all that you need. God cares for all his children. He never has forgotten one; he will never fail you nor forsake.

7. Be contented. No tree ever worries, frets, nor grumbles. Does it grow in a wilderness? It may yet be a part of a city palace. Is your life lonely, sad? Some time death will transplant you into the great city of heaven.

The trees look in at your window, they smile down upon you along the

streets. Learn the lessons that they teach, and you may be like a tree planted by the river of water.—E. P. M.

FOR THE EVENING SERVICE

TITLE: *Road-makers.*

TEXT: "Make straight paths for your feet, lest that which is lame be turned out of the way." Heb. 12: 13.

THE SERMON OUTLINE

INTRODUCTORY: Is there anything more wonderful than a well made road, especially a road which hesitates at no eminence, but lays bonds upon it and opens commerce and communion between distant places? I remember one such wonderful road climbing with a sort of easy laughter over the Maritime Alps. I remember another road which begins on the Dalmatian coast and subdues the fierce mountains which rise between the coast and Montenegro. But we need not go far away for wonderful roads. The Lincoln Highway crossing the continent is extraordinarily impressive; it stretches away like a narrowing piece of white ribbon and is lost on the horizon, where it suggests the unknown and the infinite.

I. The Bible makes much of this figure. Isaiah talks of a highway, the way of holiness; Jesus said, "I am the way." Luke calls the early disciples "Those of the Way."

Horace Bushnell was fascinated by roads. He connected roads and theology in his thoughts, and the one ministered to the other in the service of interpretation. He was always planning how roads should be made between this place and that place, or through a new piece of territory with which he had become acquainted. But more than this, he was a noble road-maker in thought and life. He was a pioneer in bold, fearless, venturesome thinking. Any disciple of Bushnell knows what a great road-maker he was over perplexing and difficult ground.

II. But we are all road-makers. There may be no aim and purpose in it, and we may be unconscious of our work. Nevertheless, we are making roads. We cannot help it. Every step we take is the making of a track, even if it be only like an uncertain trail through a forest. But everybody goes the same way many times; acts become habits, and what was once a faint trail becomes a broad and open road. Yes, we are busy road-making; every day and every hour we are at the work.

III. What kinds of roads are we making? Is there anything impressive and majestic about them? Do they suggest dignity and strength? Are they straight or crooked? Are they fearless roads, going straight to their destination? Or are they winding and deceptive roads, leading to a precipice or ending in a swamp? Are we making rough roads, full of loose sharp flints, or smooth roads, where the stones have been gathered and every thorn removed? What sort of roads are we making?

IV. Why ask the question? Because somebody is following on and will use our roads. And perhaps the one following on is lame, or only a poor walker, and the character of the road is of infinite concern. Lame, I say.

Perhaps lame in will and purpose! Or lame in desire and self-control! Or lame in affection! And the lame one is perhaps your own son, and he is coming down your road! What about it? Is it all right? Is it safe for the son and the family? Is it safe for anybody and everybody else? Will they stumble on your road? Will they get astray? Will they be pilgrims of the night or pilgrims of the light? Do your roads lead into the darkness, or into the dawn? "Make straight paths for your feet," somebody is just behind! Make them scrupulously straight, and put your best work into them, "lest that which is lame be dislocated."

I was once walking with a good American through one of the streets of New York which was in a terrible state of disrepair. "How is it?" I asked. And my friend answered, "The stuff that ought to be in that road is in the contractor's pocket!" And so it is; the roads we make are no better than ourselves.

SUGGESTIVE TEXTS AND THEMES

Keep the World From Spoiling: "Ye are the salt of the earth; but if the salt have lost its savor, wherewith shall it be salted?"—Matt. 5: 13.

Spiritual Conservation: "Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you."—Matt. 7: 6.

Camouflage Prophets: "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves."—Matt. 7: 15.

Gathering and Scattering: "He that is not with me is against me; and he that gathereth not with me scattereth abroad."—Matt. 12: 30.

He Came As He Was: "Now when Simon Peter heard that it was the Lord, he girt his fisher's coat unto him (for he was naked), and did cast himself into the sea."—John 21: 7.

The Other Mile Generosity: "For the stuff they had was sufficient for all the work to make it, and too much."—Ex. 36: 7.

Quitters: "And they said one to another, Let us make a captain, and let us return into Egypt."—Num. 14: 4.

THE SUNDAY SCHOOL LESSON

TITLE: *David and Goliath.* 1 Sam. 17: 31-37, 40-42, 48-51.

GOLDEN TEXT: "Jehovah is the strength of my life; of whom shall I be afraid?" Psa. 27: 1.

Teaching the Lesson

How like a chapter of accidents this looks. Of each event we should say "It happened." Nothing happened. There are no accidents with God. I. *The preparation.* Each event as recorded shows preparation for conflict. There was Jesse's anxiety concerning his soldier sons. We meet David once more on the road to Bethlehem, but not on his way to the palace of the king. He is acting as the family drudge and burden bearer. But there is a guiding Providence plainly discerned in the story. The three eldest brothers were in the army of Saul, only about ten miles from home.

Jesse feels anxious about them and sends David for news and with fresh provisions, for the soldiers there as often in later wars furnished their own supplies. It was the fortieth day of Goliath's challenge when David reached the camp. David heard the haughty words. He took in the state of affairs. He convinced Saul of his courage, skill and power and of ennobling faith in God. Saul seeks to prepare David by placing on him the king's armor. This, worse than useless, is cast off. David chooses his own weapons in the use of which he had become skillful in boyhood and in his daily work. II. *The conflict.* Goliath stood resplendent in an armor of bronze, with short javelin and a heavy spear. Armed and plumed the giant stalked down into the valley. David took his staff, five smooth stones in his shepherd's bag and his boyhood sling. Goliath cursed David by his gods, Dagon, Baal, Astarte. David expressed his faith in Jehovah, the God of Israel. "Running," to give impetus to his sling and a nearer mark for accuracy, on the wings of faith and prayer the smooth stone took its flight and "smote the Philistine on his forehead." It either entered a point unprotected by the helmet or else passed through the helmet itself. III. *The victory.* The giant "fell on his face to the earth." David made sure by severing Goliath's head from his body. And when the Philistines saw their champion fall they fled in dismay. The Israelites, aroused and inspired by what God had done through David and their faith kindled anew into flame, arose and started and pursued the Philistines even to their own walled cities. 1. The victories of faith. 2. David did not despise the use of means. He used all his talents and genius and training, but he used those weapons which belonged to him and his work. 3. David's preparation for his great victory came through a faithful use of his daily duties.

ILLUSTRATIONS

Legend of Goliath

There is a legend among the Jews that when Goliath cast his eyes upon the young David the sight seemed so ridiculous and amusing that he threw back his head and laughed out aloud. But this action threw his brazen helmet away from his temples, and just at that moment the smooth stone from David's sling struck upon his exposed forehead. It is quite possible that his contempt for his opponent made him careless of his armor. One cannot but compare with this account the vulnerable heel of Achilles, who was slain by Paris with an arrow in the only spot where any deadly weapon could reach him.

Faith Defined

Faith is to believe what we do not see, and the reward of this faith is to see what we believe.—St. Augustine.

Meaning of Faith

Phillips Brooks' oft-quoted definition of faith has been most helpful to many. He said, "F-a-i-t-h means, Forsaking All I Take Him." Is not this the essence of faith? Not an intellectual acceptance of what the Bible says about Jesus, but a receiving of him, and a daring abandonment to him that permits him to save and guide us.—A. W. Cooper.

MIDWEEK MESSAGES: CHURCH NIGHT OR PRAYER MEETING

THEME: *The Guarantee of Success.*

"Certainly I will be with thee." Exodus 3:12.

God is the unchanging one. As he had been with Moses, so he promised to be with Joshua; and so from age to age he is the inspiration and strength of his people. I. "Certainly I will be with thee,"—*then man is servant, not Master*. He should know his place, or he can never keep it. As servant, he should (1) constantly consult his Master; (2) constantly speak in the name of his Master; and (3) constantly be jealous of the honor of his Master. II. "Certainly I will be with thee," *then the work must succeed*. What is the guarantee of success? (1) Not human cleverness; (2) not skillful organization. (3) The word of the Lord is the guarantee of success. "The mouth of the Lord hath spoken it;" "My word shall not return unto me void." III. "Certainly I will be with thee,"—*then the servant is to be received for the Master's sake*. "He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me." IV. "Certainly I will be with thee,"—*then there need be no lack of grace or power*. "If any man lack wisdom," etc. "Lo, I am with you always," etc. "Ye have not because ye ask not, or because ye ask amiss." Notice (1) the individuality of the promise, "I will be with thee"—with the one man; (2) the emphasis of the promise—"Certainly." Who is with us in our life-ministry?

CHRISTIAN ENDEAVOR SOCIETY TOPIC

What Are Causes and Cures of Unrest? Psa. 43:1-5; Matt. 11:28-30.

MY SERMON NOTES

SUNDAY: JULY TWENTY-FOURTH

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MY SERMON NOTES

MY ENGAGEMENTS FOR THE WEEK

Sunday

Monday

Tuesday

Wednesday

Thursday

Friday

Saturday

SUNDAY: JULY THIRTY-FIRST

THEME: *The Loom of Providence.*

SUGGESTED SCRIPTURE READING: Romans 8:1-28.

SELECTED HYMNS: "God moves in a mysterious way."—William Cowper. "How gentle God's commands."—Philip Doddridge. "When gathering clouds around I view."—Robert Grant. "My times are in thy hands."—William F. Lloyd. "Our God, our Help in ages past."—Isaac Watts.

SALUTATION (or Call to Worship): "The Lord is my light and my salvation; whom shall I fear? The Lord is the strength of my life; of whom shall I be afraid? One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord, and to inquire in his temple."

INVOCATION PRAYER: Our Father in heaven, we praise thee for the mercy-seat to which we can come, and before which thou art so pleased to have us bow. Help us to approach it with pure hearts and with sincere motives. Teach us our need of thee. Show us how dangerous it is to live without the consciousness of thy presence. Walk with us as Jesus walked with his two companions to Emmaus. Help us to commune with thee as friend with friend. Prevent us from wilful sin. Subdue our hearts' rebellion, and keep us at peace with thee. Help us to be patient and sympathetic with all who may need our help. If we have wronged anyone, give us the grace of repentance and confession. If any have injured us, enable us to forgive and forget. Forgive us wherein we may in any way have grieved thee, and aid us in our efforts to avoid the mistakes of yesterday. Our prayer is in the name of Him who loved us, and gave his life to save us. Amen.

THE SERMON

TITLE: *The Loom of Providence.*

TEXT: "We know that all things work together for good to them that love God, to them who are called according to his purpose."—Romans 8:28.

THE SERMON OUTLINE

INTRODUCTORY: What an enigma human life is! Here we are endowed with quick and sensitive faculties, susceptible of sharpest pain and keenest pleasure, capabilities within us capable of unspeakable sorrow, of ecstatic joy. As between the towers of old German castles they stretched wires which every wind that blew woke to major or minor tones, so are we stretched with such taut and responsive faculties and exposed to all the forces of nature which wake the chords to gladness or sadness. Nor have we often the choice of place in which to live. Some fateful wind or bird carries the seed of one pine tree to a sheltered valley, where it

grows straight and tall, vexed but by few storms; another is carried far up the mountain slope and grows exposed to all the storms that blow. The providence of God has cast the lot of some of us in sheltered places and of others in places exposed to adverse winds.

Over against these hidden uncertainties God has hung out exceeding great and precious promises, which gleam along our way as lamps shine along the bends of the river for the boatswain's guidance in his voyage through the night. Of all the many promises of the Bible this one in the text seems the most comprehensive and the most assuring. When you go hunting in October you find the hills laced with many light paths made by the deer as they went browsing here and there, but there is one path broad and well beaten, as if the deer from many hills had trodden there, for it leads to some favorite spring where they all went to quench their morning thirst. The Bible is laced with many footpaths of the saints feeding on the green pastures or sauntering by the still waters of God's promises, but there is one path well beaten, as if all had trodden there, and that broadest path leads to this text. It is the one lingering spring when all others are dry. "All things work together for good to them that love God."

The promise being of such importance, let us look more closely into it that we may know more of its meaning and sufficiency in the day of stress. There is that in its language that suggests a web of cloth woven on a loom. We examine such a piece of cloth in three particulars, the warp, the long threads, do they run from end to end unbroken? The woof, the cross threads, are they cotton or wool or silk; are they closely woven? And then we unroll the web to see if the design is such as we desire and if it is well wrought in. Let us try our text that way.

I. "All things work together for good." That is the warp, the long thread. "All things." Looking back over our lives, running our fingers along our past experiences, can we say that? Is it clear to us to-day that all things have worked for our good? We hesitate here. There are some things in our lives not yet explained, that show no connection with that word "good." They have worked for pain, privation, disappointment.

Some there are, however, the warp of whose lives runs longer and stronger, who can say some things work for good. Others, older in years and riper in experience, who have outlived the haste and passion of early judgments, can look back and run the finger along the warp threads and say, "Most things have worked together for our good." But Paul, in our text, says with confidence and emphasis, "All things work for good." We may well listen to Paul, for he is speaking out of a wide and varied experience. There are many years behind him and many trying scenes. He runs his fingers over the warp threads and says, "I know by experience what tribulation is, what persecution is, what famine is, what nakedness, peril, sword is. I have tested them all and so far in the providence of God they have worked for my ultimate good."

We may well listen to Paul because he is also speaking out of the rich inspiration of the Holy Spirit. It is all very well for Paul to go over the past and speak with the confidence of experience. But bethink you of what lies before us. The awful forces of nature beating on our fragile lives, as the surf beats on the little limpet clinging to the rock or the shore, the

mysteries of death, the disintegration of the grave. Has he thought of these among his "All things"? Yes, he is speaking by inspiration of the Spirit, to whom nothing in the future is unknown, to whom the whole purpose of God, the whole outcome of his providence is known, who sees beyond the present clanking of the loom the finished product of the weaver. And in the wisdom of that inspiration he runs his fingers along the warp of the unfinished web and says, "I am persuaded that neither life, nor death," etc.

II. Let us look at the woof—the cross-threads. "All things work together for good." When the weaver has stretched his warp on the loom he then fills his shuttles with variously colored threads and thrusts them back and forth weaving the warp threads together. This word "together" is the emphatic word of our text. At the weaver's hand are many shuttles, filled with differently colored threads. He now thrusts in a white, a blue, a black thread. You cannot judge the purpose of the weaver by the thrust of one shuttle or the weave of one thread, white or black. You must wait until he has emptied all of his shuttles and by all the woof knit up the warp together. Nor can we judge God nor pass upon his ultimate purpose in our lives by any one event in our experience or by any one day or year in our lives. We are yet on the loom. His shuttles are not yet empty. Give God time to put this and that together, to complete the purpose of his providence.

At last he set the warp of your own individual life along the days or the years allotted to you, and filled his shuttles and is weaving. He is still at the loom and on go his shuttles day and night. White threads of youthful joy, scarlet of suffering, gray of sorrow, purple of duties, black of temptation, and golden threads of grace thrust in and out at the clanking of the loom. And what he is doing we know not now, but we shall know when he has emptied his shuttles and woven all the warp together into his foreseen design. And when he is done with you he will remove you from that loom and behold you are a man redeemed, a perfect man, according to the stature of a man in Christ Jesus.—R. M.

COMMENDATORY PRAYER: Our Father, help us to put our hands in thine and trust. We know not our way, but we do know our Guide. Help us to know and firmly believe that all things work together for good to them that love God, who are called according to his purpose. Send us out with this faith and confidence. Through Christ's name we ask. Amen.

OFFERTORY SENTENCE: "As we have therefore opportunity let us do good unto all men, especially unto them who are of the household of faith."

OFFERTORY PRAYER: Our Father, we ask thee to unite with this offering the merits of thy great sacrifice in Jesus Christ, that it may become more than human through thy power and mercy. In Jesus' name. Amen.

ILLUSTRATIVE MATERIAL

Seed Thoughts

Operations of Divine Providence: I. Unlimited in their sweep. "All

things." II. Harmonious in their design. "Work together." III. Benevolent in their aim. "For good." Not necessarily for prosperity, for prosperity may or may not be a good thing. Not necessarily for happiness. Happiness is not the highest attainment. Perfection of spiritual nature is. IV. Discriminating in their application. The promise not to the wise, strong, rich, courageous; but to them that "love God." V. Manifest in their results. Not "I hope," "I think," but "we know."—J. T. W.

The Christian Conception of the Universe: I. The universal law. "All things work." Not blind, aimless labor. II. The universal method. "All things work together." Concordant activity. III. The universal distinction. "To them that love God." Why to them that love God? Not to love God, centre and source of all moral loveliness, is to be incapable of good. "The stars in their courses fought against Sisera," symbol of a universe at league against the sinner.—H. B.

All things, whether in nature, providence, or grace, work together for the good of God's people.—H. R.

The Co-working of Providence: Co-operation. Co-operation implies conspiracy. Then there is concomitancy.—T. H.

Take anything single and apart, and it seemeth to be against us. We cannot understand God's providence till he hath done his work; he is an impatient spectator that cannot tarry till the last act, wherein all errors are reconciled.—T. M.

God knoweth what he is a-doing with you, when you know not.—T. M.

CHOICE ILLUSTRATIONS ON THE THEME

Together for Good

You have probably seen a large and complicated piece of machinery in full play. The parts, as you noticed, were very various—various in size and shape, various in the material of which they were made. There was difference of movement among the parts. There was contrariety and opposition. The wheels whirled in opposite directions. The chains seemed placed on purpose to resist. You felt confused as you stood contemplating the ceaseless and unintelligible whirl that was going on. Yet you perceived that all parts of the machinery, however diverse in themselves or in their mode of operation, were working together to produce a certain result—a certain product. Amid all the apparent confusion this point was invariably reached.—G. C.

Trials Good to the Good

Storrs was a student at Andover Theological Seminary with young Gordon Hall. On a certain Saturday, towards the end of their course, Hall was preparing to go to Braintree to preach upon the following Sabbath, having some expectation that the invitation might grow into a call. In the act of splitting some wood, however, his hat fell from his head beneath the axe and was split in twain. It was impossible to replace it just then. Hall had to give up his engagement and got Storrs to go in his place. Storrs went. His preaching pleased. He was called, accepted, in due time was settled, remaining minister of that parish until his dying day, a period of

more than half a century. Hall had his attention turned to the foreign field, became Gordon Hall, the first missionary of the American Board, whose name is forever linked with the early enterprise of that eminent organization. No one who has any belief in Divine providence will for a moment doubt that God stationed Storrs at Braintree by means of the accident to the hat.

Purpose in Providence

I once went with my brother to extract a crystal from the rock. With a mighty sledge-hammer he vigorously dealt blow after blow upon the rock, chipping off piece after piece. At last the top of the crystal appeared. Then I could see what he was after, for it had not shown on the outer surface of the rock. The rock was good for nothing; the crystal was everything. The soul is a man's crystal. The body is but the encasing rock that holds it. God's providences are smiting upon the rock, breaking and cutting it away, extracting the precious crystal.

STORY TO TELL, OR SERMON TO CHILDREN

TITLE: *Lessons From the Birds.*

TEXT: "Surely in vain the net is spread in the sight of any bird." Prov. 1: 17.

Children all love the birds. The world is much happier because they are in it. How lively and gay they are! They fill the park and trees with melody. The most of them are our great helpers. They eat the seeds of weeds and destroy millions of harmful insects. We could not live well without their help. How beautiful their dresses! Far more beautiful than our finest clothes; so beautiful that some envy them their bright feathers, and have them cruelly killed that they may wear them on their bonnets.

The little birds have many enemies; among them are boys and girls, men and women. Millions are caught with nets every year. That is the reason why birds are so shy. They are afraid of us. When the net is spread for them, men have to cover it up and deceive them. The Bible says that if the net is spread in their sight they will keep out of it.

In this the bird teaches us a lesson of watchfulness. The world is full of nets to catch our souls in. Some of them are put plainly before us—spread in our sight; notwithstanding this, boys and girls are getting into these nets all the time.

Bad company is one of these nets. We see the nets spread before us; for no one can help seeing that bad company makes us bad. If the birds saw the net as plainly as we see the evil effect of bad company they would not get into it. Bad company is like putting a pound of sugar into a barrel of vinegar; the sugar loses its sweetness and the vinegar gets sourer.

A farmer was troubled with crows pulling up his corn. He loaded his gun, and, hiding himself in a corner of the woods, fired at them. Running to see what effect his shot had, he found one dead crow and a favorite parrot of his own with one wing broken. Taking the parrot to the house, one of the children asked, "Who hurt Polly?" To which the farmer

answered, "Bad company." And Polly, suffering pain, without knowing what it meant, repeated the words, "Bad company! Bad company!"

Children, learn a lesson from the birds, and don't get into the net of bad company. If you do, it will poison your whole life and spread from you to others. The tree-toad is of the same color as whatever it is on, and when it changes its place soon takes on a new color. So, like the tree-toad, you will take on the color of your surroundings, and be like the company you keep. The Bible speaks to you, saying, "My son, when sinners entice thee, consent thou not."—W. A.

PASTORAL PRAYER: Our heavenly Father, we are thy children, and we come to thee bringing our sacrifice of praise and thanksgiving. Thou hast made us, and thy love of us is unceasing. Thy love is the light of our life and thy grace the strength of our hearts. Save us from forgetting thee and thy claims upon us. May we welcome our common duties and discharge them as in thy sight; rejoice in the ties of kinship which bind us to one another, and never forget them; courageously face our difficulties and carefully redeem the time, seeing that the days are evil. Help us to resist every temptation and especially those that assail our thoughts and stain our imagination. Give us power to hush the tumults of the flesh, and fortitude to bear the burdens of life cheerfully. Deliver us from anxiety about the future, and strengthen in us the conviction that all things work together for good to those that love thee. Enable us to profit by thy patient and loving discipline. Fill us with the mind of Jesus, and make us ready for any sacrifice for thy Kingdom of righteousness and peace and joy in the Holy Ghost. Quicken us, O Lord, that we may seek first thy Kingdom and thy righteousness, and calmly wait thy will, in the assurance that whatever else is best will be given us. In the Name of Jesus Christ, our Lord. Amen.

FOR THE EVENING SERVICE

TITLE: *Life's Guardian Ministries.*

TEXT: "Hast thou not made an hedge about him?" Job 1:10.

THE SERMON OUTLINE

INTRODUCTORY: To the "hedges about our lives, i. e., to all protecting circumstances, we have much reason to be grateful. To all guardian ministries—ministries that ward off evil, save us from the scorch of the fire, from the bitterness of the blast, from the cynicism of the world, the toss and test of the tempest, we owe God a thousand thanks. If there are many things that lure to the wrong, there are a thousand things that help us to do right. We need to sing the praises of the "hedges" about our lives. Let us note some of these hedges.

I. That of a godly, saintly home. How often has the memory of a saintly home checked a would-be wanderer's feet. What has held us in many a slippery hour? Has it not been the honor of the home of which we have been custodians? What has restrained from such great evil? Was

it not the thought that such an ill would break a mother's heart and bring a father with gray hairs to the grave? Round many a life God has put the hedge of a saintly home.

II. The earnest prayers of kindly Christian friends. Prayer is as a hedge about one. A man, for instance, can not break from religion; can not quit the right path; can not do some great wickedness; can not do the evil deed. Somehow, he seems to be a Christian hero despite himself. An evil impulse is overpowered by a better and a nobler. His fingers have itched to do some wicked deed—and yet, somehow, they grew impotent and unavailing. In many a case like this, the restraint has been due to the "hedge" of a thousand prayers offered for his daily deliverance.

III. The all-surrounding care of the Lord Jesus Christ. That care has been about us, as the mountains about Jerusalem, as waters about the ship, as the air we breathe, as a mother's arms around her babe. That care has hemmed us in on every side. The surprising thing often is that with this care about us, not that we should go right, but that we should go wrong. God's care about us is the most guardian ministry we can have.

But we have said that, owing to prayer, the hedge could not be broken through. In the light of this, consider this from a popular writer: "It's the easiest thing in the world to break through a hedge." Are we right, or the essayist? Both! We can not break through, and yet we can. We can kick through the traces, cast off all restraint, and neutralize even our heavenly Father's care. But not with impunity. The wise man says: "Whoso breaketh a hedge, the serpent shall bite him" (Eccles. 10:8). We can break through our guardian hedges, but only to meet the serpent on the other side. Honor the hedge.

SUGGESTIVE TEXTS AND THEMES

The Cathedral of Character: "Building up yourselves on your most holy faith."—Jude 20.

Personality and Power: "Write thou every man's name upon his rod."—Num. 17:2.

Faith Not Credulity: "Believe not every spirit, but prove the spirits."—1 John 4:1.

Incredible Ingratitude: "Denying even the master that bought them."—2 Pet. 2:1 (R. V.).

The Conclusive Argument: "And beholding the man which was healed standing with them, they could say nothing against it."—Acts 4:14.

Transmission of Truth: "Our father, who received living oracles to give unto us."—Acts 7:38.

The White Man's Burden: "We that are strong ought to bear the infirmities of the weak."—Rom. 15:1.

The Brooding Spirit: "And the earth was waste and void: and darkness was upon the face of the deep; and the Spirit of God moved upon the face of the waters."—Gen. 1:2.

Christ Is Man's Sunshine: "But unto you that fear my name shall the sun of righteousness arise with healing in its wings; and ye shall go forth, and gambol as calves of the stall."—Mal. 4:2.

THE SUNDAY SCHOOL LESSON

TITLE: *David and Jonathan.* 1 Sam. 18:1-14; 19:1-7.
(Read also 1 Sam. 20:1-42; 23:15-18; 2 Sam. 1:17-27.)

GOLDEN TEXT: "There is a friend that sticketh closer than a brother." Prov. 18:24.

Teaching the Lesson

Goliath's death-day was the birth-day of the beautiful and ever memorable friendship between David and Jonathan. Much could be said on the choice of friends, the gains of friendship, the qualifications for friendship, or the tests of friendship. These are all implicit in this story. But let us make this lesson somewhat a character study. I. *Jonathan's character.* Jonathan is one of the finest, most attractive characters in all history. His love did not flow from weakness but from strength. He was mighty in love, a true Great-heart. "He loved David as his own soul." And there was nothing weak or cowardly about him. He was a man of sound judgment and of strong and vital faith in God, yielding to the leadings of Providence even against his own interests of kingly succession. His unselfishness was more prominent than in any other Old Testament character. He was also a model son, showing nobility of devotion to his unfortunate father. II. *David's character.* Theirs was the friendship of godly men. David was attractive in person, accomplished in music and song; he was faithful; he was courageous, even to heroism; he had great common sense and tact; he was large-hearted and generous, and, above all, he had a sublime faith, a perfect, childlike trust in God. He had also within him that made him the champion of all those who were in distress. Between David and Jonathan there arose a beautiful, almost ideal friendship. "The soul of Jonathan was knit with the soul of David." Their souls were interwoven together into a complete texture of affection. III. *Friendship founded on character.* As has been intimated, such was the foundation of their friendship. There must be real worth in both parties to a true friendship, something to love, something worth loving. A deep religious life and aim is ever the best basis of a true friendship. All the remainder of this story tells of the ways in which the friendship of David and Jonathan was expressed, down even to the touching lament of David over his friend slain on Mount Gilboa. Of course no one will close the lesson without speaking of the friendship of Christ. The greatest privilege of life is that we may be friends of his. Let us make a covenant of love and friendship with Jesus.

ILLUSTRATIONS

Friendship Defined

A prize was offered some years since for the best definition of a friend, and this was the one which received the prize: "A friend is the person who comes in when every other person has gone out." That is the kind of

friend Christ is. And this is the noble type of friendliness which should characterize us.

Friendship Kept in Repair

Samuel Johnson once said to Sir Joshua Reynolds: "If a man does not make new acquaintances as he advances through life, he will soon find himself alone. A man, sir, should keep his friendships in constant repair."

Legacy of Friendship

In the will of the late Associate Justice Lamar, of the United States Supreme Court, appears an unusual legacy. The testator leaves to his family his "friendships, many and numerous, in the hope that they will be cherished and continued."

Why not? Friendships are among the most cherished and prized possessions of our life—and too often among the rarest. They are greater than the gold and gear that figure most prominently in last wills and testaments.

Friendship With Christ

Zinzendorf, when a boy, used to write little notes to the Saviour, and throw them out of the window, hoping that he would find them. Later in life, so strong was his faith in the friendship of Christ and his own need of that friendship as a daily solace, that once, when traveling, he sent back his companion that he might converse more freely with the Lord, with whom he spoke audibly. So do we all need friendly converse with him our souls love. "He alone is a thousand companions; He alone is a world of friends. That man never knew what it was to be familiar with God who complains of the want of friends when God is with him."

MIDWEEK MESSAGES: CHURCH NIGHT OR PRAYER MEETING

THEME: *Increase of Faith.*

"And the apostles said unto the Lord, Increase our faith." Luke 17:5.

I. *Faith is capable of increase.* 1. In the amount of truth it embraces. 2. In the degree of intensity with which it lays hold of its object. 3. In the force with which it works. II. *The increase of faith is desirable.* 1. For the sake of our holiness. 2. For the sake of our usefulness. III. *The increase of faith is to be sought through prayer.* 1. Our prayer for the increase of faith should be earnest. 2. Our prayer for the increase of faith should be accompanied with habitual meditation on the object of faith. 3. Our prayer for the increase of faith should be accompanied with avoidance of everything that tends to impair the strength of faith.

CHRISTIAN ENDEAVOR SOCIETY TOPIC

Great Missionary Characters. 2 Cor. 11:23-28.

MY SERMON NOTES

DORAN'S MINISTER'S MANUAL
MY ENGAGEMENTS FOR THE WEEK

Sunday

Monday

Tuesday

Wednesday

Thursday

Friday

Saturday

SUNDAY: AUGUST SEVENTH

THEME: *The Sacredness of the Sabbath.*

SUGGESTED SCRIPTURE READING: Matt. 2:-1-27.

SELECTED HYMNS: "Safely through another week."—John Newton. "O day of rest and gladness."—Christopher Wordsworth. "The dawn of God's dear Sabbath."—Ada C. Cross. "Light of light, enlighten me."—Benjamin Schmolck. "Hail to this holy day!"—Stephen G. Bulfinch.

SALUTATION (or Call to Worship): "My voice shalt thou hear in the morning, O Lord; in the morning will I direct my prayer unto thee, and will look up."

INVOCATION PRAYER: Help us now, O Lord, to draw near to thee as a worshipping people. Incline our hearts to seek thy face, and graciously withdraw the veil that we may be conscious of thy presence. We ask thee graciously to forgive all that thou hast seen amiss, and to cleanse our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee and worthily magnify thy Holy Name. Help us, who have had much forgiven, to forgive others, even to seventy times seven. Keep us from envy and jealousy, from pride and passion, and from every thing that would grieve thy Holy Spirit. May we indeed be dead unto sin, and alive unto righteousness, through Jesus Christ. Bless those whom we love. Comfort and help them in whatever circumstances they may be placed; and may they and we be finally gathered to the house of many mansions. Have mercy on all men, and bring them to the knowledge of the truth. These and all other petitions we offer in the name of Jesus Christ, our Lord and Saviour, and pray thee to do for us exceeding abundantly beyond all we ask or think, for Thy mercies' sake. Amen.

THE SERMON

TITLE: *The Sacredness of the Sabbath.*

TEXT: "At that time Jesus went on the sabbath day through the corn," etc. Matt. 12: 1-13.

THE SERMON OUTLINE

INTRODUCTORY: "If ever any people needed to take advantage of the blessing of weekly rest, it is the people of America. Our common nervous rush has been given the name 'Americanitis.' It is a disease, and will ruin us unless counteracted by the Sabbath."

It is abundantly worth while. A traveller tells us of an Arabian valley given up to odorous shrubs and spices, where the air is redolent of fragrance. Going away the visitor finds that the perfume clings to hair and garments for days.

Saddened by life's sordidness, depressed by the avarice, cunning, and

cruelty of the street, the soul needs its days of revery and worship, for rising into purer, sweeter air where tranquillity dwells. There walking, musing, praying, ardor will return to the jaded sense. The fret and fever will pass away, and the soul go forth with heaven's perfume, and with enduring strength from the eternal God.

There is always a "Sabbath question." Every generation faces it and must take sides. Not always are the conditions the same, but the principle never changes. Even the day of the week has changed, but the essential principle of the day is alike in every age. The Sabbath of the Old Testament and the Lord's Day of the New Testament are essentially the same. While the one is kept on the seventh day, and the other on the first day, their meaning is the same. While one presents the finished work of creation, the other celebrates the finished work of redemption.

I. The Lord's Day should be kept as the day of rest from labor. The body needs the Sabbath as well as the soul. It should be a holiday for the body and a holy day for the soul. Kept thus, it affords every one with fifty-two holidays in addition to the others that come on week days. The incursions made upon this God-given right of the laborer during later years is one of the greatest of wrongs. If organized labor would strike against Sunday work, they would have a just quarrel. The Christian church would protest against this robbery of rest from the workingman, and proclaim the priceless privilege of the Lord's Day. It is not that God needs the Sabbath, but that man needs it, that he bids us keep it as a day of rest.

II. The Lord's Day should be kept as a day for joy. The gladness of Easter should continue throughout the year. Every Lord's Day should remind us of the resurrection. There is nothing of sadness or long-facedness about the Lord's Day or the Sabbath. The Psalmist wrote long before the long-faced Pharisees were born, "This is the day that the Lord hath made, let us be glad and rejoice in it." We want neither the Puritan Sabbath nor the Continental Sunday, but we want the Lord's Day of the Christian, with its joy and fellowship. There is nothing gloomy about Jesus Christ, there ought not to be anything gloomy in the keeping of his Sabbath.

III. The Lord's Day should be kept as a day of service to the Lord. While it was made for man, the Son of Man is its Lord. It should be a day of willing-hearted service to him. Service as worship in the Lord's House is a first duty. Christ's custom of church going is the highest example for his followers in this direction. Service as work in the Lord's vineyard is the next thing. The Lord's Day should find us at work in the Sabbath School, or elsewhere where there may be need. Service in waiting upon the Lord, in meditation and prayer, to renew our strength for the work and the walk during the week.

IV. The Lord's Day should be kept as a day of home influence. The scattered family of the week should make every Sunday a sort of Thanksgiving Day. Parents and children should be gathered together about the table and the altar in the home. The old Book gets a new glory as its pages are opened and its truths are gathered in the family circle. In the rush of business life home religion will be crowded out unless it holds on to the Lord's Day as its God-given opportunity. A well kept Sunday is an inspiration for both young and old.—J. W. G.

COMMENDATORY PRAYER: Our Father, thou hast given us six days in which to labor; help us to not rob thee by taking the seventh. Help us to keep our Sundays for the great things of the soul. Through Christ we ask. Amen.

OFFERTORY SENTENCE: "He answereth and saith unto them, He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise."

OFFERTORY PRAYER: Almighty God and gracious Father, the source of all our blessings, we pray thee to make us sensible of our duty to thee in the use of the gifts entrusted to us. If our material resources increase, may there be a like increase in our generosity. If our resources diminish, we beseech thee to save us from the sin of beginning our economy at the Church. Help us to reduce our personal comforts and gratifications, and to make ready sacrifices for the sake of giving toward the spread of thy kingdom and the salvation of men; through Jesus Christ our Lord. Amen.

PASTORAL PRAYER: O God, our heavenly Father, we look to thee now for thy benediction. We are thy suppliant children, who subsist under the cover of thy patience. We praise thee for all thine extraordinary mercies. Thou hast made us like thyself in the desire and in the capacity for fellowship. May fellowship with thee be the basis and supreme blessing of our fellowship with each other. May flowers of devotion breathe their fragrance every day upon our lives. Teach us how to be abased and how to abound. Keep our feet from unbidden paths, and our eyes from tears; or if the tears must come, let the Comforter come as well, that he may wipe them all away. Temper to us the long night watches of pain and sorrow. If weeping endure for a night, bring joy in the morning; and when the long afternoon shadows deepen toward the eventide of this earth's life, bring us very gently to the turn of the road from whence we may catch the vision of the home eternal. Grant us all to face all life's tasks bravely, and perform them earnestly. And bring us in the end with joyful hearts and glad faces to abide with Thee, through Jesus Christ our Lord. Amen.

ILLUSTRATIVE MATERIAL

Seed Thoughts

Our Resting Camp: "To-morrow is the rest of the holy Sabbath." Ex. 16: 23. The Israelites needed their rest days while wandering through the wilderness, but no more than we do. On the grave of Durer, the artist, is carved the word "Emigravit." We are all emigrants on our way to the better country. The Sabbath is our resting camp where we pitch our tents and refresh ourselves for the hard journey that is yet before us.

Safety By the Sabbath: "Call the Sabbath day a delight . . . not doing thine own ways."—Isa. 58: 13. The workingman who breaks the Sabbath laws in order to have worldly amusement on the Lord's day will find his employer very ready to break them by opening his factory or store on that day. And then how can the workingman appeal to the laws he has himself helped to render ineffective?

Using Not Abusing: "Then saith he to the man, Stretch forth thy

hand." Matt. 12:13. Christ's example teaches us that we are to fill the Sabbath as full as any other day. Simply refraining from this and that is not keeping the Sabbath. Idleness is not holiness. The Sabbath is to give us a chance to do what we like to do—to carry out our character. The use we make of it shows whether our character is Christ-like or not.

CHOICE ILLUSTRATIONS ON THE THEME

Fidelity Honored

"We would not buy it of them on the Sabbath." Neh. 10:31.

The pilgrims were in sore straits in 1621, and the very existence of the colony seemed to depend on their friendly relations with the Indians. One Sabbath morning Chief Samoset and a company of his braves appeared, and commenced overtures of peace by proposing traffic. But the Pilgrims would not desecrate the day by business, and the Indians went away angry, leaving affairs seemingly more threatening than ever. But the Lord honored such fidelity.

Sun of the Soul

It is said that some old makers of violins never regarded an instrument as finished until it had been so placed that it was bathed in the light of the sun. They thought it could not respond properly to the skill of the musician until it had been saturated in sunlight. Man is a wondrous instrument, and he needs the Sabbath in which to let the light of the Sun of Righteousness shine upon and through him, so as to bring out all the spiritual music of his nature.

Toning the Spiritual Life

A traveler tells of having visited a painter. "I saw on his table some high-colored stones, and I asked him what they were for. He said they were to keep his eye up to tone." When he was working in pigments insensibly his sense of color was weakened, and by having a pure color near him he brought it up again, just as the musician by his test fork brings himself up to the right pitch. Now, every day men need to have a sense of the invisible God. No nature is of such magnitude that it does not need often to be tuned, chorded, borne up to the idea of a pure and lofty life. And that is one of the great uses of the Sabbath. It puts us in touch with holy things. It gives us a chance to make comparisons with the standard. It brings the eye and heart and soul up to tone. The effect, if we avail ourselves of the possibilities of Sabbath privileges, is to start us anew on a higher plane of living. It brings the weekly uplift.—H.

For Wide, Clear View

When a gentleman was inspecting a house in Newcastle, with a view to hiring it, the landlord took him to an upper window, and said, "You can see Durham Cathedral from this window on Sunday." "Why on Sunday above any other day?" inquired the man. "Because on that day there is no smoke from those tall chimneys." Blessed is the Sabbath when the earth-smoke of care and turmoil no longer beclouds our view. We need our Sabbaths for the wide, clear view—for the great things of the soul.

STORY TO TELL, OR SERMON TO CHILDREN

TITLE: *Two Insect Carpenters.*

Children, if you live in the country or visit there do you keep your eyes wide open to see things? I am going to tell you this morning about two insect carpenters. I got my story from Dorothy Baldwin. She keeps her eyes open, and she in a very interesting way tells us what she sees.

Think of boring a hole almost four inches deep in a tree trunk with a horsehair! That is something that no one really could do, but on a summer day you may see some one who seems to be doing it.

That "some one" is Mrs. Ichneumon Fly. She has four gauzy wings and six legs, and what looks like a horsehair tail three or four inches long. But it isn't a tail, and it isn't horsehair. It is the most wonderful gimlet in the world. God has equipped her with it.

When Mrs. Ichneumon gets ready to lay her eggs, she goes to the trunk of a tree, perhaps a big maple, and begins boring a hole with this wonderful gimlet of hers. When she thinks she has made the hole deep enough, she sends an egg down through the middle of the gimlet, which is hollow, and leaves it at the end of the hole which she has made.

Perhaps some one else is living in that maple tree, for there is another insect carpenter that lays her eggs there. The other carpenter is Mrs. Horntail. She, too, has a strong, sharp gimlet, but it is a much shorter gimlet than Mrs. Ichneumon's, so that her eggs are laid nearer the outside of the tree.

When the little Horntails hatch, they begin gnawing their way into the tree, for there is nothing in the world that little Horntails like to eat better than wood. And there is nothing that a little Ichneumon Fly likes to eat better than a little Horntail. In order that her children shall have food which they like best, Mrs. Ichneumon Fly bores those deep, deep holes, which she hopes will end in a tunnel that some little Horntail is making. Sometimes the little Horntails eat so much of the wood that they do a great deal of harm to the trees. That is why we call Mrs. Ichneumon and her family good friends of ours, and of the trees.

FOR THE EVENING SERVICE

TITLE: *The Ideal of Christian Living.*

TEXT: "Rejoice evermore. Pray without ceasing. In everything give thanks." I Thess. 5: 16-18.

THE SERMON OUTLINE

INTRODUCTORY: We need not be surprised that Paul should have been considered as a visionary by spiritual men and women. His precepts are in many instances so far above the ordinary Christian living that they seem chimerical. Such a verdict would, I apprehend, be passed with instant readiness upon the passages which I have chosen for my text.

What shall we say, then, of these injunctions, "Rejoice evermore. Pray

without ceasing. In everything give thanks"? I regard them as setting forth habitual temper possible to the Christian life as Paul understood it. He was not speaking without thought, without knowledge of the full significance of language, without really meaning what he said.

What, then, am I to make of these words? What sort of life do they suggest? I answer that it must be a life attuned to melody, a life attuned to worship, a life attuned to thanksgiving.

I. It must be a life attuned to melody—"Rejoice evermore." Paul did not mean that we were always to be jubilant, that we were to be always bounding with delight, that we were to be in a continuous glow of merriment and laughter and song. There is a time for all things. There is a time to be sad, a time to weep, a time to be agitated, a time to mourn. What he meant is that we are to have the secret peace of God ever hidden in our hearts, so that even while sorrowful we can be always rejoicing.

The great thing is to have the life attuned to melody. The soul is a musical instrument, and "to rejoice evermore" it must be strung to concert pitch; it must be set to the key of heaven's own harmony. There is no Christian grace more essential to advancement and efficiency than joy. A joyless Christian is of very little practical value to the cause he has espoused. In all the history of the ages Christian triumphs have followed in the wake of armies that have thrilled with the joy of sins forgiven and the enthusiasm of holy fellowship with the unseen. It is said that a few ancient Britons on one occasion routed a whole army of Saxon invaders by leaping out of their ambushed retreat, shouting "Hallelujah." I believe that all the great victories of the church have been Hallelujah victories. What we need to-day is a songful religion—a religion that has caught the ground tone of love from the vibrant tuning-fork of the cross and that sings its way to victory. The apostle knew what he was talking about when he put in this injunction first in a sacred trinity of obligation, "Rejoice evermore."

II. It must be a life attuned to worship—"Pray without ceasing." Paul does not mean that we are always to be on our knees, always in an attitude of devotion, but that we are to be in the spirit of it. We should have stated times for prayer, but it should not be a matter of times and seasons. It should be an habitual temper of the soul. The meaning is not that men should do nothing but pray, but that everything done should be enveloped in an atmosphere of devotion.

There can be no diversity of opinion amongst Christians as to the importance and utility of prayer. It is to the spiritual nature what the breath is to the body. Only when the Christian prays he lives.

That is what Paul meant when he said, "Pray without ceasing." Live in the spirit of prayer, live in fellowship with the unseen.

III. It must be a life attuned to thanksgiving—"In everything give thanks." This is perhaps the most difficult of the three to live up to. How shall we meet its requirements? There are times when it is easy enough, when the song is in the heart and the paean on the lip without any effort of the will. There are periods in life when it would be difficult not to experience gratitude—when thanksgiving springs up involuntarily like water from a living fountain. But there are other seasons when the

conditions are reversed and it is hard to trace the glory of the Eternal behind the veil of gloom.

The apostolic injunction says, "In everything give thanks." Can I ever come up to it? Sure I am of this: that I must believe with unshaken confidence in my heavenly Father's love first. I must believe that he knows all about me, that he cares for me, that he does not afflict willingly, that every moment and every trifle of my history are enfolded in his ceaseless providence, that there is a purpose of love in all my life which is working out in me and for me a destiny which shall be worthy of his infinite wisdom and unfathomable grace. The God of providence must be the very synonym for the purposeful love if you are "in everything to give thanks."

IV. These passages set forth an ideal of Christian living which is sublime. There is not a shadow of gloom in it. There is not a suggestion of bondage in it. There is no limitation of privilege in it. There is no narrowing of personality in it. There is no blighting of bloom in it. It does not empty the cup of human felicities, but fills it. It does not curtail liberties, but expands them. It does not diminish the keys of melody, but multiplies them.

You are destined to be to yourselves, to the church and to the world a joy and a blessing just in the measure that you come up to this ideal—just in the measure that these precepts represent the habitual temper of your Christian living. "Rejoice evermore. Pray without ceasing. In everything give thanks."—B. D. T.

SUGGESTIVE TEXTS AND THEMES

The Blessing of Endurance: "Great is my boldness of speech toward you, great is my glorying on your behalf: I am filled with comfort, I overflow with joy in all our affliction."—2 Cor. 7:4.

A Song in Your Heart: "Let the saints exult in glory: let them sing for joy upon their beds."—Psa. 149:5.

In Times Like These: "Glory to God in the highest, and on earth peace among men in whom he is well pleased."—Luke 2:14.

Our God—Central in Life, Fundamental in Thought: "And without faith it is impossible to be well-pleasing unto him; for he that cometh to God must believe that he is, and that he is a rewarder of them that seek after him."—Heb. 11:6.

For Hours of Discouragement: "Yea and if I judge, my judgment is true; for I am not alone, but I and the Father that sent me."—John 8:16.

More Than Conquerors: "Nay, in all these things we are more than conquerors through him that loved us."—Rom. 8:37.

A Day At a Time: "Be not therefore anxious for the morrow; for the morrow will be anxious for itself. Sufficient unto the day is the evil thereof."—Matt. 6:24.

The Man Who Would Not Pay the Price: "And as he was going forth into the way, there ran one to him, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life?"—Mark 10:17.

THE SUNDAY SCHOOL LESSON

TITLE: *David Spares Saul.* 1 Sam. 26:7-14, 17, 21.
(Read Chapter 26.)

GOLDEN TEXT: "Be not overcome of evil, but overcome evil with good."—Romans 12:21.

Teaching the Lesson

Samuel died about this time at Ramah aged 86 years. David was between 25 and 30 years of age. I. *His exile years.* For nearly seven years after being driven from Saul's court David lived in exile, driven from place to place, hiding in desolate regions, mostly in rough parts of southern Judea. Much of the time he dwelt in caves. It was a region of limestone formation with deep gorges, sheer cliffs, with occasional caverns penetrating far into the interior of the hills. David had gradually gathered about him a band of men who had cast in their lot with him. The region furnished ideal hiding-places for such a discontented band, now considered the true patriots of the time. The time is seen to have been the beginning of a justifiable revolution. II. *His apprenticeship for a kingdom.* Hard as these years of exile were for David to bear, yet they were most fruitful years to him in the way of schooling him for his future reign. Some of the events of his exile were the incident of Goliath's sword, the flight into Gath of the Philistines, the breaking of loyal chiefs through the Philistine camp to obtain water for David from the well of Bethlehem, the story of Nabal the churl and his wise and beautiful wife, David's retreat to Engedi near the shore of the Dead Sea. All his exile experiences were parts of his apprenticeship for the future. They preserved him from the dangers to which sudden elevation to power and popularity might have exposed him. He learned his weakness and his need of Divine help. He learned entire trust in God under varied circumstances. He had valuable opportunities for becoming acquainted with the people, with their grievances under Saul and with their dispositions, tendencies and needs. He had practice in the art of governing, experience in war and obtained knowledge of the country and of its enemies. In spite of some lapses, in all this period he grew in character and manhood and became strong in faith and virtue, large-hearted, wise, noble, and consecrated to God. III. *His victory over himself.* There are two accounts of David's sparing Saul's life, one in chapter 24, the other in this chapter,—26. In this second account David and Abishai quietly stole into Saul's camp and took away his spear and cruse of water, then shouted to Saul's general deriding him for his negligence. The secret of David's marvellous self-control—we find it pithily stated in the interview between Abishai and David. Abishai said, "Thine enemy:" David said, "The Lord's anointed." Two different views of the same man! But herein was David's victory over himself. IV. *His victory over Saul.* It was the victory of overcoming evil with good. Saul repented and departed. David accepted his profession of friendship, yet was too wise to put himself in the fickle king's power. God's love in Christ is the transforming power in the world.

ILLUSTRATIONS

Love Overcomes

The true way to overcome evil, is to melt it by fiery coals of gentleness. That is God's way. An iceberg may be crushed to powder, but every fragment is still ice. Only sunshine that melts it will turn it into sweet water. Love is conqueror, and the only conqueror, and its conquest is to turn hate into love.—A. Maclaren.

Power of Love

A tailor will place a piece of absorbent paper over a spot of grease and press down on it with a hot iron; the warmth melts the grease and the paper absorbs it. This is the way love defeats bad situations. It simply absorbs them. That is its peculiar power. But over and above all this is the transcendent fact that the world was made to run by the law of love, and love is the best hand for controlling it.

Love Is Conqueror

There is a story of an old soldier of the Cross who had also been a soldier in the Confederate army. He lived in North Carolina, but happening to be in Philadelphia on business, and having long desired to visit John Wanamaker's famous Sunday School he went on Sunday morning through a snow storm to the church, remained to the Sunday School and went into Mr. Wanamaker's Bible class. As usual, a testimony meeting was held at the close of the lesson. It happened that morning that a number of Grand Army men spoke, one after another. As soon as he could get the floor the old Southerner did so, and he said: "Here is an old rebel, from 'way down South who wants to add his testimony to yours in the Master's cause. He fought you hard in the war and you beat him, but he doesn't have any hatred for you on account of it now. He now likes you just as hard as he fought you then." The effect was electrical. The old man with those words of love captured every Yankee in the great crowd. Love is the great conqueror.—The Expositor.

MIDWEEK MESSAGES: CHURCH NIGHT OR
PRAYER MEETING

THEME: *The Hinderer.*

"Satan hindereth us." 1 Thess. 2:18.

We have schemes that come to nothing; wishes which perish in disappointment; and even vows and oaths which fall so far short of realization that they afflict our hearts with a sense of self-perjury and self-contempt. What is that malign power which encircles us with hindrances whensoever we would set forth on the holy errand? I. *There is a hinderer.* Not only are there hindrances. There is a personal hinderer. He is not visible, he is not persuadable (resist the word, not persuade). Is the tiger ever persuaded to spare the prey? God can be entreated; the devil must be resisted. One man says there is no devil. But the devil "tempted"

Jesus. The devil "entered into" Judas. The devil "desired" to have Peter. The devil "hindered" Paul. There is a personal hinderer in the spiritual life of men. II. *This hinderer assails the most eminent workers.* He assailed the Saviour himself! In this case he hindered Paul. We are apt to think that the greatest men in the church escape temptations which fall to the lot of others. The greater the man, the greater the temptation. It is so in other things. The more refined the taste the more sensitive to vulgarities. 1. Our temptations show our unity as members of a common race. 2. Our temptations should awaken our sympathy as partakers of a common suffering. III. *This hinderer seeks to foil the aggressive intentions of the Christian.* In being a hinderer the enemy has a decided advantage. 1. It is easy to hinder; to suggest difficulties, to magnify obstacles, etc. 2. It is easier to hinder than to counteract. Did Satan ever hinder a man from doing a bad action? When we were about to give a dollar to a good cause, did Satan ever say, "Give a dime"? Remember that the enemy deals with the purposes of man, and not only with the performances. He fights battles in the mind. What a wreck is the inner life of some of us! 1. Satan comes to us sometimes through the medium of bad men. 2. Sometimes through the gratification of apparently harmless wishes. 3. Sometimes through friendly but incapable advisers. There is a Helper! "Jesus, refuge of my soul."

CHRISTIAN ENDEAVOR SOCIETY TOPIC

What Does the Bible Reveal About God? Gen. 1:1; 1 John 4:16.
(Consecration Meeting.)

MY SERMON NOTES

SUNDAY: AUGUST SEVENTH

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MY SERMON NOTES

DORAN'S MINISTER'S MANUAL
MY ENGAGEMENTS FOR THE WEEK

Sunday

Monday

Tuesday

Wednesday

Thursday

Friday

Saturday

SUNDAY: AUGUST FOURTEENTH

THEME: *The Disobedience of Inaction.*

SUGGESTED SCRIPTURE READING: Matt. 25: 14-46.

SELECTED HYMNS: "Art thou weary, art thou languid?"—John M. Neale. "O Saviour, I have nought to plead."—Jane Crewdson. "Because I know not when my life was good."—Sarah Williams. "I am not worthy, holy Lord."—Henry W. Baker. "When the weary seeking rest."—H. Bonar.

SALUTATION (or Call to Worship): "O that we may be filled with the goodness of thy house, the holiness of thy temple."

INVOCATION PRAYER: O God, our heavenly Father, write thy new, best name of Love upon our hearts this morning, we humbly pray. Help us to remember Jesus Christ. During the busy hours bring him often into thought. When the mind is free from some set task may it revert to him, as the needle turns to the pole. Keep us from wounding him in thought or word. Make our communion with him sweet. Give us of his strength, his wisdom, his winsomeness. Forgive the professions which have been but empty words. Forgive the sins which have brought a reproach upon thy name. Save us from the sin of despair. Light the lamp of hope in every heart. Fill us with the spirit of expectancy. Teach us that ruined lives may be rebuilt, and that in Christ is sufficiency for all our needs. We are thankful that Christ is the way to our Father's house, that there is forgiveness for all, the bread of life for all, and a welcome. Cleanse us from the defilement of the way. Blot out the memories of the far country. Clothe us with the garment of righteousness, and give us the joy of knowing that thou dost own us as thy sons and daughters. Through Jesus Christ our Lord. Amen.

THE SERMON

TITLE: *The Disobedience of Inaction.*

TEXT: "He left nothing undone of all that the Lord commanded."—Josh. 11: 14.

THE SERMON OUTLINE

INTRODUCTORY: That would be a pretty good epitaph if we only deserved it. Personally I could wish no higher eulogy than this simple, pregnant sentence, "He left nothing undone of all that the Lord commanded." No doubt Joshua did other things which the Lord did not command him—sins of commission for which pardon was needed; but the sterling quality of this man's life was that his sins of commission were not aggravated by sins of omission. Yet it is just here that most of us fail so badly, and, strangely enough, fail without much sense of regret or stirrings of repentance.

"Do not overdo" is the abbreviated addition to the Ten Commandments in modern life, and from that innate perversity which all of us possess, immediately everybody proceeds to overdo to the limit. Overdoing is the social epidemic from which all classes suffer. Yet as a matter of fact this disease of overdoing is simply the result of unregulated life and unbalanced temperament.

Suppose we make a mental inventory this morning of some of the things we omit to do of all that the Lord commands us. Let us analyze in a simple, practical fashion, our disobedience of inaction.

I. And first of all, let us write down in the tablets of conscience our omissions to the dead, the things we might have done to make life sweeter to those beyond our ken. That, of course, is to touch the very nerve center of remorse. The keenest remorse, I am persuaded, comes not from contemplating the actual sins of our past, but from remembering the opportunities of love and sympathy we failed to render to our dead. After all, the real specters of human life, which nothing can lay, are the letters of sympathy we did not write, the visits of help we did not make, the words of cheer we did not speak. Ah, happy they of whom in remembering their dead it can be spoken that they "left nothing undone of all that the Lord commanded."

II. Another item in this inventory of our sins of inaction: The opportunities of service we are missing day by day to those who are still with us. It would be a pity if we were to realize our sins of inaction only when the opportunity to atone for them is forever past. It is an unfortunate tendency with many of us that we glorify our loved ones only when death has intervened. Too often in the home it is our worst side, not our best side, that is on exhibition. Yet there is surely nothing finer than chivalry in homespun.

III. But there is a deeper aspect of these sins of omission. There is a disobedience of inaction toward our heavenly Father as well as toward our earthly friends. Do you remember on what kind of sins the last indictment before the judgment seat of Christ is to be based? Do you realize that what Christ is going to call you and me to account for then is not our sins of commission, but our sins of omission? It is not the big things we may have done, but the little things we did not do, that in Christ's thought will condemn us at the last. How does the indictment read? "I was a hungered and ye gave me no meat; I was thirsty and ye gave me no drink," etc. The disobedience of inaction; the selfish torpidity of somnolent souls; the sluggish indifference of earth-blinded men; these are the things that bring down the judgment of heaven. The mistakes of our life may be many, but it is not our mistakes but our neglects that at the last will shut us out from the kingdom of light. "How shall we escape if we neglect so great salvation?" You remember, too, how in the parable of the talents, Christ emphasizes the same striking thought.

IV. What are some of the causes of these sins of omission? Why do we leave so many things undone in the commencement of life? Partly through sheer thoughtlessness, no doubt. Many a time we omit to speak the kindly word or neglect to do the loving service, not through want of heart but through want of thought. And yet it is just that very thoughtlessness that God calls us to account for.

But, after all, that is not the inmost reason for our sins of omission. To say that thoughtlessness is the animating cause is only to beg the question. The real source of our sins of neglect springs from the false emphasis we put on life. We emphasize the wrong things. We magnify the trifles, pour out our energy on things that perish with the using, and ignore the realities which alone count in the eternal scale. A man goes off to his business in the morning with a scowl, comes home late at night with a growl, makes his home a kind of dormitory, and then excuses himself by saying his business demands all his time. He has no leisure for home and family. These he neglects—and yet these are the things, and not the other, which ought to call forth his most constant care and deepest thought.

Here, then, we touch the spring of our sins of neglect. Under the pressure of wealth and pleasure we are putting the emphasis on the wrong things. Life is out of proportion. Character is ill balanced.

What is needed? What is the cure of this sin of inaction? The cure to-day is where Joshua found it four thousand years ago, in the whole-hearted surrender of the life to God. "Seek ye first the kingdom of God and his righteousness," put the emphasis in your daily life on his service and glory, and then living for him all these other things shall be added unto you. The days are slipping by. Life's opportunities are sifting through our fingers like running sand. The deeds of kindness, the words of love, the service of Christ, the opportunities of helping others will not always be within our reach. Omit them not. Leave nothing undone of all that the Lord commands, and remember that "inasmuch as we do it unto one of the least of these, his brethren, we do it unto him."—D. S. M.

COMMENDATORY PRAYER: O God, our heavenly Father, help us to be thoughtful of one another and of thee. Forgive our sins of omission—of not doing—of forgetting or failing to do. We have had opportunities to show love when we have not done it, to be of service when we have omitted it. And there have been inaction, failure, thoughtlessness toward thee, our God. Pardon, we beseech thee, and help us to-day to resolve and from this day mend our way and do better. We ask through Christ our Lord. Amen.

OFFERTORY SENTENCE: "The righteous giveth and spareth not."

OFFERTORY PRAYER: Our Father, not like Cain do we come to thee, but like Abel whose heart was in his sacrifices. Look thou with favor upon our offering, in spite of all our weaknesses and failures, for we are the children of a Father who is rich in mercy. In Jesus' name. Amen.

PASTORAL PRAYER: Eternal Father, thou alone art holy, thou alone art righteous and wise: we worship thee as the Lord of our hearts. Purify us with thy purity, we humbly pray; let the Daystar from on high shine into our minds, that we may serve thee as sons of the morning, rejoicing in the light. Drive back the gray shadows that hover over us, hiding thy truth; lift up the light of thy face and give us joy.

O Spirit of the Living God, it is thee whom we need, if our life is to have worth and meaning and power. Lift up or cast down, give us life or death, only save us from that death in life of those who live, but live not in thee; those who exist, but burn not, struggle not, conquer not. If thou

grant us life, let it be life indeed, life bright with thy presence, holy with thy goodness, and rich in the fruits of the Spirit. Save us, O Lord, from adding one grain to the sins and sorrows of the world that are rising as a mountain before thee.

O Love Eternal, we would worship thee in the fellowship of thy seekers and finders everywhere, and know of a truth that the need of thee that rises in our hearts is the prompting of thy Spirit. Unite us to thee and in thee to our brethren, and in our brethren more perfectly to thee; that in lowliness of heart we may walk together in thy way. Spirit of the mighty wind and the cleansing fire, conquer thou and hold us to the service of thy holy will. Admit us into the largeness, the freedom, the gentleness of the Mind of Christ, in whose name we pray. Amen.

ILLUSTRATIVE MATERIAL

Seed Thoughts

"This year omissions have distressed me more than anything." So said Andrew A. Bonar when concluding one of the years of his life. How many of us are similarly distressed?

Nature works. In the human sphere inertia, laziness, slipperiness, procrastination prevail. There are great gaps in our work.—W. L. W.

Things Undone: I. The things undone are many. II. The things undone are often the things of the greatest consequence. III. The things undone are things for which we must be held responsible. How much undone for God, for man, for our own perfecting! And as for the future, let us put into life more purpose, passion, and will. Let us be more definite, prompt, unflinching. Let us be at once more enthusiastic and more methodical.—W. L. W.

CHOICE ILLUSTRATIONS ON THE THEME

The Science of Omitting

Emerson speaks of "the science of omitting." A very necessary and much neglected science it is. "The artist," says Schiller, "may be known rather by what he omits." The master of literary style is best recognized by his tact of omission. The orator declares his genius as much by what he leaves out as by what he puts into his discourses. And in life the science of omission must have a large place. Life on its moral side, in the highest sense, becomes complete and successful by exclusion. If we are to make anything of it we must reject much. But when an artist understands the science of omission he leaves out the trivial, the vulgar, the irrelevant. But the defect in our moral life is that in our science of omission we too often leave out the primary, the highest, the essential. The trivial, the fugitive, the inferior, the accidental, are given a place in our life, whilst the large, the noble, the precious, the supreme are excluded.—W. L. W.

Sins of Omission

Pater, speaking of Watteau, the French artist, says, "Sketching the scene of the life, but with a kind of grace, a marvelous tact of omission in dealing with the vulgar reality seen from one's own window." Yes, leaving

out the vulgar features and commonplace details. But the defect in our moral life is that in our science of omission we too often leave out the primary, the highest, the essential.

It is thus with questions of character. The weightier matters are more difficult, and we evade them. It is thus with matters of duty. We shirk the calls demanding courage, diligence, sacrifice, and content ourselves by doing abundantly the things more immediately connected with our pride, our interest, our pleasure. Here we are often condemned. Great principles are left out of our character, because they are difficult to acquire and maintain. Great duties are ignored, because they mean heroism and suffering. Great opportunities are forfeited, because they demand promptitude and resolution. Great works are declined, because they involve consecration and sacrifice.

Most of us have somewhat of this slothful temper. True, we gloss with mild names this shirking of duty. We call it expediency, standing over, modesty, deliberation, forgetfulness, oversight; but it ought to be called sloth, hypocrisy, cowardice, sin.—W.

Watching Against Sin

It is of no use to watch and shut one gate of a city against an enemy, if all the others are wide open to him. So it is not enough to keep out one sin. All must be abandoned. A sin of omission is the city gate unclosed.

STORY TO TELL, OR SERMON TO CHILDREN

TITLE: *Having Two Faces.*

Boys and girls, have you ever seen a person who had two faces? I have seen such people. These strange folks can change their faces whenever they wish.

One girl I met first at Sabbath school and then visiting among her friends. The face she had on at these times was sweet and kind, so that I thought her a very pretty girl. I supposed that she always wore such a face, for people are supposed to have only one. But one day I went to her house, and just think! she had on a face that was so ugly and cross-looking I hardly knew her! She changed quickly, but not before I saw it. If she had worn that face out in company, no one would have liked her; but I learned that it was her home face.

A little boy I know has the finest face, all smiles and sunshine, that he puts on whenever he can have his own way. But just let some one cross him in anything, and instantly he puts on a face covered over with pouts and frowns. And he will wear that ugly face until we all are very tired of it.

Another boy I knew had one face that he used when he worked and a very different face that he wore when he played. His work face was long and the corners of the face drew down. It made him look very unhappy. And to look at him made Mamma sad. But his play face, which he put on when he could play ball or go fishing, was so round and smiling that you would think him the happiest boy anywhere.

I know a man who had two faces when he was a boy, and now he has

just one, and it is the ugly face. That is the way all these two-faced people get. I would rather have just one smiling face and wear it all the time.

FOR THE EVENING SERVICE

TITLE: *The Trumpet Call.*

TEXT: "For if the trumpet give an uncertain sound, who shall prepare himself for the battle?" 1 Cor. 14:8.

THE SERMON OUTLINE

INTRODUCTORY: The figure used here is that of a watchman set on the city walls who was to blow the trumpet when he saw cause for alarm. If the watchman slept or neglected to give warning the people were in peril. If loss of life came, the blood was required at the watchman's hands. But if he blew the trumpet, and the people neglected or slept or failed to make defence, their blood was upon themselves and the watchman was free from guilt. The warning God gives us of the danger from sin is often compared in the Bible to the startling sound of a trumpet. God commanded Isaiah: "Cry aloud, spare not, lift up thy voice like a trumpet and show my people their transgressions and the house of Jacob their sins." Such as this, with the offer of Christ as a refuge and way of escape, is the duty of Gospel watchmen to-day.

I. Consider, first, the need of certainties in religion. Like the citizens of some great city the most of the people are engaged in business or pleasure or seeking their own ends and do not want to be disturbed. Like the pleasure-seeking army they are too ready to say: "It is naught but the wind or the car . . . On with the dance!" But when they say peace and safety, then cometh sudden destruction upon them. It is important that all be warned, and that the warning be given with no uncertain sound. This is one reason why it is so important that men should teach and preach the truth. A false sound may lead to false security. The truth is always helpful and wholesome. It is foolish for men to deal in guesses or theories or mere imaginings in religion. God's word is a safe guide. It proclaims the truth, the whole truth, and nothing but the truth. When it is preached men hear a true and wholesome message.

II. Notice, secondly, the evil of uncertain sounds. An uncertain watchman is a useless watchman. An uncertain witness is a useless witness. Truth mixed with error may be worse than useless. A man who thinks there is no danger will not prepare for eternity. A man who is lulled into false security will not prepare. A man who thinks that he will have some future chance to make up for present neglect will not prepare. It is better for Gospel watchmen to give the truth just as God gives it.

III. It is further implied that having heard the warning the hearer's duty was to act accordingly. David says: "The mighty God has spoken and called the whole earth from the rising of the sun to the going down of the same." Many voices have come to us. What are some of the things we have heard? One is that our bodies are mortal. We have no doubt about that. Some of us would like to deny or forget it, but the trumpet

blast of death keeps sounding in our ears. We have heard also that our souls are immortal. We often forget it. This truth slips easily from us. We have heard that sin bringeth death. All have sinned; so all die. We are in a lost condition; we feel it. But we have heard, moreover, that God has provided a way of escape from death through faith in Christ. We have been told the way of life. This way has been made plain. This, too, have we heard: that if we reject or neglect we are lost. These voices have been heard and understood. Some of them have been startling in their nature. They have been timely. They have been repeated. But they have all come to us to bless us.

IV. Lastly, it is implied that when the trumpet was blown and the people failed to take warning they would be without excuse.

None of us can say, "I do not know the results of sin." We have all heard God's word and the voice of a faithful ministry. None of us can say, "The truth was never sent home to my conscience," because we know it has come to us with startling power. Let us rejoice in the trumpet sounds that have come giving us distinct knowledge of the way of escape, and gracious revelation of God's willingness to help.

SUGGESTIVE TEXTS AND THEMES

The Value of Good Company: "Come thou with us, and we will do thee good; for the Lord hath spoken good concerning Israel."—Num. 10: 29.

A Safe Place to Keep Treasures: "But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal."—Matt. 6: 20.

Borrowed Righteousness: "And think not to say within yourselves, we have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham."—Matt. 3: 9.

Four Shots at the Enemy: "But I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you, and persecute you."—Matt. 5: 44.

One Good Turn Deserves Another: "For if ye forgive men their trespasses, your heavenly Father will also forgive you."—Matt 6: 14.

More Beautiful Than the King: "And yet I say unto you, that even Solomon in all his glory was not arrayed like one of these."—Matt. 6: 20.

The Secret of Good Living: "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."—Matt. 6: 33.

Haste and Shallowness: "Immediately it sprang up, because it had no depth of earth."—Mark 4: 5.

THE SUNDAY SCHOOL LESSON

TITLE: *David Brings the Ark to Jerusalem.* 2 Sam. 2: 3; 5: 1-3; 6: 12-15. (Read 2 Sam. 2: 1-4; 5: 1-5; 6: 1-15; Ps. 24.)

GOLDEN TEXT: "We shall be satisfied with the goodness of thy house, thy holy temple." Ps. 65: 4.

Teaching the Lesson

David had been made king. All the tribes of Israel were now united. There was peace in the land. But there had been a long period of religious declension under Saul. I. *The decline.* This was shown especially by the outward neglect of the forms and institutions of religion. The visible centre of the Hebrew religious life in those days was the tabernacle and its furniture, and the ark of the covenant over which was the mercy-seat overshadowed by the cherubim and within which were the tables of the Law. For nearly seventy years this ark had lain in partial neglect. The neglect of the means of religion, of places of worship, and of set times for devotion is generally accompanied by a decline in the spirit of religion itself. It is both a sign of the decline and a means toward it. II. *The revival.* Every great revival of religion is accompanied by a revival of song. It was so in this one. And the revival was national. To bring up the ark to Jerusalem representatives of the whole people were chosen, thirty thousand from every part of the nation. But the joyful procession and religious enthusiasm were marred by an act of disobedience, where a good thing was done in a wrong way. The ark should not have been transported on a cart. It should have been carried by the Levites. Uzzah was smitten, seemingly a very severe punishment. But his was a double disobedience by a man who knew the law; it was a desecration of the holiest symbol of their religion, and it was a public disobedience. The punishment seemed needful to teach the people reverence in worship, the necessity of exact obedience and the duty of a careful study of the law. It is a solemn thing to conduct God's worship. The blessing that rested on the family of Obed-Edom through the presence of the symbol of religion in his house was a foretaste and a promise, and a prophecy of what it would be to the nation. The ark itself brought blessing, not death. The death came from disobedience, not from the ark. The Israelites soon learned this lesson. We may well consider what religion does for the home; what it keeps out; what it brings in. III. *The result.* The result was as it is of every revival, great joy. "So David went and brought up the ark into the city of David with gladness." Every care was taken to carry out to the letter all that had been ordered concerning the removal of the ark. It was borne upon the shoulders of Levites amid greatest enthusiasm—with stately music, proper ordering of priests and Levites. The king himself, dressed in a linen ephod, with harp in his hands, led the procession. As they drew near Mount Zion the women of the city came out to welcome them. Trumpets pealed. There were shouts of gladness. The people feasted and returned home with great joy.

ILLUSTRATIONS

Revivals are Resurrections

A true revival revives. To revive, according to the Standard Dictionary, is "to bring to life again after real or apparent death; to bring from a state of languor, depression, or discouragement to a state of health or cheer; give new life to; refresh." A revival is a resurrection. Whoever is really or apparently dead, no matter what the cause, needs reviving.

Life Again

Revival means "life again." Oh how God longs for it everywhere! He has paid the price for it; let us take it from his outstretched hands.

An Active Faith

Belief is the acceptance of a map. Faith is taking the voyage.—J. H. Jowett, D.D.

Revivals Opposed

The following persons with all the members of their families don't like genuine revivals: Mr. Formality, Mr. Hypocrisy, Mr. Half Hope, Mr. Guess So, Mr. Lost His Experience, Mr. Worldly Policy, Mr. Compromise, Mr. Secret Sin, Mr. Lukewarm, and Mr. At Ease In Zion. We do not like to indulge in personalities, but lest unexperienced Christian workers should be alarmed at the opposition they will meet from those persons we feel that this statement should be made.

Music in Revival

Every great revival or religion is accompanied by a revival of song. The Greeks tell us that Orpheus and Amphion drew the wild beasts after them, made the trees and stones dance to the tune of their harps. The story illustrates the power of music to subdue the wild passions of the heart and to move masses of men.

MIDWEEK MESSAGES: CHURCH NIGHT OR PRAYER MEETING

THEME: *Heirs of God.*

"Heirs of God." Rom. 8: 17.

I. *Then the Christian is going to a rich home and a glorious future.* Therefore, he ought not to be too much elated or depressed by the pleasures or privations of the journey. II. *Then the Christian should not debase himself by an undue attachment to the things of time.* How unreasonable to see an "heir of God" so swallowed up in the world that he has neither taste nor time to pray, or make suitable efforts to get ready for his heavenly inheritance. III. *Then no man should speak of having made sacrifices in becoming a Christian.* IV. *Then an heir of God should be made "meet for his inheritance."* Without a meetness for it the inheritance would be a burden rather than a blessing. Our business here is to cultivate the manners, to learn the language, and acquire the tempers of our future abode. May we not forget our errand. V. *Then, in securing this meetness, the Christian may confidently expect Divine aid.* As soon doubt the rising of the sun as that God would fail to aid and bless the man who is struggling to be pure and Christlike.

CHRISTIAN ENDEAVOR SOCIETY TOPIC

Modern Prejudices to Be Overcome. Acts 10: 34, 35.

MY SERMON NOTES

MY SERMON NOTES

MY ENGAGEMENTS FOR THE WEEK

Sunday

Monday

Tuesday

Wednesday

Thursday

Friday

Saturday

SUNDAY: AUGUST TWENTY-FIRST

TITLE: *Habits, Their Mastery and Their Use.*

SUGGESTED SCRIPTURE READING: Luke 4: 16-32.

SELECTED HYMNS: "I love thy kingdom, Lord."—Timothy Dwight. "Pleasant are thy courts above."—Henry F. Lyte. "Glorious things of thee are spoken."—John Newton. "The Church's one foundation."—Samuel J. Stone. "Blest be the tie that binds."—John Fawcett.

SALUTATION (or Call to Worship): "Who shall ascend into the hill of the Lord? or who shall stand in his holy place? He that hath clean hands and a pure heart; who hath not lifted up his soul unto vanity, or sworn deceitfully. He shall receive the blessing of the Lord, and righteousness from the God of his salvation."

INVOCATION PRAYER: Almighty God, our Father, we come to thee at this morning hour to give thanks for that loving care which has kept us during the night, to renew our strength, and to seek preparation for the work and responsibilities of the new week. In our blindness we cannot see what is before us, but thou knowest, so we place our hands in thine, that we may be led in a way that will glorify thee, and make better and more fruitful our own lives. Share thy richest morning blessings with our dear ones wherever they may be, and put about them thy everlasting arms. Graciously manifest thyself to the needy and distressed, to the sick and dying, and to all who look for salvation from sin. May the Holy Spirit of promise and power manifest himself to all hearts and homes, and thus energize and make effective the agencies ordained for the saving of the whole world. Pardon our sins. May great peace fill our souls, enabling us to constantly walk in the quiet of thy presence. At the close of the day may we possess consciences void of offense toward thee, and toward all men, and realize that we have made another day's journey toward the heavenly home. Worthy is the Lamb that was slain to receive riches, and wisdom, and glory, and dominion, forever and ever. Amen.

THE SERMON

TITLE: *Habits, Their Mastery and Their Use.*

TEXT: "As his custom was." Luke 4: 16.

THE SERMON OUTLINE

INTRODUCTORY: This brief sentence leads us into a fact in the life of Jesus. The fact is that his whole life felt the force of habit. "As his custom was." His life was laid in certain grooves. He had a habit of attending the religious services of his day. "As his custom was he went into the synagogue on the Sabbath day." He had the habit of guiding his life and conduct with reference to his Father's will. "My very meat is to

do the will of my Father." "He did always the things which pleased his Father." He had the habit of ministering to others. "He went about doing good." Even in details custom ruled his life. He went to places as his custom was and did things in the ways habitual to him. In given conditions one always knew how Jesus would act. There was no uncertainty, no haphazard in him.

The text is more than the revelation of a fact in the life of Jesus. It is the statement of a fact that holds in every life. It shows how intimately bound up with life is habit.

I. Cultivate the habit of virtue. That is manly. Our word "virtue" has a local meaning. By virtue we mean purity of life. In olden times the word virtue meant courage. There was a vital union between the two. The men who are wanted to-day are pure men. Be such men. Impurity is the mark of cowardice. Purity is the mark of manliness. Impurity is the sign of weakness, low taste, of bestiality. Purity is the sign of conquest, of courage, of strength. The pure man is the strong man.

II. Cultivate the habit of truthfulness. No liar can be a man. Truthfulness is the foundation of every other quality of manhood. It is the basis of all personal excellence. It reveals itself in rectitude of life—truth in action. Truthfulness is a man's bond; it is his guarantee to others that he can be trusted. It is the passport to the esteem and confidence of mankind. Cultivate the habit of truth, let it become the very genius of your life, it will strike all hypocrisy out of your life, it will strike all compromise with evil out of your life, it will inspire in all men confidence in you when they come to know that at all times and under all circumstances you will be as your custom is—truthful.

III. Cultivate the habit of duty. Lamartine said that there is only one stimulant that never fails and yet never intoxicates—duty. Duty puts a blue sky over every man. It is the end and the aim of the highest life. In an address to some men of the National Guard, President Roosevelt uttered this epigram, "Duty makes the soldier; glory is an accident." I am not quite sure about the second member of the sentence. If glory be a mere accident then I think that Theodore Roosevelt had the happy fortune of being about when a good many accidents were taking place.

IV. Cultivate the habit of decision. Indecision is the paralysis of efficiency. The men who achieve results in this world are the decisive, positive men. Decisiveness is the nitric acid that turns the glycerin into dynamite. "Give me whereon to stand," said Archimedes, "and I will move the world." "Here I stand," said Luther, and he moved the world. Decision. Cultivate the habit and you will do in every crisis what your custom is.

V. Cultivate the habit of tenderness. Decision of character must not be wedded to severity of action. To virtue, which may be cold; to truth, which may be inflexible; to duty, which may be stern; to decision, which may be hard, must be added tenderness. It is a quality which may be of use every hour. It should be the atmosphere of every life.

VI. Cultivate the habit of faith. Faith is the God faculty in man; it is the faculty which takes hold of God. It is that in a man which enables him to commit his whole being to God, there to be rested, kept, guided,

moulded, governed, and possessed forever. This means manhood carried up to its highest point of privilege and power.

Strength is the glory of manhood. Virtue is strength. It is the concentration of manhood against vice. Truth is strength. It is the consecration of mind against all that is false and untrue. Duty is strength. It is the focusing of power on service. Decision is strength. It is the application of mind and will to meet the crisis. Tenderness is strength. It is the concentration of force in sympathy. Faith is strength. It is centering the whole being on God. These six—virtue, truth, duty, decision, tenderness, faith—are the qualities of a strong man. The ideal of this manhood is Jesus Christ. And he is the inspiration of these virtues. Study the lives of the men who have been virtuous, and truthful, and faithful, and decided, and tender, and true to God, and you will find that they are men who have been in-dwelt by Jesus Christ. It is Christ that marches through the centuries in the lives of the noble personalities that have made human history sublime. Let the Christ enter into your being. Behold as in a mirror the glory of the Lord, and you will be changed into the same image from glory to glory, and you will become such a one that as Jesus' custom was so shall yours be in all virtue, truth, duty, decision, tenderness and faith.—J. F. C.

COMMENDATORY PRAYER: Help us, our Father, to fix the habit of good. May we value thy house, and the gatherings there, as a place of inspiration to good. Like Christ, who as his habit was, went to the synagogue, so may we do. We bless thee for the church as a feeding place for the soul, as a place to grow spiritually strong, as a place of fraternal fellowship and help. Bless our service together to-day. Go with us as we go out into the world. May people be able to take knowledge of us that we have been with Christ and have learned of him. We ask in his name. Amen.

OFFERTORY SENTENCE: "And none shall appear before me empty."

OFFERTORY PRAYER: Help us to remember that the first act of worship offered to the new-born Christ was that of giving. When they had opened their treasures they presented unto him gifts, gold and frankincense and myrrh. Receive and bless our offerings, bless us as we bring them, and use them for the extension of thy kingdom in the world. Through Christ, our Lord. Amen.

PASTORAL PRAYER: Our Father, help us to be true to-day; help us to be faithful; help us to be kind. May thy presence go with us and watch over us so that no evil may surprise us. Keep us from falling, keep us from stumbling. If temptation assails us, may we be given strength to resist it; if trouble awaits us, may we go forth courageously to meet it and may thy grace be sufficient for us in the hour of our need. Especially we pray thee that sin may have no dominion over us; save us from becoming hardened by its deceitfulness, or softened by its false and soothing flattery. Make us generous in our judgments, tender-hearted in our feelings, sweet spirited and loving in all our dealings. Preserve us from being impatient and irritable. Implant within our hearts a genuine hatred for every form of defilement, and a sincere love for what is pure and Christ-like. Whatsoever things are honorable, whatsoever things are just, whatsoever things are lovely, may we think on these things to-day. For Christ's sake. Amen.

ILLUSTRATIVE MATERIAL

Seed Thoughts

The Jewish synagogues were open every Sabbath for three services, but as those of the afternoon and evening were always joined, there were, in reality, only two. It was the duty of every godly Jew to go to each service, for so sacred was regular attendance that the Rabbis taught that "He who practised it saved Israel from the heathen."

Of a good man it was said that the Sabbath was his delight, and that no slight hindrance could detain him from the house of prayer. On one occasion, when he was indisposed, the day being stormy his friends urged him on account of his health not to venture out. "Were the weather fair," was his reply, "I would stay at home, but since it is otherwise, I must go, lest I be thought to countenance by my example the irreligious practice of allowing trivial hindrances to keep me back from public worship."

CHOICE ILLUSTRATIONS ON THE THEME

Church-Going and Store-Going

Take church-going and store-going. Every morning the man is at his business; nothing keeps him from it but the grip of some disease which will not let him out of the house. He may feel inert, but he goes. He may have a headache, but off he starts; and when he is there how interested he is—how absorbed, how alert, how devoted. That is store-going.

And now take the same man and look at his church-going. What a contrast! "I have a headache; I do not think I will go to church." "It rains hard and it is so cold; I will not venture out." "I feel tired; I will stay at home and rest." And often, when he goes, how he lolls about and looks around and lets his mind wander.

Neglect of Church

"Next Sunday," said a minister to his congregation, "the funeral of . . . will be held in this church. I shall preach a funeral sermon on the occasion; and the man himself will be here, the first time in twenty years." Some date their last church going to the time of their baptism, and some to that of their marriage. Some particular occasion brought them there, but not their particular desire to worship Almighty God.

Preparation for Church

I was speaking to the young Indians about regular attendance at church. After I came out, the chief said to me, "I'm glad, my lord, that you spoke to the young men about regularity of attendance at church. There have been some white men working at a big ditch,"—a canal—he said, "and they did not come to church on Sundays, and our young men think it manly to follow the example of the white men. I remonstrated with one of the white men, and he gave me an excuse." I said, "What did you say to him?" "That is where I got him," he said. "The excuse he gave was that he had not any good clothes to come to church in. I told him that I had read the Big Book from this cover to that cover, and I only found one verse

about clothes and going to church, and the verse was, 'Rend your hearts, and not your garments.' " I thought that was a splendid answer, coming from a pure Indian.—Archbishop of Rupert's Land.

STORY TO TELL, OR SERMON TO CHILDREN

TITLE: *The Art of Happying People.*

Agnes is a little girl, with such a bright, happy face that it is a pleasure to look at her.

One day, in answer to her mother's call, she came running home from a neighbor's, two or three doors away.

Her eyes were bright, her lips so smiling that her mother smiled, too.

"Do you want me, mother?" asked Agnes.

"No, dear," said her mother. "Not for anything important. Where were you, Agnes?"

"At the Browns'; and, oh mother! Walter was cross, but I happyed him up so that he got all over it, and then the baby cried, and I had to happy her up; then some one stepped on the kitten's tail, and I was going to happy her up when you called me."

The mother laughed. "Why, what a happying time you have had! It must make you happy yourself to happy up little boys and babies and kittens, for you look as happy as possible!"

And this is true, boys and girls. The more we try to make others happy, the happier we shall be ourselves. Then put away frowns and pouting lips.

Did you ever hear this little poem? It is worth remembering.

Cries Little Miss Fret,
In a very great pet,
"I hate this warm weather; it's horrid to tan;
It scorches my nose
And it blisters my toes,
And wherever I go I must carry a fan."

Chirps little Miss Laugh,
"Why, I couldn't tell half
The fun I am having this bright summer day.
I sing through the hours,
I cull pretty flowers,
And ride like a queen on the sweet-smelling hay."

FOR THE EVENING SERVICE

TITLE: *Celestial Investments.*

TEXT: "Lay up for yourselves treasures in heaven," etc. Matt. 6: 20.

THE SERMON OUTLINE

INTRODUCTORY: As one who knows all about this life and the

future life and who comes to us as an expert to be counselled with about investments, Christ's distinct and definite advice is this, that we all lay up for ourselves treasures in heaven, that we make large deposits in the celestial bank.

I. The first inference from what he said is this, that spiritual wealth can be accumulated. The expression "lay up" or amass, makes this inference fully warranted. Notice the words carefully. They are, "Lay up for yourselves treasures in heaven." They are yours; not put there for someone else. They are to accumulate for you, there in a place the safest of the safe. It is possible, then, for us to lay up treasures for ourselves in heaven. This is what Christ meant when he told us to "provide for ourselves bags that wax not old." It is what he meant when he told the young man of the Gospel: "Go and sell all that thou hast and give to the poor, and thou shalt have treasure in heaven." The spiritual accumulations of our earthly life are every day passing over into the lines of the heavenly life and becoming eternal. Moral accumulation is the law of our being.

II. A second inference from Christ's command to lay up treasures in heaven and the way we see it obeyed, is that the heavenly accumulations of the saved will differ. Some begin to obey this command earlier in life than others. Some are very active in obeying it, while others are not. Every one who is so happy as to get to heaven will have in God's presence "fullness of joy" and at his right hand "pleasures forevermore"; but that does not say that they will have joys and pleasures alike. A pint cup is full to overflowing. A quart cup is full to overflowing. But the quart cup holds more. The Bible makes it very plain that there will be differences among the redeemed.

III. This leads us to a third inference from Christ's command, namely, that the accumulation of spiritual wealth should become with us a dominant passion. "No man can serve two masters." "Ye cannot serve God and mammon." One or the other must be the dominant power. Therefore the Christian must choose between coming under the sway of the world spirit or of the other-world spirit, between making the accumulation of worldly wealth or the accumulation of spiritual wealth his dominant passion. Christ told us plainly which to choose.

IV. When it is thus accumulated spiritual wealth is absolutely imperishable. This is what Christ said, that secular treasures are exposed to danger, money will rust, grain become blighted, garments moth-eaten, and that all alike are exposed to the thief, but that spiritual wealth is imperishable. It is not possible for spiritual wealth to perish. The reason is that it is not something outside of a man at all, nor something added to a man. It is the man. It is riches incorporated into his being, a part of and as imperishable as his identity.

SUGGESTIVE TEXTS AND THEMES

An Heir at Large: "All are yours."—I Cor. 3: 22.

Distribution and Duty: "As the Lord hath distributed to each man, . . . so let him walk."—I Cor. 7: 17.

A Man's Job: "Quit you like men."—I Cor. 16: 13.

Spiritual Sclerosis: "Their minds were hardened . . ."—2 Cor. 3: 14.

Man's Ignorance—God's Knowledge: "I know not . . . God knoweth . . ."—2 Cor. 12: 2.

Accepting the Universe: "The race that is set before us."—Heb. 12: 1.

The Triangle of Life: "Now abideth . . . these three."—I Cor. 13: 13.

Walk and Warfare: "Though we walk in the flesh, we do not war according to the flesh."—2 Cor. 10: 3.

Redeemed and Released: "Ye were bought with a price; become not bondservants of men."—I Cor 7: 23.

The Unseen and the Uncertain: "In hope were we saved."—Rom. 8: 24.

THE SUNDAY SCHOOL LESSON

TITLE: *God's Promise to David.* 1 Chron. 17: 1-12. (Read entire chapter.)

GOLDEN TEXT: "Thy throne, O God, is forever and ever; and the sceptre of uprightness is the sceptre of thy kingdom." Hebrews 1: 8.

Teaching the Lesson

The kingdom was now well launched; its enemies subdued, its borders widely extended, its people prosperous and united, its commerce extensive, the sacred ark on Mount Zion, religious services well organized, and David, the king, dwelling in his own palace of cedar. When from his magnificent palace David looked out upon the place of national worship he saw only a tent, which must soon decay. It did not seem right and fitting that any private house, even a king's, should be more beautiful and costly than God's house. It did not seem to honor God or religion. Therefore, I. *David's desire.* It was to build a temple for the worship of God. David's desire was right. The principle at the basis of his plan was eminently correct. It argues ill for any people when private dwellings are rich and the house of God poor. A church can be successful in a barn, or cave, or log hut, if that is the best place they can have; but it is not right when men put every convenience in their own homes and places of business and leave their church work to be done amid unsightly or disadvantaged circumstances. God did not blame David for his cedar palace. He does not wish us to go back to the cold, bare, comfortless homes of pioneer days. He rejoices in our comfort, but he does wish us at the same time to give proportionally for the welfare and progress of his kingdom. II. *Nathan's approval of David's desire.* Having this noble longing for the good of his people and the honor of God, this desire to build a temple that would worthily express the nation's feelings toward their God and strengthen their religious and moral life, David consulted with Nathan the prophet. He naturally approved at once: "Do all that is in thine heart; for God is with thee." That seemed to settle the matter. But not so. David was forbidden to build the temple. III. *God's better way.* David's desire and purpose were approved, but God had a better way of accomplishing the work. God told the prophet to say to David: "Thou shalt not build the house." It shall be built, but not by David's hands. Why? Because David

was a man of war; because David was so busy organizing and defending his kingdom he could not have time to build the best temple. David may prepare for the temple, but his son Solomon shall build it. David had neither the time, the material, nor the training by which he could build a temple anything like so magnificent and glorious as his son Solomon builded. God promised to build David a dynasty. In the mean time he gave David the privilege of making preparations for the new temple, and a considerable part of the rest of his life was spent in gathering the materials—great quantities of gold, silver, brass, precious stones, marbles of various colors, iron and wood. One closing lesson, IV. *The value of good intentions.* God said to David, "It was good that it was in thine heart to do it." God did not permit David to build the temple, but he approved his desire to do so. Good intentions, when providentially hindered, are not lost.

ILLUSTRATIONS

"Well Tried"

A minister we know was thanked for a sermon that had helped a hearer. In answering the minister wrote: "It gives more joy than I can describe to know I help somebody. Sometimes I think the highest reward I shall get in heaven will be the words, not exactly 'Well done,' but 'Well tried.' But now and then some thoughtful, generous body, like you, comes along and says, 'Well, when you tried that time, you did.' So I try again." David was told, "Thou didst well that it was in thine heart."

Value of Good Intentions

The two friends, Franz Kneigstein and Albrecht Durer, did not both of them become great painters, but the name of Kneigstein will be remembered as long as Durer's, through the wonderful picture, "The folded Hands." When Kneigstein saw the picture he said, "Why, those are my own hands." "Yes," said Durer, "I took them as you stood making the sad surrender of your life so bravely. I said to myself, 'Those hands which can never paint a picture can now most certainly make one.' I have faith in those hands, my brother-friend. They will go to men's hearts in the days to come." It is a fact, too, that the good work we purpose must sometimes be put into other hands. David's plan was a good one, but it was Solomon who was to carry it out. What can it matter who erects the upper courses of a building when the lower courses are just as necessary and just as honorable? "One soweth and another reapeth." "Both he that soweth and he that reapeth may rejoice together."

It Was In Thine Heart

A little daughter of the tenements, whose mother was done at last with the work and worry that had killed her, was left at fourteen years of age with four younger ones to mother and nurse. Faithful to her trust, she scrubbed and washed and cooked and mended until the slender shoulders bent and the thin face grew white, and almost before anyone noticed her much, the little broken life lay waiting for release. "I haven't been able to do anything," she whispered to her favorite girl friend. "When the min-

ister came to see me he said I'd soon see Jesus, but I'm afraid I haven't done anything good, and I don't know anything to say to him." "And you needn't try to say anything," said the other, "not a single word," kissing the little, pitiful face. "When you see him look at you, you just show him your hands." David, thou didst well that it was in thine heart to do it. God sees and recognizes even an unaccomplished purpose.

MIDWEEK MESSAGES: CHURCH NIGHT OR PRAYER MEETING

THEME: *Modern Patchwork.*

"No man also seweth a piece of cloth on an old garment; else the new piece that filled it up taketh away from the old, and the rent is made worse." Mark 2:21.

By this homely illustration Christ teaches a great truth as to the purpose of his coming, and the nature of his religion. He came, not to patch up, but to re-create. This truth applies: I. *To those who would patch up the old system of the law with the new moral truth in the Gospel.* 1. The Pharisees, in Christ's time, would gladly have done this. But new truth, as new life, must create its own new forms and channels. 2. In Paul's time his Galatian converts were tempted to make this mistake. 3. In our own time, all who trust partly in forms and ceremonies and partly in Christ. II. *To those who would patch up systems of human philosophy or of heathen religion by incorporating some of Christ's teaching.* III. *To those who would patch up humanity by means of improved social arrangements.* IV. *To those who are seeking to find salvation through patching up their own righteousness.* 1. Those who try to improve their reputation, remaining at heart as bad as ever. 2. To those who depend on self-improvement. 3. Those who expect Christ to improve them, not to regenerate them. 4. Those who try to improve themselves first, intending to come to Christ afterwards.

CHRISTIAN ENDEAVOR SOCIETY TOPIC

The Goodness and Power of God Revealed in Nature. Psalms 19:1-6.

MY SERMON NOTES

MY SERMON NOTES

MY SERMON NOTES

MY ENGAGEMENTS FOR THE WEEK

Sunday

Monday

Tuesday

Wednesday

Thursday

Friday

Saturday

SUNDAY: AUGUST TWENTY-EIGHTH

THEME: *The Loneliness of the Human Soul.*

SUGGESTED SCRIPTURE READING: Romans 14: 1-23.

SELECTED HYMNS: "O God, mine inmost soul convert."—Charles Wesley. "I've found a Friend; O such a Friend."—James G. Small. "O holy Saviour, Friend unseen."—Charlotte Elliott. "Thou art coming, O my Saviour."—F. R. Havergal. "Lo, he comes, with clouds descending."—C. Wesley.

SALUTATION: "Let us search and try our ways, and turn again to the Lord. Let us lift up our hearts with our hands unto God in the heavens."

INVOCATION PRAYER: Eternal God our heavenly Father, we bow in gratitude before thee this holy Sabbath morning. We have been kept by thy power during the darkness of the night. We are refreshed and strengthened for the duties of the new day. Thou hast made every provision for our physical needs. Accept this offering of sincere hearts. We would begin the day aright, so we tarry at thy feet and implore thy Divine blessing. We thank thee for the message of Jesus Christ. Write his Word upon our hearts and help us to remember that thou art the source of help for men in all the critical experiences of life. May the near personality of Jesus and the preciousness of his Word protect our hearts from trouble. Keep us this day from evil and help us to "hold steady" for the sake of One whose face "was set" toward Calvary. Bring us in thine own good time to the place where the "mansions are" and give us the consciousness of a saving and keeping faith. In the Master's name we ask. Amen.

THE SERMON

TITLE: *The Loneliness of the Human Soul.*

TEXT: "So then each one of us shall give account of himself to God." Rom. 14: 12. (R. V.)

THE SERMON OUTLINE

INTRODUCTORY: One winter evening I happened to be among the crowd which New York empties into Brooklyn at the close of each day's business. Amid the clanking of the ferry chains and wheels, the clamor of the newsboys, and the incessant ringing of the car bells, multitudes of people came pouring from the boats into the streets, to mingle with other multitudes being discharged from stores and factories.

As I watched, from the car platform, the throng hurrying along with quick, but serious steps, only now and then catching plain sight of a face, as it crossed the path of a light, it seemed to me like a compact and forceful

stream that was rolling up the hill—a stream in which, as in all streams, the separate drops had flowed together and lost themselves. Who thinks of rivers, lakes, and seas as made up of drops? We say, and think, simply “water.” So we say, and so we think of men and women in large numbers —“the people,” “the multitude,” “the masses.”

But as the car ascended the hill, and struck into the long avenue, the procession was rapidly thinned. One after another disappeared through doorways. By twos and threes and half dozens, they turned down the side streets. They were going home.

Each one of this to me indistinguishable crowd was going to a place where he was well known. He might be the most commonplace of men; but to those who shared his home he had individuality as marked as if he had been among the greatest.

What a blessed provision this is—that within the great world, in which, individually, we are of such small account, there should be for each of us a little world in which we are of much account!

But let us return to the home-going throng. Having followed them from the crowded streets into the bosom of their families it is but a step more to go with them into solitude, where we realize that each one of them is a spiritual unit complete in himself, self-bounded, self-contained, and possessing an identity that can never be merged or lost. Notwithstanding the inextricable interlacing of human lives, and all the dear associations of friendship and love, each one of us stands as much alone before God as if there were no other men in existence.

I. In how many impressive ways this essential loneliness of the human soul is exemplified. We are born alone. Go to that little stranger whose wail breaks the silence of the childless home. Whence did it come? Who came with it? All alone it came from the eternity of the past. It cannot even ask the meaning of the great strange world, or this perplexing life into which it has been ushered. It can only look, and wait, and wonder. The little soul is fast locked up within itself; and as it cannot come out to you, you cannot go in to it. You cannot enter its soul. No dungeon wall or bastioned tower was ever more impregnable than the invisible barriers about that baby spirit, which keep you out and keep it in.

II. We acquire our knowledge alone. The child that sits beside me in school cannot learn my lessons for me, neither can my teacher, nor my parents. By an act of mental concentration, which shuts out all the rest of the world, and leaves me alone with my task, I must master it.

The same thing is true of practical knowledge or experience. Alone I must learn life's lessons.

III. We suffer alone. No one can feel your pain but yourself. No one can endure your weariness. No one else can bear your sorrow and loneliness. How powerless you were, when your sick child lay moaning in feverish anguish, to enter into his soul, and diminish his suffering by sharing it! He was your own dear child; but were you not shut out as by a wall of adamant?

IV. We always feel our essential loneliness, too, when confronted by some great question of duty. We bear up silently under the awful pressure as long as we can; but at last it becomes too much for us, and we seek

father, mother, pastor, Christian friend. We pour out our story. But as we take our leave, is it not with the feeling that, after all, we bear the responsibility of the decision?

V. We die alone. If you have ever stood at a deathbed; if you have ever seen a soul start off on the long journey, you know how lonely a thing it is to die.

While General Grant lay dying, one of the physicians whispered a few words of cheer into his ear, bidding him to be bold and brave "as he was in the old times." "What do you mean?" asked the dying hero, feebly. "I mean as you were in the old war times," said the physician, "when you had the army back of you." "Ah!" came the response sad and low, "but I haven't the army back of me now."

As the gallant old soldier had moved his tent nearer and nearer to the banks of the Jordan, his family and friends and the whole country had moved with him. Some of them would have gone with him, if they could. But he knew they could not. "I haven't the army back of me now." He must go alone. And so must you and I, my hearer.

VI. We go to judgment alone. When the Lord comes the second time to earth, we are told that the dead, small and great, shall rise from their graves, and stand before him to be judged. The earth has never had a hundredth part as many living human beings upon it at any one moment, as will at that time be assembled before the Great White Throne. But not one shall be lost or overlooked in all those millions. They will not be called upon, or permitted, to answer for another; "each one of us shall give account of himself to God." Alone we must answer for the deeds done in the body.

There is many an interesting and valuable lesson to be drawn.

1. One of the most interesting things is the light it throws upon the philosophy of Love and Sympathy. Why is it that the heart-hunger for these things is so strong and so universal? Is it not because in Love and in Sympathy the soul makes the nearest approach it can ever make to escaping from this solitude to which its own completeness condemns it? Because in Love and Sympathy two souls, for the moment, become one, and divide the common burden of being.

2. It reminds us also very forcibly of our duty to refrain, on the one hand, from interfering with the individuality of our neighbor by judging him, and from being false to our own by seeking to cast the responsibility of our misdeeds upon others.

3. But the supreme lesson is your need of Christ as your Friend. He can do for you what no other friend can do. When you are sick, or lonely, or tired, or discouraged, he will be with you to sustain and cheer. When you come to die, he will be your faithful Guide, and you will be able to say with David, "Yea, though I walk through the valley," etc. And when you come up for judgment, he will stand by you as your all-powerful Advocate to plead for you, and to cover you with the robe of his spotless righteousness.

He will be your Friend, if you want him. Will you accept him as your Saviour and Master? If so you need never again be oppressed with this sense of loneliness, in life or in death, for he will enter the innermost

chamber of your heart, where no other being can enter, and take up his permanent abode there.—W. R. Taylor, D.D.

COMMENDATORY PRAYER: May we each be able to say, in our human identity, separateness, in our loneliness of soul, "I've found a Friend, O such a Friend; he loved me ere I knew him." We rejoice that there is a Friend who sticketh closer than a brother, the Great Companion. Be thou the fellow, the fellowship, the counsellor and companion of our lives. Help us to know thee, love thee, walk with thee, talk with thee, find companionship with thee, all our days, and in the end come to live with thee for evermore. In thy name we ask. Amen.

OFFERTORY SENTENCE: "God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life!"

OFFERTORY PRAYER: Our Saviour and our Lord, as came the Wise Men from the East, so have we come to worship thee, and offer thee our treasures in token of all we have and all we are, and all we hope to be. Accept and bless our offering. We ask in thy name. Amen.

PASTORAL PRAYER: O God, our Father, we believe in thee; we believe that thou art, and that thou art a rewarder of all them that diligently seek thee. Therefore we venture confidently to come before thee in prayer, through Jesus Christ our Redeemer. We but dimly comprehend and but partly understand thy greatness, thy perfection of being and character, and are keenly conscious of our limitations, imperfections and sins. But we feel the need of thee; thou art a necessity to us. Without thee we cannot live and without thee we dare not die. Therefore we turn to thee as the flowers in springtime turn toward the sun, as the rivers carve their courses through the hills to find their home in the sea, for "Thou hast made us for thyself, O God, and our spirits cannot rest until they rest in thee." We pray thee, pour the treasures of thy love and life into our poor souls. We search for thee in a dry and thirsty land where no water is. We are glad with unending joy if we may but be near thee. Steady thou our staggering faith, clarify our vision, intensify our desire to be free from all that is sin in thy sight. Bring us into harmony with thyself, thy purpose, thy life. Create in us a clean heart, O God, and renew a right spirit within. Save us from narrowness and selfishness. Bless us and make us a blessing. May we not be reservoirs, but channels through which thy grace may flow into other lives that pant for thee. All this we humbly ask in the name of Jesus. Amen.

ILLUSTRATIVE MATERIAL

Seed Thoughts

Human Accountability: I. Its universality. "Every one of us." II. Its individuality. "For himself." III. Its solemnity. It is to "God."—U. R. T.

The account we must give is I. Certain. It must be given. II. Individual. "Every one of us." III. Particular. "Of all the deeds done in the body." IV. Near. Though the reference is to the day of judgment, death summons to immediate interview. V. The influence this prospect

should have upon us. Lead us to apply to Christ for his saving grace. Lead to care of conduct, which must be accounted of.

Bishop Butler was once walking with his chaplain, Dr. Foster, when he suddenly turned towards him and, with much earnestness said, "I was thinking, Doctor, what an awful thing it is for a human being to stand before the Moral Governor of the World, to give an account of all his actions in life."

I. A solemn summons. II. A definite limitation. "Himself." III. A suggested preparation. 1. Recognize your individuality. 2. Face your character. 3. Train your conscience.—S. H. T.

CHOICE ILLUSTRATIONS ON THE THEME

Human Loneliness

They that loved the Lord spoke often one with another. They cheerily greeted each other. Jean Valjean, in Victor Hugo's great story, wanted to live "where people say 'Good morning' to one another." O. Henry tells of a man who, in the heart of New York, was as lonely as was Robinson Crusoe. His honest western heart yearned for companionship, and he held up the cashier in a cheap restaurant, and made that surprised individual "come across with conversation."—R. H. Morris.

Sense of Loneliness

I can not think but God must know
About the things I long for so;
I know he is so good, so kind,
I cannot think but he will find
Some way to help, some way to show
Me to the thing I long for so.

—Droxy Miller.

Yearnings of the Soul

Men sigh on, not knowing what the soul wants, but only that it needs something. Our yearnings are homesickness for heaven; our sighings are for God; just as children cry themselves asleep away from home, and sob in their slumber, know not they sob for their parents. The soul's inarticulate moanings are the affections yearning for the Infinite, and having no one to tell them what it is that ails them.—B.

Neglected Souls

A little girl while travelling with her mother made the acquaintance of an aged man, through his little granddaughter. The child said to her new friend, "I got a grandpa; and he's a good man, and loves Jesus. Don't you love Jesus?" That simple question led the aged man, who was a sceptic, to give his heart to Christ. "No one," said he, "ever took that much interest in me before, to ask the simple question that the child put to me; and I am now in my eighty-third year."

Souls Alone

A teacher had among her pupils a young man of reckless habits. A

length, when she heard that he was fast drifting to ruin, she found courage to speak to him. The young man was much affected by her earnest appeal, influenced as he knew she was by love for his soul; and, when he had mastered his emotion, he said to her in tremulous voice, "Had any one ever before spoken to me as you have to-night, I might have been a Christian long ago; but no one has thought me worth saving."

STORY TO TELL, OR SERMON TO CHILDREN

TITLE: *Little Tugs and Big Ships.*

I am going to tell you this morning, boys and girls, about the little tugs and big ships.

Many years ago there was a sailor who was converted and became a minister. When he came to his first church he found two grown-ups and three children, but he was not discouraged. This is the way he began his work. He told this story to the children:

If you should go to Baltimore or New York and see the great ships come in from the ocean, you would see little tugs go out to meet them. You would ask, "What can a boat that looks so little and says so much do?" But you would notice that the little boat's "Poof, poof, poof," is only a greeting to the great vessel and that the big ship throws a cable to the little tug and the little tug again says, "Poof, poof, poof," and draws the big ship into the harbor. Boys and girls, you can be tugs. Small as you are, you can throw the cords of love to some larger person, a parent, an uncle, an aunt, and draw that person into the harbor. You can say: "Come, Father. Come, Mother. To-day is the Lord's Day, let us go to the Lord's house."

The children who heard this story took it to heart and became tugs. They brought other children to the church and a Sunday School grew up. The Sunday School children united to draw their elders and a church grew, all because of this story of Little Tugs and Big Ships.

You, too, little folks, boys and girls, wherever you are, can act as a tug to draw some big ship into God's harbor. Try it.

FOR THE EVENING SERVICE

TITLE: *The Fellowship of Service.*

TEXT: "Give me to drink." John 4:7.

THE SERMON OUTLINE

INTRODUCTORY: There at Jacob's well the extremes of two civilizations met—the woman of Samaria and Jesus of Nazareth. The one was the embodiment of polluted blood, moral degeneracy, and social ostracism; the other was the choicest product of the purest blood, the highest culture of the most favored race that the centuries had brought forth. To a surface view it would seem that there was nothing in common between

them. This fact was especially emphasized by the woman. She reminded the Saviour that he was a Jew, she a Samaritan. "We worship here; you worship in Jerusalem." "The Jews have no dealings with the Samaritans."

I. But Jesus was not limited to a superficial vision. Beneath the debris of a sin-wrecked world he still discerned the inner essential unities of life, the things which made the whole world kin. He saw that the barriers that had broken the human family into so many fragments were of man's own making.

II. The voice of the woman was that of the world's discord; the Saviour's was the voice of heaven's harmony that appeals to the holiest instincts of the heart. He sought to unite again those broken fragments, to touch the chords that had gathered upon them the rust of the selfishness and neglect of the ages, to set them vibrating in unison, so that out of the confusion of conflicting passions and purposes might resound once more the music of life and love and brotherhood.

III. "Give me to drink." The chord touched by the simple request was that of a common need. Conscious of her own inferiority, the woman saw before her the representative of a superior race suffering from thirst, hunger, and fatigue, evidently subject to all needs, physical and otherwise, that were the lot of her despised people. Here at least was the basis for mutual understanding and sympathy. The waterpot in the hands of the woman and the Saviour's request for a drink of water both signified the same thing.

People do not get together by exalting their differences. After all, these are only the transient, incidental matters which soon must vanish away, or else be obscured by the eternal verities. There are enough things held in common by all people to furnish the basis of a fellowship as wide as the world and as deep as the world's need. Our common burdens and sorrows, our common interests, longings, and hopes—why should we not think more upon these things?

IV. "Give me to drink." The humble request touches another chord in human life—the fellowship of service. Jesus probably could not have helped this needy soul by direct ministry, so he used an indirect method, letting her bless her own life by becoming an avenue of helpfulness. There is a misconception, quite widespread, in regard to serving our fellow men. We too often seek to place ourselves in the attitude of benefactors, giving the other person a sense of his dependence upon us. The craving to serve is a natural one, much more so than a desire to be served. Hence, it is more blessed to give than to receive, because it is more in harmony with human nature at its best. What is so annoying as a neighbor who will not let you do him a favor? He thereby shuts off one channel of blessing, one source of neighborliness. Service is uplifting, uniting, sanctifying. Jesus came to serve. Hence, he was willing to receive help from one so low in the scale of life, for in so doing he became a blessing to her, and opened a channel of blessing to a multitude whose hearts were opened to the gospel because of the "woman who testified."

V. "Give me to drink." The plaintive voice of him who, nineteen centuries ago, sat on the well-curb, weary, thirsty, and hungry, still is speaking through every unsaved soul, every sad and needy life, every unfinished task, every land enshrouded in heathen darkness. This voice alone

will touch the chords of a world brotherhood and set them vibrating. In the response to that voice, not in mere creeds or the uniformities of faith and form, is to be found the secret of Christian unity, the joy of fellowship, and the realization of the divine ideal in character and conduct.—R. T.

SUGGESTIVE TEXTS AND THEMES

God's Need of Man: "Can a man be profitable unto God? Surely he that is wise is profitable unto himself."—Job 22: 2.

The Duty of Change: "Wilt thou keep the old way which wicked men have trodden?"—Job 22: 15.

Our Ignorance of God: "Oh that I knew where I might find him! That I might come even to his seat!"—Job 23: 3.

God's Knowledge of Us: "But he knoweth the way that I take."—Job 23: 10a.

Confidence in God: "Would he contend with me in the greatness of his power? Nay; but he would give heed unto me."—Job 23: 6.

Divine Desire and Deed: "But he is in one mind, and who can turn him? And what his soul desireth, even that he doeth."—Job 23: 13.

The Adventure of Faith: "By faith Abraham, when he was called, obeyed to go out unto a place which he was to receive for an inheritance; and he went out, not knowing whither he went."—Heb. 11: 8.

Choosing the Hard Paths: "Choosing rather to share ill treatment with the people of God, than to enjoy the pleasures of sin for a season; accounting the reproach of Christ greater riches than the treasures of Egypt; for he looked unto the recompense of reward."—Heb. 11: 25-26.

THE SUNDAY SCHOOL LESSON

TITLE: *Nathan Leads David to Repentance.* 2 Sam. 12: 1-10, 13. (Read 2 Sam. 11: 1-12: 25.)

GOLDEN TEXT: "A broken and a contrite heart, O God, thou wilt not despise." Ps. 51: 17.

Teaching the Lesson

The tragedy of David's life occurred probably a little beyond the middle of his reign when he was about fifty years old and successful as a general and statesman. I. *Nathan sent to David when?* When he had fallen into such sin as we would suppose him incapable of committing. But the story shows that David had parleyed with temptation; there had been a gradual and unconscious preparation. One sin led to another. After one sin he was caught in toils from which it was difficult to escape. But there is no apology for it. It was sin against light. It was sin against love. David never apologizes for it. The Bible never apologizes for it. Yet we may well remember David's sin was committed but once; he was no habitual transgressor. Nathan was sent when? When he had sinned, and when he was blind and insensible to his sin. II. *Nathan was sent to David why?* What was the object of his mission? Was it to announce God's sentence, to tell

David he had sinned beyond hope? No. He came not as a herald of vengeance, but as a reprover and convincer of sin to bring him to repentance. As Elijah reproved Ahab, and John the Baptist reproved Herod, so Nathan took his life in his hand and confronted the king in his palace. With great tact and wisdom he spoke the parable which led David indignantly to condemn another, all unconscious that the condemnation fell on his own head until the prophet spoke those terrible words, "Thou art the man." It was a brave thing to do, but the speaker had God and truth and David's own conscience on his side. III. *Nathan sent to David with what result?* With the result that David at length rose to repentance and to the heroism of public confession. Conviction, confession, forgiveness. The king was confounded. So sharp, so sudden, so altogether unexpected was the change, he could not resist it. Like a well-appointed shaft flying from a practiced archer it transfixed his heart. "And David said, I have sinned against the Lord." Blessed words! They are the response God requires. They open the way to pardon. Learn 1. The peril of self-indulgence. 2. The importance of watchfulness. 3. The dreadful connection of sin with woe. 4. The awful possibilities of self-deception. 5. The blessedness of true repentance. 6. The irrevocable character of a sinful deed. A sinful deed may be pardoned, but it cannot be recalled.

ILLUSTRATIONS

The Bible Truthfulness

When Alexander, king of Macedon, had his portrait taken it is said that he sat with his face resting on his fingers, as though he were in a profound reverie, but really that he might hide from the observer's vision an unsightly scar. Our Bible always keeps the sinner's fingers off the scars. It paints the full face with flawless detail, beauty and blotches, saintliness and scars, all and in all. It does not keep back that even David, a man after God's own heart, sinned. But he was a man after God's own heart not because he sinned but because he so truly confessed and repented and sought forgiveness.

Nathan the Fearless Preacher

Nathan was a fearless preacher, and he has had many a successor. John Knox at the court of Queen Mary, Bossuet preaching before the "Grande Monarque" of France, Savonarola thundering from his Florentine pulpit at the vices of "Lorenzo the Magnificent" and the nobles, Martin Luther defying, in the name of righteousness, the conclave of princes and cardinals at Worms, Hugh Latimer preaching at Westminster, in the days of fearful peril, to the faithful, Peter exclaiming "We must fear God rather than man." Nathan was a type.

God's Forgiveness

There was a great king who had suffered much from his rebellious subjects. But one day they surrendered their arms, threw themselves at his feet, and begged for mercy. He pardoned them all. One of his friends said to him, "Did you not say that every rebel should die?" "Yes," replied the king, "but I see no rebels there."—Laura M. Latimer.

MIDWEEK MESSAGES: CHURCH NIGHT OR PRAYER MEETING

THEME: *House Building.*

"Every one therefore which heareth these words of mine, and doeth them," etc. Matt. 7: 24-27.

Our Lord concludes his Sermon on the Mount with a series of contrasted pictures; two gates, two ways, two trees, and two houses. In the application of his sermon he does two startling things: 1. Makes a fit claim for his message. 2. Makes a great division among his hearers. I. *Two builders.* Both are conscious of one need. Both are working to one end. Both are successful in their endeavors. II. *Two foundations.* One is rock, suggesting strength, solidity, permanence. Christ says that his teaching is rock. The other is sand. Unsubstantial, yielding, shifting. All that is antagonistic to or negligent of the principles underlying Christ's teaching is sand. III. *Two houses.* Every man builds his house. Deeds, words, thoughts, principles. The house which each man builds he must inhabit. The differences in men's houses are sometimes invisible. Men build with diverse purposes. One builds a shop, another a study, one a theatre, another a temple. IV. *One storm.* Certain, impartial, terrible. V. *Two results.* The house on the sand becomes folly's monument of ruins. The house on the rock remains as wisdom's abiding refuge. VI. *Two examples.* These are of universal application, necessary, present.

CHRISTIAN ENDEAVOR SOCIETY TOPIC

Why Is Missionary Work Needed In a Christian Country? Isa. 55:1-7.

MY SERMON NOTES

SUNDAY: AUGUST TWENTY-EIGHTH

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MY SERMON NOTES

DORAN'S MINISTER'S MANUAL
MY ENGAGEMENTS FOR THE WEEK

Sunday

Monday

Tuesday

Wednesday

Thursday

Friday

Saturday

SUNDAY: SEPTEMBER FOURTH

THEME: *Where Labor and Capital Meet.*

SUGGESTED SCRIPTURE READING: Prov. 22: 1-29.

SELECTED HYMNS: "Jesus, thou divine companion."—Henry van Dyke. "I thank thee, Lord, for strength of arm."—Robert Davis. "O brother man, fold to thy heart."—John G. Whittier. "When with joy thy heart o'erflowing."—Theodore C. Williams. "Work, for the night is coming."—Anna L. Coghill.

SALUTATION (or Call to Worship): "What shall I render unto the Lord for all his benefits toward me? I will take the cup of salvation, and call upon the name of the Lord: I will pay my vows unto the Lord, yea, in the presence of all his people, in the courts of the Lord's house, in the midst of thee, O Jerusalem. Praise ye the Lord."

INVOCATION PRAYER: Lord God our heavenly Father, we thy children come before thee to thank thee and to praise thee. We thank thee for the gift of thy dear Son Jesus Christ, and that thou hast kindled faith and love in our hearts through thy Holy Spirit. We thank thee for peace of soul through the forgiveness of our sins and for the blessed hope of eternal life. We thank thee also for the opportunity to labor in our earthly calling and thereby to render service to thee, to our dear ones, and to our fellow-men in general. So bless us, heavenly Father, that we may have the strength always to do our duty as it is made clear to us. Bless us as a nation, that the high hopes placed in us by peoples in distress may not be shattered. Bless thy Church that it may have the power always to witness to the truth and to spread the light of thy Gospel everywhere. Strengthen and succor us, O God, in our trials and temptations, that we be not overcome. Give us willingness to witness for Christ wherever we go, and help us gladly to share our temporal blessings with those who are in physical want. Lead us through the hours of the day and through the coming night and through all our days and nights. We ask through Jesus Christ our Lord. Amen.

THE SERMON

TITLE: *Where Labor and Capital Meet.*

TEXT: "The rich and poor meet together: the Lord is maker of them all." Prov. 22: 2.

THE SERMON OUTLINE

INTRODUCTORY: Labor Day is not a proclamation of War, but a program of Peace. Properly interpreted, it calls the rich and the poor, capital and labor, to meet together in friendship and fellowship, conferring for the common good. The pause in toil which Labor Day brings may well be utilized, therefore, in seeking a platform of mutual understanding upon which both capital and labor may stand; and this ancient text, "The rich

and the poor meet together; the Lord is the maker of them all," offers the most modern platform upon which to predicate possibility and promise of industrial peace on earth, good will amongst men.

Let us study the planks of this Labor Day platform, the concrete teachings of this great text.

I. Where do the rich and the poor meet together?

1. They meet together at the entrance portal into this world. However different the trappings and the investitures of both prince and pauper, alike are the solemn words of Job true, "Naked came I out of my mother's womb." "We brought nothing into this world."

2. They meet together at the exit portal out of this world. The door of death is too strait for the carrying through of the smallest coin, the thinnest packet of stocks or bonds. "It is certain that we can carry nothing out." The richest of the rich and the poorest of the poor must alike creep naked and empty handed through the narrow door. "O, why should the spirit of mortal be proud?"

3. The rich and the poor meet together, the while that they tarry in this world, on the field of common human needs and experiences. Hunger and thirst, the necessity of sleep, the imperious cry of the lungs for air, are equally tyrant over beggar and billionaire; while bodily anguish and a broken heart bring aristocrat and mendicant to a common plane. King Lear and the cottier meet together.

4. Together, moreover, at the Great Assize do the rich and the poor meet. "And there is no respect of persons." "So then every one of us shall give account of himself to God," king and courtier and clown side by side, "naked and open before the eyes of Him with whom we have to do."

II. Why do the rich and poor thus meet together, at these solemn trysting places? Because "the Lord is the maker of them all," and he has made them all equal. Man-built distinctions drop away when God draws nigh to sinful humanity.

III. Wherefore, then, should any dare to preach "class consciousness and class hatred" to the sons of men? God made them all of one blood; God is the Father of them all, the Judge of all, the "Right-Owner" of all; God has had mercy upon all, loves all, has glorious purposes for all, do they but obey his loving will. Let the rich and the poor meet together, therefore, in common brotherhood before their common Father, God. "Who maketh thee to differ?" "What hast thou that thou didst not receive?"

IV. O Church of God, art thou not friend and brother to both rich and poor? Now is occasion and opportunity for thee to bring blessings unto both:—

By quickening in the souls of rich and poor alike, sense of our common brotherhood, and of bonds that make us one;

By encouraging both poor and rich to find the church of Jesus healer, helper, comforter of all, and to gather as brothers in the house of God;

By proclaiming life to both rich and poor through faith in the Crucified; who, though he was rich, yet for our sakes became poor, that both poor and rich might have life through him.

Thus consecrated and set apart to holy ends, Labor Day may be blessed of God to bring to pass—that the rich shall find for themselves the beatitude, Blessed are the poor in spirit; that the poor shall possess the wealth of those

who are "rich in faith"; and that so the rich and the poor shall at last meet together in the Paradise of God.—R. C. H.

COMMENDATORY PRAYER: We bless thee that thou hast taught us when we pray to say, "Our Father who art in heaven." For when we say "Our Father" we carry our brothers and sisters with us to thy throne. In thy divine fatherhood we have our human brotherhood. We are one family in thee, brothers and sisters one of another. Help us to learn to live as brothers, to love as brothers, to be one worldwide brotherhood of mankind. The rich and poor meet together. Thou, the Lord, art maker of them all. O teach us to think of thee as Father of all men. Hasten the coming of thy kingdom of peace on earth, good will among men. We ask in the name of Christ. Amen.

OFFERTORY SENTENCE: "The wicked borroweth, and payeth not again: but the righteous showeth mercy and giveth."

OFFERTORY PRAYER: Our Father who art in heaven, we acknowledge thee as the giver of every good and perfect gift. Freely we have received from thee, but it can hardly be said that freely we have given. But here and now, our Father, in love our souls would bow, each heart fulfill its vow, some offering bring thee now, something for thee. Amen.

CHOICE ILLUSTRATIONS ON THE THEME

Too Much for a Christian Day

An energetic woman whose housewifely feats were always pushed to the limit of endurance and strength, was observed to have changed her routine. "No, I've let up a little on doin' my work that way," she admitted. "I've found that I can't wash, iron, and be a Christian all in the same day." It was a fortunate discovery and a wise amendment. There are many people doing their work—good and useful work—at such a rushing rate that there is neither time nor strength left for being a Christian. The Master cannot use that kind of service.—Forward.

It Doesn't Pay

It may be stated as a safe proposition that for every dollar earned by a child under fourteen years of age tenfold will be taken from his earning capacity in later years.—S. W. Woodward.

Loving Men

Once when Henry George was calling on Cardinal Manning, the Cardinal remarked, "I love men, because Jesus loved them." Mr. George replied, "And I love Jesus, because He loved men." It makes little difference, which is the motive power, the main thing being that we love humanity. That we do not allow sin, sorrow, suffering to drown our passion for our fellows, and that our enthusiasm over-ride all the wickedness of men, just as a billow will wash over a dark black rock, and cover it with cleansing waters.

The Worker's Reward

Standing in front of the noble cathedral of Cologne, a lady overheard someone behind her say, "Didn't we do a fine piece of work here?"

Turning quickly, she saw that the speaker was a man in the plainest of

working clothes, and on a sudden impulse she said to him, "Pray, what did you do about it?" "Oh, I mixed the mortar for two years across the street," was his reply.

If those of us who seem to have only very humble work to do could realize that we are sharers in the whole great plan, should we not be both more faithful and more happy?

Christ Glorified Toil

Heathenism has no Labor Day. Barbarism has none. Mohammedanism, with its unspeakable Turks and allied fierce peoples, knows of no such demonstration. At the head of all the great processions of workmen which signalize the day throughout the land is the Carpenter of Nazareth, unseen, but all the more potent in his leadership and sway. He has glorified toil. He has linked the highest heaven with the work of the lowest artisan.

Laziness

A familiar story about the boyhood of Daniel Webster is this. It seems to have been necessary for his father to learn that his son was a complete disappointment as a farmer. When young Daniel complained, in his discomfort in mowing grass, that his scythe was not hung right, his father, so says tradition, already exasperated at the general agricultural worthlessness of his son, exclaimed impatiently, "Well, hang it then yourself." Whereupon Daniel hung it on a tree.

The Worker and the Sluggard

The German proverb, "If I rest, I rust," applies to many things besides the key. If water rests, it stagnates; if the tree rests, it dies, for its winter state is only half rest; if the eye rests, it grows dim and blind; if the lungs rest, we cease to breathe; if the heart rests, we die. What is true living but loving? And what is loving but growth in the likeness of God? Work is the mission of mankind on the earth. A day is ever struggling forward, a day will arrive, in some approximate degree, when he who has no work to do, by whatever name he may be called, will not find it good to show himself in any quarter of the solar system, but may go and look out elsewhere, if there be any idle planet discoverable.

The Evolution of Labor

In the story of Hephaestus the firegod, the Greeks try to show us the evolution of the Cause of Labor. At the first they conceived of this god as an ugly, awkward creature who worked on raw materials in dark caves under the ground. Then later they represented him as a youthful, rugged laboring man. Still later they clothed him as an artisan, a mighty hammer in hand with which he shaped thunderbolts for Zeus the Ruler of the Universe. (No mean figure that.) In the process of the centuries they pictured him as the artificer of the gods, no longer working underground, but seated at work in a palatial workshop on Olympus, associated with Pallas-Athene in industry and art, the protector with her of all workers in pottery and the fine arts in metals. The early product of his labor was volcanic fire with which he rudely smelted the minerals and metals; but his later creations were the exquisite carvings and inlaid metals which he wrought with super-human

The Unbrotherly Question: "Am I my brother's keeper?"—Gen. 4:9.

The Industrial Conflict: "What hath a man for all his labors?"—Eccl. 2:22.

The Church and the Workingman: "Is not this the carpenter's son?"—Matt. 13:55.

Labor's Great Companion: "I have called you friends."—John 15:15.

STORY TO TELL, OR SERMON TO CHILDREN

TITLE: *About Saying "No."*

What kind of advice would you expect a wise man to give his son? Good advice, of course! And so the wise man of the Bible said to his boy one day, "My son, if sinners entice thee consent thou not." And if that boy was as wise as his father he took that advice. But is it advice easily followed? Whether it is easier to say "yes" or "no"? It all depends. A boy will quickly answer "Yes" to mother when she offers him a piece of pie. But when his chums are calling him to play ball, and mother is asking him to chop wood, or go on an errand, it is not so easy to say, "Yes, mother," for it also means saying "no" to his chums. So to follow this good advice you must first learn to be able to say "no" at the right time, in the right way, and to the right one.

I. Well now, to whom are you to say "no"? To your parents or teacher? Oh no, although some boys and girls do. To whom then? To sinners; those who are wicked and do bad, naughty things, such as lying, stealing, cheating and bullying. Whenever you see a boy or a girl do anything that is wrong or mean put them on your list of those to whom you must say "no."

II. When are you to say "no"? When sinners entice thee. The time for a mouse to stay away from cheese is when it is in a trap; for the cheese is then not food, but an enticement to coax the mouse into a dangerous place. And so boys and girls who are bad will often try to coax you into doing wrong by the promise of something good. To every evil enticement have but one answer: No!

III. One more question. How are you to say "no"? Quickly. Don't think it over first. There must be no hesitation. Say it firmly, not faltering, "N-n-n-no." Say just as Joseph, and Daniel, and Jesus did. The more boldly you say "no" the first time the easier it will be the next.

"My son, if sinners entice thee consent thou not." "Blessed is the man who walketh not in the counsel of the wicked nor standeth in the way of sinners." I wonder if you could find these words of good advice in the Bible. Now I will close with a little prayer.

"Lord, give the boys true courage,

That as to men they grow,

And sinful comrades tempt them,

Firmly they'll answer 'No!'

And keep the girls all steadfast,

And may they help to win

By love, and good examples,

Many from paths of sin." —Rev. James Mayne.

FOR THE EVENING SERVICE

TITLE: *The Profits of Labor* (Labor Sunday).

TEXT: "What profit hath a man of all his labor which he hath taken under the sun?" Eccl. 1: 3.

THE SERMON OUTLINE

INTRODUCTORY: The problem of Ecclesiastes is the problem of life. The preacher discusses why we are here and asks what is the good of it all. Almost the first thing that strikes his thoughtful mind is the fact of labor. He sees men ploughing, building, studying, governing. They are at work industriously with much sweat of hand and brow. The question that comes to him is, "What does he get out of all his labor?" There is a suspicion of a doubt as to the profitableness of it all.

What is the profit of labor? What is the result after man has done his stunt?

I. There are the personal values. The self-discipline of the worker himself. The necessity for labor is a divine one.

"A curse no more

Since he whose name we breathe with awe,

The coarse mechanic vesture wore,

In labor as in prayer

Fulfilling the same law."

The element of inertia is in us all and stagnation of the brain and limb would result if we were not driven to our task. Labor is a safety valve for our physical irritability. It turns our thoughts into channels of usefulness. It loosens our chances of growing morbid. It opens up opportunities for social helpfulness. Where one man has been crazed by excessive labor most of us have been kept sane by having plenty to do.

1. Bodily growth. Activity is essential to the muscles and sinews for their normal development and healthy state. To sit still with hands folded and with body in repose is all right for a statue of Buddha in his agelong contemplation about nothing; but not for a normal man or woman.

2. Mental values. The joy of creation is one of the richest sources of profit. God has given us something of his own creative power. After man had supplied his animal wants he began the creation of objects to satisfy his higher nature. The higher he ascends the scale of civilization the more delicate become his needs, more creative his mind and more taxing his labor. Out of the elemental forces put at his disposal man has built his great cities, organized vast states, erected noble buildings, carved priceless monuments, painted classic pictures, carried on great industries.

3. Social values. An old man told me one day that the world owed him a living. I never could find out the reason. Obligation arises from service and the service he was rendering never struck me as being of much value. On the other hand some are born with millions at their command and they say, "I have no need of laboring, for I have everything I could wish for." Again I say, "Why not?" Here we have the tramp and the millionaire, the

one excusing himself from labor although he has nothing and the other because he has too much. But tested by the law of social relations is either of them excused? No. Both will have to be supplied by other hands and other brains. Is that fair? We are all dependent upon multitudes of other folks for the commonest things we use. Independence is a figment of the mind. In the sweat of somebody's brow we eat our bread. There are great social obligations attached to our relations to other folks and as they have helped us so we are obligated to help them. What we have should be socialized for the good of all.

II. Economic values. Economic value is the only value labor has in the eyes of many. "What does it pay in dollars and cents?" The value of the task is measured by the monetary standard alone. Exploitation of labor has been the tragic history of too much of our past. Very much of the world's work has been done through bloody sweat and blinding tears. The lash of the taskmaster can be heard echoing down through the centuries. Feudal Europe witnessed enforced labor of the many for the gratification of the few. Life and limb have been sacrificed more by human industry than upon the bloody fields of battle.

The laborer has a right to attach great value to his labor. That is all many people possess. Take from the worker the chance to work and you reduce him to starvation. Work means health, wealth, comfort, life. It means the maintenance of home life with its centralizing and stabilizing influences. It means the refinements that help to spiritualize us and keep us sweet.

It is in the adjudication of the material profits of labor that most of our industrial problems arise. The law of the wolf has too often been practiced in the past. Both employers and employees have sought to get the largest slice of the profits for themselves. But we are witnessing a transition from that old selfish attitude to a more corporate and hence a more equitable division of profits.

How can the church help? By emphasizing the principle of justice for all alike on the ground of our mutual relations. And the church must herself be as much concerned in the welfare of the worker as in that of his employer. The church is our Father's house and Jesus was a friend of all.
—J. C.

THE SUNDAY SCHOOL LESSON

TITLE: *Solomon's Wise Choice.* 1 Kings 3: 4-15.

GOLDEN TEXT: "Happy is the man that findeth wisdom, and the man that getteth understanding." Prov. 3: 13.

Teaching the Lesson

It is the real beginning of Solomon's great reign and the culmination of the United Kingdom. The Lord appeared to Solomon in a dream. "We are such stuff as dreams are made of." Dreams become significant when they are the concentrated essence of the main stream of our waking thoughts. Dreams indicate character. Tell me your dreams and I will read the riddle of your life. Tell me what you seek and I will tell you what you are. Your dreams tell the things you approve as excellent. I. *The choice pre-*

sented. "And God said, Ask what I shall give thee." Every new opportunity demands a peculiar choice. Every choice involves character. The highest choice is wisdom. The highest wisdom is evidenced in most common things. Unsought blessings are given the truly wise. The offer to Solomon was unlimited. He could seek to be a great conqueror. He could seek to be a great missionary, a king seeking to spread among the nations true religion and its promised blessings. He could seek to have great glory or to be of great service. "Ask what I shall give thee." What would you ask?

II. *The decision made.* The thing to notice is that Solomon showed that, humanly speaking, he was worthy of this chance by the way in which he did not jump forward and eagerly ask for some temporal thing. Before deciding he carefully considered his circumstances and needs, thus showing the well-balanced mind on which it was possible to bestow the life of wisdom—for this is what he asked. But he reasoned out his decision by various considerations. One was the memory of what God had done for his father. Another was that his work was laid upon him by God. Another was his own youth and inexperience. Yet another was the greatness of the work to be done, the greatness of his responsibility as king. It is said that Queen Victoria spent the first hour after her coronation alone in prayer, asking help from God for her overwhelming responsibilities. "Once to every man and nation, comes the moment to decide." This lesson tells the story of a right choice.

III. *Now, the double answer.* The choice involved recognition of duty, determination to practice along the line of duty, and also dependence on God. The choice pleased God, so he gave Solomon the things that he asked and "that which he had not asked." He gave both an understanding heart to rule well, and riches and honor. That God will gratify the desires of those who pray for wisdom is evident from his express promises, "If any of you lack wisdom, let him ask of God," etc.

ILLUSTRATIONS

The Wishing Stairs

It is said that there are about the city of Chester, England, high walls on the top of which runs a much-frequented path which is reached by a flight of steps. By the people of the place it is stated that whatever you wish for when standing on these stairs you will get inside a year's time, and so they are called "The Wishing Stairs." What would we wish for if we were on those steps? What is it exactly that I most desire? We are often at a loss to know. But it was not so with Solomon. He did not find it difficult to answer when asked what he most wanted.

King Midas Wishing

There is a legend that relates how King Midas wished that everything he touched might turn to gold. His desire was granted, and forthwith his couch turned to gold and no longer gave him the needed repose; his food turned to gold and no longer gave him the needed nourishment; his arms were turned into the same cold and lifeless metal. The wishes of many people, both young and old, could they be gratified would prove, although less absurd, no less disastrous.

Choice of God

The son of Bishop Berkeley once asked his father what was the difference between the cherubim and seraphim. His father replied that the word "cherubim" came from a Hebrew word signifying "knowledge," and that "seraphim" came from a Hebrew word meaning "burning," from which it was inferred that the cherubim were spirits famed for their knowledge, while the seraphim were famed for their burning love. The boy said, "I hope when I die I shall be a seraph, for I would rather love God than know all things." —W. L. Mackenzie.

MIDWEEK MESSAGES: CHURCH NIGHT OR
PRAYER MEETINGTHEME: *God's Nearness.*

"Thou art near, O Lord." Psalms 119:151.

This declaration evinces the greatness and glory of God. I. God is essentially near. His presence is universal. "Do not I fill heaven and earth? saith the Lord." "Am I a God at hand, and not afar off?" II. God is manifestly near. 1. In creation. "The heavens declare," etc. I see thee in the rolling wave, and in the rippling stream. I see thee in the cataract's foam, and in the gentle descent of the sparkling dew. I perceive thee, not with my bodily eyes, although by these I discern thy workmanship, but with the mental eye I behold thee in thy works, a present God. 2. In providence. Though sometimes thou wrappest thyself in a cloud, dark and impenetrable, yet I see thee. Thou governest the world and rulest the nations. Thou directest the flight of an angel, and arrangerest the affairs of the poorest saints. III. God is graciously near. Nearness to God was the fairest flower which grew in Paradise; but sin withered it, the flower faded, it drooped, it died. It must be so once more. 1. God is near through Christ. Near as a sin-forgiving God. Near as a promise-keeping God. Near as a prayer-hearing God. Near as a covenant-keeping God. Near as a gracious tender Father. 2. God is near in every season requiring his presence. In the season of spiritual distress. In the season of adversity and affliction. How near is God! In the hour of temptation. In the hour of human desertion. In the valley of the shadow of death. "Thou art near, O Lord."

CHRISTIAN ENDEAVOR SOCIETY TOPIC

The Use and Abuse of the Tongue. Jas. 3:1-18. (Consecration Meeting.)

MY SERMON NOTES

MY SERMON NOTES

DORAN'S MINISTER'S MANUAL
MY ENGAGEMENTS FOR THE WEEK

Sunday

Monday

Tuesday

Wednesday

Thursday

Friday

Saturday

SUNDAY: SEPTEMBER ELEVENTH

THEME: *The Sacrament of Beauty.*

SUGGESTED SCRIPTURE READING: Gen. 1: 1-31.

SELECTED HYMNS: "My God, I thank thee, who hast made."—Adelaide A. Procter. "For the beauty of the earth."—F. S. Pierpoint. "Fairest Lord Jesus."—Crusader's Hymn. "We plough the fields and scatter."—M. Claudius. "Lord of all being, throned afar."—O. W. Holmes.

SALUTATION (or Call to Worship): "O that we may be filled with the goodness of thy house, the holiness of thy temple."

INVOCATION PRAYER: O Lord, our ever blessed and ever loving Father, we thank thee for thy watchful providence in the past and for the promise of thy guidance in the days to come. As dew unto the withered flower and rain unto the parched grass, so are the knowledge of thy presence and the assurance of thy blessing to the weary human heart. Help us to begin this day with this knowledge and this assurance so that we may be strong and courageous for whatever conflicts of the spirit it may be ours to wage. May thy kingdom come more perfectly in our own hearts and throughout the world this day. As we grow in years, may we grow in the beauty of holiness and may thine approving smile atone for the passing of the years. In the days of prosperity may we not forget thee. In the days of affliction we know that thou wilt not forget us. Grant us grace to live the life of the righteous that we may be well assured our last end shall be peace. And thine shall be the praise and the glory through Christ our Lord. Amen.

THE SERMON

TITLE: *The Sacrament of Beauty.*

TEXT: "Let thy work appear unto thy servants, and thy glory unto their children. And let the beauty of the Lord our God be upon us," etc. Psa. 90: 16, 17.

THE SERMON OUTLINE

INTRODUCTORY: The fundamental meaning of the word Sacrament is a pledge or covenant. Our theme is meant to suggest that in all the beauty so prodigally distributed round our human life, there is a pledge of the love of God, demanding on our part an answering covenant of loyalty and service.

There is danger, in this over-commercial age, of our missing the sacrament of beauty. One has only to consider the way in which we permit our lovely countrysides to be disfigured by commercial advertisements to realize the inferior place that we still give to beauty in our time. Even in our towns and cities great masses of our people are born and bred in conditions of revolting ugliness. In the final ethics of humanity it will be enough to detect ugliness in a thing for it to be immediately condemned.

I. The energy of beauty. With the worst that man can do to create ugliness, beauty is forever overcoming it.

It is said that from any street in Sheffield, England, it is possible to see the surrounding hills! Above the miserable slums there is forever stretched the changing panorama of the sky, the perpetual reminder of that heaven which is mankind's true destiny; and ever the living green shoots its way through the dull earth to brighten this and that spot of desolation. How determinedly nature flings her bright mantle over the ugliest ruin. The battlefields of Flanders and France are decked with forget-me-nots and poppies.

What a curious energy there is in beauty, causing it to flow into every nook and cranny that affords it opportunity, as though the power behind creation were the sworn foe of all ugliness and the sworn lover of the beautiful. In every aspect that we call beautiful there is something that speaks directly to the mind and appeals for appreciation that is distinctively spiritual.

II. Think for example of the beauties of taste. Our food, for the purposes of mere nourishment, might have been made just sufficiently tasteful to induce our interest, but we find that in most foods there is a relish that is exquisite. The lusciousness of fruit is a distinct overplus of value—something given above what is merely necessary.

III. Consider, further, the beauty of scent and of vision. The sense of smell is a great protection to the human organism, and those things that are not dangerous might conceivably have been provided with a merely inoffensive smell; but the fragrance of the rose; or sweetbrier; so glorious and extravagant! What can be the meaning of that? Few things so quickly ally themselves to the spiritual side of human nature as does fragrance. It has a curious quickening effect upon memory. There is no memory that it should quicken more powerfully than the remembrance of the Creator. Can there be any other meaning to this great overplus of exquisite value in nature than that God tries to say it with flowers too? Beauty means Divine beneficence.

IV. What of the beauty of sound? There is no great reason why the sounds of the world for all practical purposes should not be limited to those of the quack quack and the moo moo type, yet think of the difference between those sounds and the human voice at its best, whether in the speech of the great orator or the voice of a Madame Patti.

This overplus of value is the supreme characteristic of beauty because it is the element that gets past the senses to the soul.

V. A capital instance of this is in our experience of love. The very meaning of love is something given. Its very soul is generosity. If you felt that your wife was carefully and coldly calculating in her affection toward you, striving to preserve a strict balance of favors—if you discovered, for example, that she kept a little book in which she carefully noted every time you were kind to her in order that she might not be kind to you for any extra number, then love between you would fall dead at your feet. It is the element of generosity that is the very life of love, the something given, the overplus, the unnecessary thing. It is in that element that beauty consists.

It is only a step from this realization to say that all the great virtues

of Christian character are exquisitely beautiful, for they all contain this element of sacrifice on the part of the self for the sake of another.

Truthfulness, for example, is the conquest of all the advantage that the self might temporarily gain from falsehood, for the sake of the ideal welfare of humanity. This is why our souls are so deeply stirred by the story of a martyrdom for truth, our sense of beauty is appealed to directly. This too is the secret of the power of heroism to pierce all our customary and daily selfishness. Correspondingly every sin is intrinsically ugly because it is intrinsically niggardly, mean, pruned of all surplus value.

VI. If only the human soul could appreciate this fact to the full it would come very near to redemption, for with beauty there is always power. Beauty lays hold upon the supreme motive-force of the soul. It captures the heart and draws forth the soul in its purest desire. We know this by personal experience. The Sacrament of beauty, God's sweet and continual message of love to man, should be honored by a conscientious devotion to the beautiful in all our human life, in our worship, in our personal appearance, in our homes, our places of business, our villages, and our cities. If the Christian church would discover the true secret of power and win the world it could pray no prayer of greater wisdom than that of the ancient Psalmist, "Let the beauty of the Lord our God be upon us."—A. D. B.

COMMENDATORY PRAYER: Let the beauty of the Lord our God be upon us. Help us to be all beautiful within. May we walk with thee, work for thee and worship thee in the beauty of holiness. Help us to see thee in the world of beauty which thou hast made. Keep us from yielding to low ideals. We ask in Christ's name. Amen.

OFFERTORY SENTENCE: "Sell that ye have and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth."

OFFERTORY PRAYER: We bless thee, our Father, that thou hast said, Honor the Lord with thy substance and with the first fruits of all thine increase, so shall thy barns be filled with plenty and thy presses shall burst out with new wine. It is to honor thee, to worship thee in making our offerings that we bring them now. Accept and use them and bless us as we bring them. We ask through Christ. Amen.

PASTORAL PRAYER: Oh God, we would come to thee with reverence and fear, for thou art great in majesty and holiness, yet with confidence and love, for thou art our heavenly Father. Thou hast loved us with a great love. Thou hast redeemed us with a great sacrifice. Forgive us for having sinned against thee. As thy children thou dost desire us to be holy, that we may be like thee. Help us not to thwart and disappoint thee in thy gracious desires and purposes. Cleanse us from all sin. Save us from pride and unbelief and self-will, from evil tempers and everything that is low and mean. Make us generous and forgiving. Perfect in us thy love. Reveal in us thy Son. Fill us with thy Spirit. Dwell thou in our hearts. Beautify us with thy salvation until we shall indeed be lights in the world. Save and sanctify our loved ones. Oh may not one lift up a rebellious spirit against thee, or be indifferent toward thee! Have mercy upon the nations and peoples of the world. Pity them that are wrapped in spiritual darkness and ignorance. Comfort them that mourn and are brokenhearted. Bind up and heal the hurts made by sin and wrong. Overthrow oppressors. Outwit evil doers.

Incline the hearts of all men to receive thy Son as Saviour and Lord, to love thy law, to do thy will, to work for justice and truth, that thy blessed kingdom of righteousness and peace may speedily come and fill the whole earth. In His name, we ask these things. Amen.

ILLUSTRATIVE MATERIAL

Seed Thoughts

If only man could see goodness in all its beauty his soul could never more escape the enchantment of the vision, and it should be part of the Christian's witness in the world never to mar the intrinsic beauty of the divine character by human accompaniments of careless ugliness.

Beauty: The fringe of the garment of the Lord.—Bailey.

How goodness heightens beauty!—Hannah More.

Beauty is its own excuse for being.—Emerson.

The good is always beautiful, the beautiful is good!—Whittier.

There is nothing that makes its way more directly to the soul than beauty.—Addison.

Beauty is God's handwriting—a wayside sacrament.—Milton.

Though we travel the world over to find the beautiful, we must carry it with us, or we find it not.—Emerson.

Thus was beauty sent from heaven, the lovely mistress of truth and good in this dark world.—Akenside.

The greatest truths are wronged if not linked with beauty; and they win their way most surely and deeply into the soul when arrayed in this their natural and fit attire.—Channing.

The human heart yearns for the beautiful in all ranks of life. The beautiful things that God makes are his gifts to all alike. I know there are many of the poor who have fine feeling and a keen sense of the beautiful, which rusts out and dies because they are too hard pressed to procure it any gratification.—Mrs. Stowe.

CHOICE ILLUSTRATIONS ON THE THEME

God Says It With Flowers

The plant life of the world might conceivably have been limited to green herb and foliage, just capable of exuding oxygen and imbibing carbon dioxide. Why should it run to flowers?

How does the commercial valuation appeal to us as we think of flowers; useless extravagance on the part of nature, serving no practical value? You can't eat them, you cannot even sell them except as they make their appeal to something in man that is akin to love! But that is just the sublime truth of it all. When we would make some great utterance of love toward a departed friend, or to one whose love we would win, our highest wisdom is to say it with flowers.

Saved By Beauty

A friend was once upon the verge of suicide. He had left his home for that purpose, but on his way to the river he passed the town hall, outside of which it was announced that a celebrated composer would give a recital

upon the organ. Being a lover of music, he turned in to hear this famous man, and he heard him play his greatest piece of music. By that marvelous alchemy of the human soul which seems to remain forever a mystery, the sounds that fell upon his ears translated themselves into a message for his bruised and beaten spirit, and saying to himself that "a world that contains such beauty must, after all, be made for the triumph of love," he went back to his tragedy to strive anew and to conquer. Saved by beauty.

Beauty An Overplus of Value

In his charming book, "Work, Play, and the Gospel," Malcolm Spencer has defined beauty, as nearly as it can be defined, as always involving an overplus of value. It is a most significant and rich definition. This surplus of value is evident everywhere in our human experience. We are beleaguered by beauty in a thousand forms. It allies itself to every one of our physical senses; and yet it yields to the soul a meaning that cannot be explained in terms of purely physical sensation.

Beauty, Beauty Everywhere

Beauty, beauty everywhere. This is the passion of God, but especially in his human children. These must be the fairest of all in his fair kingdom. One of our hymnpoets has finely expressed this divine preference thus:

"We thank thee, Lord, for this fair earth,
The glittering sky, the silver sea,
In all their beauty, all their worth
Their light and glory come from thee.

"Yet teach us still how far more fair,
More glorious, Father, in thy sight
Is one pure deed, one holy prayer,
One heart that holds thy Spirit's might."

Beauty Marred by Man

Even in our towns and cities it is well-nigh impossible to get a fair square view of architectural beauties without finding that there is thrust athwart one's line of vision some glaring advertisement of merchandise. Great masses of our population are born and bred in conditions of revolting ugliness and at an impressionable age are thrust into factories and warehouses, into a general commercial system—with which the word Beauty has only just begun to be associated. All honor to the firms that have pioneered the conception of a commerce and industry that is beautiful.

STORY TO TELL, OR SERMON TO CHILDREN

TITLE: *Borrowed Sunshine.*

Boys and girls, did you ever think what it must be like to work in an elevator in one of our stores or offices? They say an elevator man has a great many ups and downs in life. I guess he does: but he don't have much sunshine.

"You don't get much sunshine in here, do you?" said a gentle old lady, as we entered the elevator at the back of a big department store.

"Only what folks like you bring in, ma'am," answered the elevator man, with instinctive courtesy. "Some folks carry enough sunshine 'round with 'em to light others up a bit."

How many people, I thought, as I stepped out a moment later, are dependent on others for all the sunshine they get in their lives, and how few of us carry enough extra sunshine around with us to lighten even one dark corner! For all the cheer the passing stranger gets from some of us we might as well cover our faces with thick crepe veils. And what a lovely mission we are slighting.

Let's form ourselves right here and now into a little league of "Sunshine Carriers, Unlimited," even if the league consists of only one member.

Let us smile and look happy as we go about the street and into the stores or on errands. Maybe we are entrusted with the only ray of sunshine that some people will see all day long.

Let us smile and look happy as we go about our work, too, in school or home or at play. Work thrives better in sunshine just as plants do, and maybe our smiles will make our fellow workers happier in their tasks—our own will go better, anyway, that's sure.

Most of all, let us smile and look happy for our own dear ones when we gather around the home table in the morning, or step into mother's room or grandmother's just at sundown to tell them how the day has done, or run out to meet a tired father as he lifts the home latch after a hard day's work. They are the people to whom our sunshine means not just the superficial cheering or the little extra touch of happiness, but the very warmth and heat on which their inner lives depend.

Young people, I hope you and every one will join the "League of Sunshine Carriers, Unlimited."

FOR THE EVENING SERVICE

TITLE: *Marks of a True Religion.*

TEXT: "Ye men of Athens, I perceive that in all things ye are very religious." Acts 17:22.

THE SERMON OUTLINE

INTRODUCTORY: It is a doubtful compliment that Paul passed upon the Athenians when he thus prefaced his address. Very religious they were, but very far short of a true moral standard of living.

I. A true faith has its supreme mark in an unright life. A religion that is not ethical, or a conception of the Christian faith that lacks in ethical qualities, must be put down as spurious. True religion is not only a life to be lived; it is a life to be lived upon the highest plane of individual conduct. Its goal is moral perfection.

II. True faith sets a big task. That is another of its chief characteristics. Human weakness is inclined to meet it with a compromise, suggesting substitutes for its vital elements and a lowering of its ethical standards.

Pagan leaders prefer a religion whose demands are readily attainable. Hence the pagan tendency, whether in a Christian or a non-Christian land, is to fit religion to the present life, rather than fit the present life to religion.

III. Another mark of true faith is humility. This grace will result naturally from a consciousness of one's imperfections as they are seen in the light of the high character standard which true religion holds up.

IV. But a life which embodies the true faith will be more than upright and more than humble. These two qualities will be shot through with a third—that of brotherly sympathy. Theoretically at least, a pure heart might be a cold heart, and humanity might end in itself. The world needs, and true religion supplies, a social passion. Vanity of vanities is a feelingless faith. This holy passion gives eyes to the soul, enabling it to see around the world. The world outlook must form the basis of a world brotherhood.

V. But let it be remembered that true religion also is more than a holy passion. It is marked by sound reason in its manifestations and methods of service. It is not a tendency of a genuine faith to cut across corners, and attempt to do by a single stroke what can be accomplished only by a properly directed and necessarily drawn-out program of service.

VI. That indicates another mark of true religion, that of patience, the recognition of the time element in accomplishing its ends. There must be sowing if there is to be reaping. Impatience will, and often does, ditch the train of progress. It ignores processes in seeking results.

VII. The crowning glory of the true faith is that it contains the power and incentive for its own fulfillment. It forms the connection of the soul with the heavenly dynamo. With man all that is here mentioned is impossible, but with God it is placed within the range of possibility. And that makes the true faith pre-eminently practical. It does what no other does or can do—supplies the standard, the incentive, and the power for righteous living. By that test the true faith is to be identified.—R. T.

SUGGESTIVE TEXTS AND THEMES

The Law of Marginal Utility: "He that endureth to the end shall be saved."—Matt. 10: 12.

A Plea for Self-Expression: "I am come that they might have life," etc.—John 10: 10.

A Plea for a World-Girdling Intelligence: "Lift up now thine eyes, and look, for the place where thou art," etc.—Gen. 13: 14.

A Plea for Tolerance: "Who, when he was reviled, reviled not again."—1 Pet. 2: 23.

A Plea for True Greatness: "He shall be great in the sight of the Lord."—Luke 1: 15.

A Plea for Faith: "He endured, as seeing him who is invisible."—Heb. 11: 27.

The Conquest of Difficulties: "Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopt the mouths of lions."—Heb. 11: 33.

Following the Gleam: "By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible."—Heb. 11: 27.

THE SUNDAY SCHOOL LESSON

TITLE: *Solomon Dedicates the Temple.* 1 Kings 8:1-11, 62, 63. (Read Chapter 8.)

GOLDEN TEXT: "I was glad when they said unto me, Let us go into the house of Jehovah." Psal. 122:1.

Teaching the Lesson

The temple was begun in the fourth year of Solomon's reign and completed seven years later. The kingdom was at its greatest extent. David was the military hero and champion of his nation; Solomon was an organizer and administrator. His reign was distinguished also for its magnificent architecture in which the temple at Jerusalem was preeminent. The time for its dedication had arrived. I. *The preparation.* The beginning is made by bringing the ark of the covenant into the temple. David had brought the ark to Jerusalem and had placed it somewhere on Mount Zion awaiting its place in the new temple. It was the central place for the manifestation of God's presence; hence the impressive ceremonies that accompanied its removal. There was an immense gathering from all parts of the kingdom. The ark was placed in the most holy place, the "Holy of Holies." II. *God's presence manifested.* As the chorus accompanied by the orchestra sang, "For his mercy endureth forever," and the priests came out of the Holy of Holies, a shining cloud, the Shekinah, filled the temple. This was the acknowledged symbol of God's presence and a visible sign that he now accepted the temple, as he had formerly accepted the tabernacle, as his shrine and dwelling-place. III. *The Prayer.* The Preparation, then the Presence, then the Prayer. We let this thought of the prayer stand for all the definite acts of dedication. There were salutations, chants and songs, addresses by Solomon, but especially his long dedication prayer. Simple, touching and beautiful were the words of the first prayer offered under the sacred roof. Forgiveness is the first thing asked for. We cannot study its many petitions; but we might well consider the needs that suggested the prayer, the faith that prompted it, the love that dictated it, the hope that inspired it, and the memories that sustained it. IV. *Love for God's house.* The temple was to that age the visible expression to all nations of the living God. No community can long prosper which gives its time to material things and neglects the spiritual. All expenses, devotion and sacrifice, all time, money, skill, energy, ingenuity, and business ability should be used in building up God's spiritual temple in the world, and for the world. That is what each church building is for, to serve as a center of power for the redemption of the whole world.

ILLUSTRATIONS

The Church Valued

The world's obligation to the church is great. Dr. Bushnell answered a rich worldling who questioned the value of the church and refused to contribute to a new church in Hartford; "My friend, I want you to think of something, what was real estate worth in Sodom?"

Stream of Blessing

Some churches are like wells—artesian wells—whose spiritual life springs up continually to bless the world. The first church at Jerusalem was an artesian church. Spontaneously its stream of influence went out to all the people.

Church United With

A writer in the *Messenger* tells the following: "The best illustration that I ever heard, showing the disadvantages of living a Christian life outside of the church, was given by a young convert whom I had recently received into our church. I expressed my pleasure in the step he had taken, when he replied: 'I had not made up my mind to join when I came to the meeting to-night, but while you were talking, I thought it was just like buying a ticket to Chicago, and then riding on the platform. I thought I might as well go inside.'"

MIDWEEK MESSAGES: CHURCH NIGHT OR PRAYER MEETING

THEME: *The Church of Christ.*

"Even as Christ loved the Church and gave himself for it." Eph. 5:25.

The Church of Christ was organized to publish the Good News of God's redeeming love revealed in Jesus Christ. It seeks to gather men into the family and fellowship of God. In proportion as it succeeds it is establishing a new order of society dominated by the "Golden Rule" and the "Law of Love." You should find it, I. *A refuge for the tempted* where they may find deliverance from sin and strength to defeat the enemies of the soul. II. *A spiritual home* where children of the heavenly Father may hold fellowship one with another and enjoy a safe social life. III. *A school of religious education* in which old and young are taught to reverence God and keep his commandments. IV. *A meeting house* where one may go to hold communion with his Saviour and Lord and receive counsel and comfort. V. *An organized agency* for marshalling the people of God and all their resources for the salvation of the world and the service of humanity.

CHRISTIAN ENDEAVOR SOCIETY TOPIC

How Should I Spend God's Portion of My Money? Mal. 3:8-12; 2 Cor. 8:1-5, 9.

MY SERMON NOTES

MY SERMON NOTES

MY SERMON NOTES

MY ENGAGEMENTS FOR THE WEEK

Sunday

Monday

Tuesday

Wednesday

Thursday

Friday

Saturday

SUNDAY: SEPTEMBER EIGHTEENTH

THEME: *Carry Your Corner* (After Vacation Enlistment).

SUGGESTED SCRIPTURE READING: Mark 2: 1-12.

SELECTED HYMNS: "To the work."—Fanny J. Crosby. "Work, for the night is coming."—Anna J. Coghill. "Who is on the Lord's Side?"—F. R. Havergal. "The Son of God goes forth to war."—Reginald Heber. "Lead on, O King Eternal."—Ernest W. Shurtleff.

SALUTATION (or Call to Worship): "My voice shalt thou hear in the morning, O Lord; in the morning will I direct my prayer unto thee, and will look up."

INVOCATION PRAYER: O Lord, our Lord, how excellent is thy Name in all the earth. Thou art our God, and the God and Father of our Lord and Saviour Jesus Christ, through whom we, thy children of faith, have the forgiveness of our sins. Thou art our fathers' God; and whom they in the flesh confidently worshipped, we, their children, would also reverently worship and adore.

Humbly, yet devoutly, would we give thanks to thee, O God, for thy great love revealed to us in Christ; and for thy rich and unfailing providences to us, and to all men. For Jesus' sake, receive our thanks. Continue thy loving favor to us, and grant us pardon for sin, and life eternal.

Give us, we beseech thee, the Holy Spirit as our Guide this day, into truth. May he ever comfort us and all thine in times of sorrow or of trial. May he strengthen us when we are weak. May he raise us up again, if we fall. May he interpret thy Word to us, and enable us to do thy holy will with gladness of heart.

With us, bless also this, our nation, and the whole world with heavenly peace, for Jesus' sake. Amen.

THE SERMON

TITLE: *Carry Your Corner* (After Vacation Enlistment).

TEXT: "Borne of four." Mark 2: 3.

THE SERMON OUTLINE

INTRODUCTORY: The conditions of church prosperity and power are suggested in these three words.

You recall the incident. The report that our Lord is in Capernaum has filled the house and packed the space outside with an eager audience. While he is preaching, a strange funeral-looking spectacle is seen approaching. It is a pallet, supported at each corner by one who walked with sympathetic face and gentle tread, and on the pallet the wasted form of a man. It is a helpless paralytic, on his way to Jesus, "borne of four."

I. The importance of co-operation in Christian work.

The pallet had four corners. No one person could possibly carry them all. So it is with the family, the church, the state. Each is a multi-cornered institution. The wife or mother may be a perfect woman, yet she cannot make an ideal home herself; the husband and father must co-operate, and so must every child. The pastor may be Peter and Paul and John rolled into one, but he cannot make an ideal church by himself; every elder, every deacon, every private member, young and old, must co-operate to bring about the desired result.

Here is a pile of enormous iron links. Singly and apart they are of little worth. But combine them into a chain, make them co-operate one with another, and they can hold a ship to its anchor amid the wildest hurricane and save a thousand lives.

Why is it that a handful of soldiers can disperse an armed mob of twenty times their number? It is not because the soldier is physically stronger or braver than the civilian. It is because he has learned to co-operate. That is what drill means, and it multiplies every soldier's efficiency twenty-fold. Some churches have the weakness of a mob. Others have the strength of an army.

In this paralytic on his way to Jesus, "borne of four," we have pictured to us the mission of the Church to bring sin-sick humanity to the Great Physician for healing, and the method of its accomplishment, through the co-operation of all her members.

II. Therefore note that every one of the four had a corner to carry.

Not one of them loafed along behind with his hands in his pockets. Each one had a corner. So it should be in the Church of Christ. Christ's command and motto for his church is "To every man his work."

The Lord does not expect you to carry all the corners. But he does expect you to carry one. If you are a true child of God, the Lord has a corner for you somewhere in his work, a corner for you and nobody but you. If a real child of his, you will never be satisfied till you are carrying that corner.

III. Consider how we should carry our corners.

1. Carry your corner cheerfully. Those pallet-bearers were engaged in a work that appealed to their kindness and compassion. To help that poor victim of disease back to health and joy was a privilege.

And so, my brother, my sister, if you have to contribute an unusual amount or labor unusually hard to advance the cause of Christ, do not grumble about it. Do not whimper and whine over it. It has a bad effect on outsiders. It demoralizes your fellow-workers. It takes the spring out of your own spiritual step. Most unbecoming is it in a worker for such a cause and such a Master as yours. Bethink you whose you are and whom you serve; remember how heavy was the burden he bore on Calvary for you; and carry your corner cheerfully.

2. Carry your corner steadily. Suppose one of the four had been every little while letting go of his corner, every now and then dropping it to attend to something else. How dangerous to the sick man, how annoying to the other carriers, what a hindrance to progress such a habit would have been. And what a common habit this is in the Church of Christ, the habit of irregularity, of unsteadiness in the performance of important duty.

3. Carry your corner bravely. When the four men came in sight of the house in which Christ was preaching, they found the entrance blocked with a dense multitude. Impossible for one man to work his way to Jesus through that crowd; doubly impossible for four men bearing a helpless paralytic. Had we been one of the four we might have given it up right there and said, "We've done our best and failed; let's carry him back home."

But there was no give-up in those men. If they cannot get through the crowd they will get around it. They will climb the outside staircase. They will break up the tiling. They will let the sick man down through a hole in the roof into Christ's presence. A bold and original plan, truly; and a splendid thing is bold originality in Christian work, guided by wisdom.

But what objections Little Faith could have raised! "The staircase is too steep and narrow." "It will fall with our weight." "We may stumble and drop the sick man and break his neck." "To interrupt a preaching service by tearing up the roof and letting a man down through the ceiling—what a shocking breach of propriety!"—Thus Little Faith can always multiply objections and magnify difficulties. In all matters of duty Little Faith is a cowardly investigator and a pernicious adviser, as the Bible everywhere teaches.

Well was it for the paralytic that his friends were not of the Little Faith breed. Difficulties only nerve them to greater efforts. Each man of the four takes a fresh grip on his corner. Up the stairs they press, every muscle braced. Out on the roof they go. Soon the astonished audience beneath beholds a helpless form descending, lower and lower, till it lies before the Preacher. With what joy four faces look down to see the glorious issue of their battle with difficulties, their poor friend lying right at Jesus' feet. And with what answering joy Jesus looks up at them. "When he saw their faith," the record tells us, he healed the poor cripple both in body and soul.

"Their faith" was brave faith, the faith that difficulties cannot daunt, nor obstacles overthrow. Such faith our Lord delights to bless. It is the measure of Christian power and fruitfulness, for Christ's own word is, "According to your faith be it unto you."

4. Carry your corner prayerfully. The four friends might have carried their corners ever so cheerfully, steadily, bravely, yet unless followed up by Christ's word of power their labor would have been vain. All their hopes center in him. For the success of their effort they are looking to him and him only. That is the spirit in which every one of us should carry his corner, with his eye, his faith, his hope fastened on Christ, and his heart ever whispering, "Lord, add thy blessing, for all our help must come from thee."—R. W. S.

COMMENDATORY PRAYER: Help us, our Father, to bear our share in the work of thy Church, the work of winning souls, of cheering, comforting and helping other people. May we be workers together with thee, and may we be workers together with one another. Help us to bear in mind that no one else can do our work—that in that case our work is not done at all, but is left undone. May we all together enlist to help forward thy kingdom in this season of opportunity upon which we have enlisted. We ask through Christ our Lord. Amen.

OFFERTORY SENTENCE: "As ye would that men should do to you, do ye also to them likewise."

OFFERTORY PRAYER: We hear thee saying, He that soweth sparingly shall reap also sparingly; and he that soweth bountifully shall reap also bountifully. Help us to sow largely the seed of truth. Bless the offerings we bring to this end, and bless us as we bring them. Through Christ we ask. Amen.

PASTORAL PRAYER: Most Gracious Father, we lift up our hearts unto thee, from whom alone comes our strength. Help us to trust thee so wholly that we trust thee in the dark. Thy mercies are fresh every morning and renewed to us every night. Help us to praise thee for thy goodness and to rest in thy love. Thou knowest what we have need of before we ask thee. Grant us all that thou seest we need. Save us from suffering and want, from sickness and misery, from doubt and perplexity, from temptation and sin. Teach us that thou carest for us, and nothing can harm or separate us from thy love. Relieve us from anxiety and fear, that our minds may be at leisure from themselves to soothe and sympathize. Make us useful in the world in which thou hast placed us, and zealous in service to thee. Forgive us our sins, in Jesus Christ; give us thy Spirit to dwell within us, and grant us the joy of conscious communion with thee. Conform us ever more closely to thine image as thou hast revealed it to us in Jesus Christ; lead us in the paths of holiness; and take us at last unto thyself to dwell forever in thy presence, the recipients of thy favor and love. And all we ask, we ask in the Name and for the sake of thy Son, Jesus Christ our Lord. Amen.

ILLUSTRATIVE MATERIAL

Seed Thoughts

The church as one body possesses various parts and fit organs to perform its work and conserve its existence. It is not one clumsy mechanical piece, without either parts or joints, but a body of numerous organs for the accomplishment of different services.—T. H.

Mutual Dependence. I. The true members of Christ are entirely dependent on him. II. They are not only dependent on him but are dependent upon each other. A tree-branch dependent upon stem, stem upon root, branches dependent upon other branches.

We are workers together with God. There is work to do. All can work. The work should be co-operative work.

CHOICE ILLUSTRATIONS ON THE THEME

Wise Workers

Some Christian workers are like an old-fashioned clock; they will not work unless they are placed precisely to their liking. But the more useful workers are like watches; they will work equally well in any position.

The Exercise Cure

Here was the Christianity of the Apostolic Age—faith that showed itself by works. The new minister was accosted by one of his parishioners who

was fat and sleek and evidently self-satisfied: "Pastor, I hope you will feed the sheep." Whereupon the new pastor replied, "My dear brother, you do not need food; what you need is exercise."

Faithful Work

Sherwood Eddy, in *India Awakening*, tells of a poor girl who has worked four years as a stenographer. She at one time offered to go to the foreign field, but was rejected on account of her health. Since then she has been saving her money to support native workers at thirty dollars per year. There is a community in northern India where there are more than a thousand souls who have been brought to Christ through this one frail girl—a thousand who have passed "out of darkness into his marvelous light" because one girl cared! And Mr. Eddy asked his readers the question, "How many are in the light because of what you have done?"—Sunday School Times.

Shared Work

A great many Arabs and Bedouins haunt the places to the east of Mt. Lebanon. Many families, and sometimes tribes, are occasionally seen passing through Lebanon from one place to another. That they are extremely hospitable is well known. This is the way they treat their guests. The sheikh, or head of the tribe, must have a large tent which corresponds to the city hotel, because every guest that calls on any member of the tribe must be received there. Strangers are received by the sheikh, but not fed by him. Even if they should exceed a hundred in number, in a few minutes after their arrival they will be provided with all the food necessary. Every one in the tribe must help in bringing that about. One brings bread, another rice, and a third water, and so forth. Then the visitors sit down on the grass by rows and begin their meal. The fork, spoon, and knife are all in one—the hand. It is not something rare in Syria to see large companies seated on the grass in the open air and taking their lunch. That often takes place on great occasions, such as wedding days, great feasts, etc.—Philip Rhuri Hitty, Beyrout, Syria.

STORY TO TELL, OR SERMON TO CHILDREN

TITLE: *Walking Sideways.*

Well, boys and girls, I am going to tell you a story which is a parable. I'll not define what a parable is, but will tell the story and see if you can get its lesson.

It is well known that the crabs and small shellfish of the same class walk after what the children call "sideways" fashion. Once upon a time this, it is said, greatly disgusted the fishes, and after due consideration, they resolved to teach these mistaken fellow inhabitants of the great deep the proper mode of locomotion, namely, to go forward. Accordingly they started a Sunday School and collected all the little crabs of the neighborhood to receive instruction. At the close of the first day it is reported that the teachers were delighted at the progress made, and dismissed their scholars after obtaining the promise that they would come again on the following Sunday. Accordingly when the day came they were all in their places, but,

to the great surprise of the fishes, their pupils were all going "sideways," as before. However, not disheartened, they set together with a will to do the business over again, and by the end of the day not only was the error rectified but the teachers were filled with hope that their scholars were established in the habit of "going forward," and so they dismissed them a second time. Sunday came round again, and the crabs were once more in their places, but, to the utter dismay and disappointment of the benevolently disposed fishes, the crabs were all going "sideways" as badly as ever. A teachers' meeting was immediately called to consider what was best to be done. The problem was soon solved by an elderly fish, who made a short speech to this effect: "You see, my brothers and sisters, that we have these crabs under our control for one day only, whereas they return and watch their fathers and mothers the other six days, and the influence of their example in the six days in the wrong direction more than destroys any good we may be able to effect in the right direction in only one."

Now the point of this story is not a criticism of your fathers and mothers; because I hope and believe you have good fathers and mothers. But there are other people besides fathers and mothers you meet every day in the week. You think of the lesson, anyway, and apply it.

FOR THE EVENING SERVICE

TITLE: *The Serpent Behind the Hedge* (Service for Young People).

TEXT: "And whoso breaketh an hedge, a serpent shall bite him." Eccl. 10: 8.

THE SERMON OUTLINE

INTRODUCTORY: The vineyards in Palestine are generally surrounded with hedges. These are not of bushes growing out of the soil, but of stones or lumps of hardened clay, thrown loosely together, and covered at the top with thorns. On the inner side of these, serpents make a favorite place of resort. The robber, breaking through the hedge to steal the fruit, would be likely to disturb the serpents, and they would spring up and bite him. In Solomon's reference to this common incident he wishes to teach us some profound truths about our lives; that God has placed hedges around us; that we often have the disposition to break through them; that, if we do, pain and sorrow will surely follow.

I. Let us speak of the hedges which God has placed around us. We have to "break a hedge" to do wrong.

1. God's commandments. Every child should know them. They are divine hedges. Our hearts are hedged by the first and last. We are to love and honor God alone. We are to restrain our desires. Our tongues by the third and ninth. We are not to use our tongues to dishonor God or slander one another. Our imaginations by the second and the seventh. No gorgeous idols, nor unholy thoughts are to be harbored. Our passions by the sixth. Our hands by the eighth. Our feet by the fourth and fifth. We are not to wander from the sanctuary, or seek to escape from rightful authorities, etc.

2. There are also parental restraints. God has placed parents in their position. Their restraints, as a rule, are salutary. Children do not understand their parents' care. They often feel it irksome, but it saves them from much evil. Liberty would be destructive. Story of the caged canary, liberty-loving sparrow, and the cat. Children will be thankful for wise parental restraints in after-life. Hedges with respect to associates, books, habits, and places of amusements.

3. Imparted principles. Teachers are anxious to fix truths, sentences from Scripture, holy maxims, in the minds of the young, that they may be in them as moral hedges in the time of temptation. Many a youth has been saved by some holy principle imparted to him at the Sabbath School. A teacher instructed his class in the history of Joseph, and urged them to take as their motto: "How shall I do this wickedness and sin against God!" Five years afterwards one of them was saved in an hour of great temptation by the memory of those words! Divine principles are spiritual hedges.

II. The young will be tempted to break these hedges.

God's restraints are not always welcome. The vineyards of vice on the other side of the hedge look very pleasant. The fruit hangs in tempting clusters. Hedge-breaking has its fascination. Young people are tempted by their own evil hearts, by evil companions, by the Evil One. Satan endeavors to secure the young. By his deceitful suggestions, by the awakening of passion, by his blinding eyes to the real nature of his temptations he seeks to lead them into transgression. Youth must be taught to resist him.

III. There is a serpent behind the hedge.

If we do wrong we will certainly suffer. The path of sin is full of serpents. The way of transgressors is hard. Punishment not always visible, but surely follows the deed. In the sense of shame, in the stings of conscience, in the displeasure of God, the serpent's bite is felt.

Many transgressors say: "There is no serpent behind the hedge." The simple pass on and are punished. God says: "Be sure your sin will find you out." The Bible is full of declarations that "the wicked shall not go unpunished" (Psa. 37:9; Prov. 5:22; Isa. 3:11; Gal. 6:7, 8). This attested by human experience. Whoso breaketh a hedge, a serpent shall bite him.

Beware of the deceitfulness of sin. To break a hedge may be easy, it may even be pleasant; but remember the serpent behind it. Wrong-doing is the worst of all evils. Pray for grace to be kept from it. Christ can keep us from sin. He can also heal our serpent bites. As Moses lifted up the brazen serpent for the suffering Israelites, so Christ is lifted up before us, that we may look to him and be made whole.—W. O. L..

SUGGESTIVE TEXTS AND THEMES

The Ship of Fate and Its Saviours: "Paul said to the centurion and to the soldiers, Except these abide in the ship, ye cannot be saved."—Acts 27:31.

St. Paul's Prison Song: "Rejoice in the Lord always: again I will say, Rejoice,"—Phil. 4:4.

The Rainbow Throne: "Let us therefore draw near with boldness unto the throne of grace, that we may receive mercy, and may find grace to help us in time of need."—Heb. 4:16.

The Bethlehem of the Heart: "My little children, of whom I am again in travail until Christ be formed in you."—Gal. 4: 19.

A Bad Bargain: "They exchanged the truth of God for a lie."—Rom. 1: 25. (R. V.)

The Tumult of the Truth: "These that have turned the world upside down are come hither also."—Acts 17: 6.

Unnecessary Burdens: "It seemed good . . . to lay upon you no greater burden than these necessary things."—Acts 15: 28.

THE SUNDAY SCHOOL LESSON

TITLE: *The Kingdom Divided.* 1 Kings 12: 1-24.

GOLDEN TEXT: "Pride goeth before destruction, and a haughty spirit before a fall." Prov. 16: 18.

Teaching the Lesson

This chapter reveals one of the turning-points in Israel's history. For it is true in the history of Israel, as in the history of any other nation, that there are periods comparatively insignificant and hours also that are full of great events. The son of Solomon began his reign with a blunder, assuming that the throne was his by divine rights of succession, ignoring any ratification by the people. The crisis proved him to be lacking in one of the prime qualifications of a king. He lived in a "fool's paradise," blind and deaf to what would have secured the attention of any sensible ruler. I. *The weakness of pride.* Solomon had left the kingdom well organized. Rehoboam had every opportunity to continue and increase the prosperity, usefulness and happiness of the realm. His name means "enlarger of the people," probably given him through bright visions of his future. But his mother was an idolater; his father was too busy to pay much attention to the training of his son, and in the court he was petted, flattered and treated as a superior being. Naturally in such circumstances he was weak, conceited, untrained. II. *The costliness of pride.* When Rehoboam found himself the successor of his father one of his first moves was to attend an assembly of the tribes. The assembly was to confirm Rehoboam in his kingdom. But it was decided first to exact certain reforms in government as the condition of their allegiance. They had first sent to Egypt for Jeroboam, of the tribe of Ephraim, who had been banished there by Solomon. In Rehoboam's case we see how expensive, how senseless pride may become. It cost him the best part of his dominions. Disregarding the wisdom of age among his counsellors the rebellion broke out, the northern tribes revolted, the kingdom was divided. We talk sometimes of men who dance on the edge of a volcano; we have read of Nero fiddling while Rome was burning; but it may be questioned whether history affords a more pitiable instance of folly and infatuation than this. Pride and self-conceit are the short road to ruin. Among kings and private individuals service is the only way to real success. It is a blessed fact that God can and does overrule the plans and counsels of men. He brings good out of evil, as he did ultimately in this case, and compels the wrath of man to praise him.

ILLUSTRATIONS

Pride

The never-failing vice of fools.—Pope.

Puffed-up People

There is a certain fish known as the blowfish or toadfish. It has no particular value unless it be to cultivate the patience of the fisherman, for commonly it seizes the bait intended for its betters. It is an unattractive fish, with a great mouth and a mottled, wrinkled body that looks like wornout leather; but turn it over and tickle it a little and the flabby creature will puff up until it is swollen to the appearance of a globe. Did you ever meet people like that? Upon occasion, with only a slight stimulus, they swell up until they bear the resemblance of greatness and beauty, but there's nothing substantial about it. It is all air. A little flattery, a little tickling of vanity, and they "swell with pride," as we say. So they do; but pride is about as unsubstantial a thing as that which puffs up the blowfish. Our business is to grow, not to swell; to be built up in Christ, not to be puffed up with pride.

Pride Defeats Itself

In Dr. Joseph Parker's famous lecture on "Clocks and Watches" he told the following story. A little watch so delicately strung, dissatisfied with its little sphere in a lady's pocket, envied Big Ben the great tower clock, as one day it passed with her ladyship over London Westminster Bridge. "I wish I could be up there," said the little watch so delicately strung, "I could then serve multitudes." "You shall have your opportunity, little watch," said the lecturer, and he dramatically described the little watch drawn up the tower by a slender thread. When it reached the top, the lecturer said, "Where are you, little watch? I cannot see you." Then, pausing in his dramatic style, he said, "Its elevation has become its annihilation."

Fable of Pride

One of Æsop's fables says that there was a tortoise once that was very unhappy because he had no wings and could not fly. As he saw the eagles and other birds having a good time floating through the air he said to himself, "Oh, if I only had wings, as those birds have, so that I could rise up into the air and sail about there as they do, how happy I should be!" One day, the fable says, he called to an eagle and offered him a great reward if he would only teach him how to fly. "I never shall be happy," said the tortoise, "till I get wings and fly about in the air as you do." The eagle told him he had no wings to give him and did not know how to teach him to fly. But the tortoise pressed him so earnestly and made him so many promises that finally the eagle said, "Well, I'll try what I can do. You get on my back and I'll carry you up in the air, and we'll see what can be done." So the tortoise got on the back of the eagle. Then the eagle spread out his wings and began to soar aloft. He went up and up till he reached a great height. Then he said to the tortoise, "Now, get ready. I'm going to throw you off and you must try your hand at flying." So the eagle threw him off, and he went down and down and down till at last he fell upon a

hard rock and was dashed to pieces. Proud ambition to fly has cost many people their lives.

MIDWEEK MESSAGES: CHURCH NIGHT OR PRAYER MEETING

THEME: *Beginning at Jerusalem.* Luke 24:47.

The light of truth radiated from Jerusalem to all the rest of the world. I. *In fulfillment of prophecy.* "The law shall go forth out of Zion." "The Lord shall send the rod of thy strength out of Zion." II. *The Gospel was first preached in the Church of God.* 1. The Jewish Church was acknowledged by Christ to be a true church. 2. The apostles, therefore, sought to carry it forward to another dispensation by the appointed progression. 3. They went forward to this new dispensation themselves, and were therefore cast out. III. *The Gospel was first preached at Jerusalem, that it might be subjected to the closest scrutiny.* 1. A religion of facts. 2. These facts that took place at Jerusalem. 3. In the time of those to whom they were proclaimed. 4. They were willing to try them, and did so. 5. They are therefore incapable of being denied anywhere, or at any time. IV. *The Gospel was first preached at Jerusalem, to furnish an illustration of its saving power.* 1. The Jews were depraved beyond comparison. 2. The sin of resisting the light. 3. Of crucifying Christ. 4. If the blood of Christ was sufficient to cleanse them, it could cleanse all. V. Only to begin at Jerusalem. Go on.

CHRISTIAN ENDEAVOR SOCIETY TOPIC

What's Wrong and What's Right With the Movies? 2 Pet. 2:1-3; Phil. 4:8.

MY SERMON NOTES

MY SERMON NOTES

DORAN'S MINISTER'S MANUAL
MY ENGAGEMENTS FOR THE WEEK

Sunday

Monday

Tuesday

Wednesday

Thursday

Friday

Saturday

SUNDAY: SEPTEMBER TWENTY-FIFTH

THEME: *Why I Ought to Go to Church.*

SUGGESTED SCRIPTURE READING: Psa. 84: 1-12; Psa. 122: 1-9.

SELECTED HYMNS: "Glorious things of thee are spoken."—John Newton. "I love thy Kingdom, Lord."—Timothy Dwight. "Christ is made the sure foundation."—Latin. "The Church's one foundation."—Samuel J. Stone. "O where are kings and empires now."—A. Cleveland Coxe.

SALUTATION (or Call to Worship): "O God, thou art my God; early will I seek thee; my soul thirsteth for thee, my flesh longeth for thee in a dry and thirsty land, where no water is; to see thy power and glory, so as I have seen thee in the sanctuary." Psa. 63: 1-2.

INVOCATION PRAYER: O God, in whose hand is our breath, thou hast given and received our yesterdays, and dost know what our to-morrows hold for us. We thank thee for to-day. We seek to keep pace with the goings of thy sun and, therefore, add this day to our year. But we cannot ever keep up with the glory of thy gifts, since thou dost do for us exceedingly abundantly above all we are able to ask or to think.

We praise thee, that, when we give ourselves to thee, thou dost give us "good measure, pressed down, and shaken together, and running over." Thy extra gifts come to us in pleasant surprises, in our enlarging selves, in beautiful experiences here that "eye hath not seen, nor ear heard, neither have entered into the heart of man," in the exhaustless Christ, and in thy forgiveness.

Fill our hearts with greater tides of love that in the depths of our souls we may increasingly abound in gratitude to thee for all thy gifts that are more than can be numbered. Help us to forsake our murmurings, to forget our bitterness in penitence for our sins, and daily to look for the joys that belong to that perennial newness of life into which thy holy grace has called us. Through Jesus Christ, our Lord. Amen.

THE SERMON

TITLE: *Why I Ought to Go to Church.*

TEXT: "O magnify the Lord with me, and let us exalt his name together." Psa. 34: 3.

THE SERMON OUTLINE

INTRODUCTORY: I desire to discuss with you in a familiar and direct way, the question, "Why I ought to go to Church," and give you five reasons.

I. First—To worship God. If there be a God he ought to be worshipped. This is evident from the character of God and relation he sustains to the universe. He is the Creator, the Upholder, the Law-Giver, the Judge. His will is supreme. The universe heads up in him. He is, moreover, perfectly holy and wise and kind.

If there be such a being, is it not rational and proper that we should keep in touch with him? Do we not break an important connection when we break with him? It is in worship that we keep in touch with him.

There is all the difference between the man who worships—really worships—and the man who does not, that there is between the sky-lark soaring in the upper skies and raining down the floods of melody, and the centipede crawling on his hundred legs, or the eyeless mole burrowing in the ground.

But some of you may say, "We can worship just as well at home, or in the fields, as we can in church." That is true. So you can. The more of such worship you do, the better. But that does not take the place of the public worship of God's house. It is a divine ordination that God's people should come together publicly for his worship.

If there be a God, and you have a spiritual nature, are you not taking a pretty low view of life if you do not go to church to worship?

II. Second—To be instructed. I remember hearing a schoolmate of mine, a young man just about entering college, say that he did not go to church because he did not think that he was in special need of religious instruction. He was certainly a bright lad, and had read a great deal on moral and religious themes. But I think you will all agree with me that his conceit was greater than his knowledge.

I know that we ministers nowadays have many bright people in our pews. But I think I am making no very arrogant claim for the ministry when I say that people ought to go to church to be instructed. I know a little about law, about as much as the average layman does about theology; but it would be a mighty poor lawyer who could not tell me many things about the law that I do not know. So it would be a mighty poor minister who could not instruct people who have little time for the study of religion, in religious things. Religion is the preacher's specialty. There is also the negative side of the question to be considered. If you do not go to church to be instructed in religious things, the chances are a thousand to one that you will not get such instruction anywhere. The man who does not come to church is generally the man who does not read his Bible, or any other religious books, and the knowledge he received in his childhood and youth is a constantly diminishing quantity.

III. Third—To be comforted. I use the word in a large sense, with reference both to the petty troubles which constitute the ordinary wear and strain of life, and to its deeper sorrows. A minister once told a poor washer-woman, a parishioner of his, how glad he was to see her so regularly in her place at church and so attentive to his sermons. "Yes," she replied, "it is such a rest, after a hard week's work, to come to church, and sit down, and think about nothing." She was hardly the ideal worshipper, but if the church did no more, in this time of hurry and over-work, than to cause people to forget their cares and "think of nothing" for a while, it would not be in vain.

And what shall I say of the comfort there is here, and in every true living church of Christ, for those whose troubles are great, whose sorrows are large, whose wounds are deep and sore, whose "heart and flesh fail," whose "tears" are their "meat" day and night? How naturally their hearts turn toward their Father's house, where in so many ways he shows his grace to his people.

IV. Fourth—To get new impulse. Morally and religiously we are all like stoves radiating heat, and bound to get cold unless a fresh supply of fuel is furnished. We are all clocks, in need of being wound up once in so often to keep us from running down. A good many of us are not even eight-day clocks, but "Waterburys," requiring a great deal of winding to keep them running for a day. We are only storage batteries, not dynamos; we hold enough energy for just about so much work, and then we have to be put in connection with the great dynamo again. There is no fact of consciousness more obvious and emphatic than that of the rapid wasting of our moral forces, and the necessity of constant renewal.

The moral and religious life, notwithstanding its solitariness and isolation in one aspect, is a social life; we are meant to get help from one another. There is no man living, I care not how strong he is, who will not get needed impulse from a properly conducted church service, where the preacher comes with an earnest spirit and a carefully thought out, though perhaps simple, message, and where each worshipper may feel, if he will, the sympathetic thrill generated in a gathering of scores or hundreds of people, all thinking of and struggling for the same thing.

V. Fifth—To help maintain the church. We live in a day when many unkind things are said about the church. But after all it is the best teacher of righteousness and mercy that we have. There is nothing else that approaches it. Our charitable institutions are its offspring. The moral tone of our press, our literature, and our educational institutions, is only the echo of its teaching. And how long will the echo last after the sound ceases? The foundations upon which our country rests to-day are the foundations which were put under it by the church during ages of patient teaching.

Now if you are prepared to admit that the church is a good and necessary institution, I am ready to lead you a step further and to say that for a man to assume a neutral attitude toward an institution which exists, not for its own sake, but to the good of others; which can be maintained only at a large expense of time and money, which has to fight hard for every inch it gains on a wicked world—I maintain that for any man to take a neutral position, and say, "I have no objections to the church; on the contrary, I have the highest respect for it, but I do not care to have anything to do with it," is not magnanimous, but extremely selfish. The church viewed even in this light, and apart from its highly spiritual character, as the great agency for the saving of souls, and the extension of Christ's kingdom, deserves your active support and the unconscious influence of your example in your habitual presence in God's house.

Let me warn you once more against that deceitful thought that you can worship God just as well at home or in the fields as you can in church. I do not believe that your worship at home or out in the fields will amount to much if you do not worship in the church. It is the soul that worships most and best in church, that worships most and best in other places.

Do not forget what was said about your going for others' sakes as well as your own. You are a member of human society. No man liveth to himself, and no man dieth to himself. We are all linked together by strange, invisible, unconscious bonds of influence, and we ought to do all that we can to keep others in God's ways.

I entreat you to resolve now, in God's strength, that henceforth your place in your Father's house on earth will never, by your own choice, be vacant until he calls you to his house on high, "to go no more out forever."—W. R. T.

COMMENDATORY PRAYER: It is thy Church, our Father. Thou dost love it. Help us to love it too. It is the Bride of Christ. Desiring his favor help us to treat his Bride well. Thy Church is a source of spiritual nourishment. It is a source of spiritual strength. It is a source of comfort and cheer and of hope. Help us to love thy Kingdom, Lord, the house of thine abode. Help us to live for it and work for it and give to it and be faithful to its interests all our days. We ask in Christ's name. Amen.

OFFERTORY SENTENCE: "Give unto the Lord thy God, according as the Lord thy God hath blessed thee."

OFFERTORY PRAYER: We would remember the words of the Lord Jesus how he said, It is more blessed to give than to receive. We would worship thee with our gifts this day. Receive the gifts and bless the givers. We ask through Christ, our Lord. Amen.

PASTORAL PRAYER: Infinite Father, thou art our life and light, our hope and redemption. We have tried the world and found it a great emptiness; we come back to thee who art eager to fill our souls with everlasting truth and mercy.

We come with a song in our hearts, for the list of thy benefits is beyond our counting. We thank thee for the stirring, stimulating days of the present, with their opportunities for improvement and service, their concern for the poor and ignorant. We thank thee for the mysterious, inviting days which are to come, laden with secret stores for our replenishing, hidden delights, and dark experiences for our training.

We thank thee for the silent heroisms of the home; for the hallowed drudgeries of hospital and sick chamber. We thank thee that, despite the cleverness of wicked men and the foolishness of good men, the Kingdom makes steady advance. Thy bounty unto us is without boundaries. And yet we baffle thy plans, thwart thy love, and wander wretchedly from the way of Jesus. We return unto thee this morning to have our stains removed, our petty shams stripped away, and our hearts fortified. Have compassion upon us, and bring us all by and by to our Father's home, through the riches of grace in Christ Jesus. Amen.

ILLUSTRATIVE MATERIAL

Seed Thoughts

They who would grow in grace must love the habitation of God's house. It is those that are planted in the courts of the Lord who shall flourish, and not those that are occasionally there.—John Angel James.

There ought to be such an atmosphere in every Christian church that a man going there and sitting two hours should take the contagion of heaven, and carry home a fire to kindle the altar whence he came.—Beecher.

Surely the church is a place where one day's truce ought to be allowed to the dissensions and animosities of mankind.—Burke.

The church may go through her dark ages, but Christ is with her in the

midnight; she may pass through her fiery furnace, but Christ is in the midst of the flame with her.—C. H. Spurgeon.

The church is made up of individuals. It can do nothing except as its members work, and work together.—Aughey.

CHOICE ILLUSTRATIONS ON THE THEME

Church Attendance

A distinguished man used to say that there were four occasions when he made it a point to be in his place at church. "These were, when it was a stormy Sunday, when the church was without a pastor and somebody had to read a sermon, when a stranger preached, and when his own minister preached."

Church Hospitality

One thing is often forgotten. It is the hospitality of worship. When Robert Burns was feeling melancholy and desperately lonely, he drifted into a church—and drifted out again without having had a word or a hand of welcome. But before he left he scribbled this on the flyleaf of a hymnal:

"As cauld a wind as ever blew;
A caulder kirk, and in't but few;
As cauld a minister's e'er spak':
Ye'll all be hot ere I come back!"

Poor Bobbie Burns! when a welcome by Christ's people might have transformed life for him!

A Firm Foundation

One of the Red Republicans of 1793 told a good peasant: "We are going to pull down your churches and your steeples—all that recalls past ages and all that brings to your mind the idea of God." "Citizen," replied the good peasant, "pull down the stars then." The church is built upon a strong foundation—upon Christ himself.

The Church an Anchor

"Have you any letters of introduction?" "Yes," said the young man, and he pulled some of them out. "Well," said the old sea-captain, "have you a church certificate?" "Oh, yes," replied the young man; "I did not suppose you desired to see it." "Yes," said the sea-captain, "I want to see that. As soon as you reach the city, present that to some Christian church. I am an old sailor, and I have been up and down the world; it is my rule, as soon as I get into port, to fasten my ship fore and aft to the wharf, although it may cost a little wharfage, rather than have my ship out in the stream, floating hither and thither with the tide."

STORY TO TELL, OR SERMON TO CHILDREN

TITLE: *The Candle and the Lighthouse.*

Boys and girls all like parables. Parables are a sort of picture sermons. They are sermons interesting to hear, easy to understand and their lessons

linger long in the mind. Here, then, is our parable-sermon for this morning.

Once upon a time there was a candle in a lighthouse kitchen, and it began to grow jealous of the great light so constantly tended by the lighthouse keeper, and in sheer vexation it sputtered and went out. Just then the keeper of the lighthouse came into the kitchen and said, "Wife, where is our little candle?" to which she replied that it had just gone out. So he felt for it, and as he lighted it again he said, "Mary, it is not so big as the lights I have just been trimming at the top of the lighthouse, but we should be poorly off without our little candle, shouldn't we?" And his wife answered, "Yes, John, indeed we should." Upon which the candle was so cheered that it brightened up and shone bravely, saying to itself, "If I cannot shine at the top of the lighthouse, I will do my best down in the kitchen." And it was a very wise little candle.

FOR THE EVENING SERVICE

TITLE: *About Christian Joy.*

TEXT: "He went on his way rejoicing." Acts 8: 39.

THE SERMON OUTLINE

INTRODUCTORY: Every community ought to do homage to the man of good humor. The psychological effect of joy, expressing itself in whistling, smiling, glad words of greeting, is beyond estimate. The effect of sadness, gloomy grouching, and melancholy pessimism, is depressing. These have no place in the Christian's philosophy. Christianity is not synonymous with long-faced dejection or funeral demeanor. It is rather antonymous to these. "These things have I spoken unto you that your joy might be full." "Behold, I bring you good tidings of great joy, which shall be to all people." "Break forth into joy; sing together, ye waste places." "Finally, my brethren, rejoice in the Lord—rejoice evermore. And again I say, rejoice."

I. Grounds for joy. Should a slave set free rejoice? Should a prisoner released rejoice? Should a condemned man absolved rejoice? Should the prodigal embraced in the arms of love rejoice? Should the weak made strong rejoice? Should the man whose darkness is turned into light rejoice? Should the man whose mourning is turned into joy rejoice? Then surely the Christian should rejoice with joy unspeakable.

II. Realms of joy. The kingdom of joy is threefold.

1. It embraces the state of the mind. This is the province of truth.
2. It embraces the state of the body. This is the province of beauty.
3. It embraces the state of the soul. This is the province of goodness.

No man who has the true Christian's idea and ideal of truth, beauty, goodness has any excuse or cause for not rejoicing in spirit. He should publish abroad to the community by smiles and laughter, by sparkling eyes and a radiant face, by glad voice and a joyous temperament that he is a member of Christ, the child of God and an inheritor of the kingdom of heaven.

Indeed, he creates his own kingdom of heaven, since the kingdom of heaven is the kingdom of joy.

III. Means of joy.

1. The Christian must guard his mind against falsehood, impure thoughts, wrong and hurtful ideas; against all that is mean, low and despicable; against the dishonest, the revengeful, the unbrotherly, the un-Christian. He must make his mind the reservoir of all that is elevating, uplifting, inspiring and character-building. The indecent, the hateful, the impure, will spoil, dissipate and put to rout the spirit of joy.

2. The Christian must mind the state of the body if he would enter the realm of joy. No man can have a buoyant, glad spirit who abuses his body in dissipation, impurity, physical follies, and indiscretions. These mar the nervous system and create an irritable and fussy temperament.

3. The Christian must cultivate the soul to know the highest joy. He must let the soul flow out to God and merge into the Infinite. He must exercise the inner man in meditation upon the good, the true, and the beautiful. For abiding joy and circumstance-proof gladness he must be anchored in God. His whole being must be in harmony with the Divine, in tune with the Infinite.—O.

SUGGESTIVE TEXTS AND THEMES

Memory and Morning: "And as Peter was beneath in the court, there cometh one of the maids of the high priest," etc.—Mark 14: 68-72.

A Stabilized World: "And there shall be stability in thy times."—Isa. 33: 6.

The Covered Wagon: The Urge of Adventure: "Possess thou the West."—Deut. 23: 23.

The Dream Home: The Urge of Idealism: "Lift up a standard for the people."—Isa. 62: 10.

Arterial Highways: The Urge of Sanity: "Set thine heart toward the highways."—Jer. 31: 21.

The Law of Increasing Value: "Beloved, while I was giving all diligence," etc.—Jude 3.

The Unearned Increment: "One soweth and another reapeth," etc.—John 4: 37-38.

Gresham's Law: "If one bear holy flesh in the skirt of his garment," etc.—Hag. 2: 12-13.

THE SUNDAY SCHOOL LESSON

TITLE: Review: *The Early Kings of Israel.* Read Psalms 105: 1-8.

GOLDEN TEXT: "Jehovah hath established his throne in the heavens; and his kingdom ruleth over all." Psalms 103: 19.

Teaching the Lesson

The summary of the life of Samuel has been likened to that on the tombstone of the noble general "Chinese" Gordon, in St. Paul's Cathedral,

London: "Major-General Gordon, who at all times, everywhere, gave his strength to the weak, his substance to the poor, his sympathy to the suffering, his heart to God." He was the first of the regular succession of prophets, Acts 3:24. He lived at a great transition period in Jewish history. The Israelites had been intended for a great nation living under the immediate Divine government and closely knit together by religious ties. Through their unfaithfulness to God they had become little more than a collection of independent tribes, continually engaged in harassing wars with their neighbors and often falling for long periods under their power. It was therefore only a natural thing that they should desire a king to unite them in one nationality and enable them to make head against their foes. To this Samuel was earnestly opposed, and did not acquiesce in their wish until expressly directed to do so from on high.

Many lessons can be learned from the character of Saul, chosen to be first king of Israel. There is a sad contrast between the beginning and the close of his life. All the finer and nobler elements of his character displayed themselves at the outset of his eventful life, while at the end we have the harmful spectacle of the gradual breaking down under the wear and tear of the world, under the influence of unresisted temptations, of a lofty soul, the unworthy close of a life worthily begun.

The character of David is marked by the great complexity of its elements, passion, tenderness, generosity, fierceness—the soldier, the shepherd, the poet, the statesman, the priest, the prophet, the king, romantic friend, chivalrous leader, devoted father—there is no other Old Testament character to be compared to it. The difficulties which attend on his character are valuable proofs of the impartiality of Scripture in recording them.

ILLUSTRATIONS

Mortality of Nations

Nations, as well as individuals, are mortal.—Oliver B. Seward.

Source of National Greatness

Some time ago an intelligent Turk raised this question in the Turkish parliament: "Why is there always prosperity in America? Here we have wars and famines, conspiracies and revolutions. They have none of these things over there, why not?" None could answer. A Japanese visitor to this country several years before this question was asked answered it in these words: "I am no Christian. I do not believe in your Bible nor in your religion. I am what you call a heathen. Yet to me it is perfectly plain that Christianity is the spring of America's prosperity."—Record of Christian Work.

National Need of God

I heard a little anecdote the other day which may not be true, but it illustrates our blindness to God's providences. It was said that a farmer was looking at his young, springing crops of oats, which promised well. Someone stepped up to him and said: "That is a fine crop," and the farmer said, "Yes, if God Almighty will only let it alone, it will be a fine crop." And so the story goes, the crop stopped where it was. God Almighty had

let it alone. I say that is a parable to us. The great bulk of the people are proposing that this country should be carried on without God, without thought of God; and their idea seems to be that if God will let us alone we shall flourish. If God lets us alone we shall perish.—Robert F. Horton.

MIDWEEK MESSAGES: CHURCH NIGHT OR PRAYER MEETING

THEME: *Preparation for Success.*

"And when the day of Pentecost was fully come, they were all with one accord in one place," etc. Acts 2:1.

Truths of Scripture are always the same, and are equally applicable at all times. The historical incidents also partake of this character. In contemplating the meeting here referred to, we see—I. *Men who had a mighty enterprise in hand.* Christ was now possessed of the promise, "I will give thee the heathen for thine inheritance." He was about, by conquest, to take possession of that which he had by gift. His few followers here met were his appointed agency. II. *A body organized for the work which was set before them.* 1. Christ ever employs means—the employment and enjoyment of his creatures. 2. He had therefore called, and trained, and made eye witnesses his twelve apostles. 3. Here they were—all that human resources could make them. III. *A body with an important work in hand—organized for it, and yet destitute of the qualifications necessary to its accomplishment.* Without the Spirit they were not qualified. 1. They had not the necessary knowledge. 2. They had not the necessary grace. 3. They had not the necessary miraculous powers. 4. They could not influence men. They must have the Spirit with them, and on them. IV. *A body conscious of their unfitness for the appointed work, and seeking fitness from God,* 1:14. They would not go forth till they got the blessings. V. *How God qualified his commissioned servants for their appointed work.* 1. He had already taught and trained them. 2. But he had a work to be done, calling for other and higher qualifications. 3. He gave the qualifications. Verses 1-8. VI. *In the succeeding part of this chapter we see the result, as concerns:* 1. The Church. 2. The world.

CHRISTIAN ENDEAVOR SOCIETY TOPIC

What Would Happen If All Church Members Were Really Christian?
1 Cor. 13:1-13.

MY SERMON NOTES

MY SERMON NOTES

MY SERMON NOTES

DORAN'S MINISTER'S MANUAL
MY ENGAGEMENTS FOR THE WEEK

Sunday

Monday

Tuesday

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Thursday

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Saturday

SUNDAY: OCTOBER SECOND

THEME: *Christ's Eager Desire for the Sacramental Feast (Lord's Supper).*

SUGGESTED SCRIPTURE READING: Luke 22: 1-23.

SELECTED HYMNS: "I've found a Friend; O such a Friend."—James G. Small. "Jesus, I love thy charming Name."—Philip Doddridge. "O Love that wilt not let me go."—George Matheson. "Peace, perfect peace."—Edward H. Bickersteth. "O Lamb of God, still keep me."—James G. Deck.

SALUTATION (or Call to Worship): "Surely the Lord is in this place. This is none other than the house of God, and this is the gate of heaven."

INVOCATION PRAYER: In thee, O God, we live, and move, and have our being. If thou wert to withdraw thy hand for a moment we should sink into nothingness, as when a drop of dew exhales into the air. We thank thee for all that makes life worth living; for work and worship; for home and kinship and loving friends; for happiness, and for the hope and the opportunity of doing good. We thank thee for life and immortality brought to light in the gospel, and for a strong staff to lean upon as we journey toward the immortal life. Bless us as together we partake of this holy supper in memory of our Lord. Pardon our sins, for Jesus' sake, that we may not be dragging a hopeless chain after us. Sanctify us by thy Spirit, that we may run in the way of thy commandments. Enlarge our hearts that we may constantly be doing good as we have opportunity. Look graciously on the sick and suffering; and incline the hearts of those who know not thee to come running unto thee. Hear and answer, Father of all mercies; not for any worth or worthiness in us, but because we ask in the all-prevailing name of Christ, our Saviour and thy beloved Son. Amen.

THE SERMON

TITLE: *Christ's Desire for the Sacramental Feast (Lord's Supper).*

TEXT: "With desire have I desired to eat this Passover with you." Luke 22: 15.

THE SERMON OUTLINE

INTRODUCTORY: Jesus eagerly desired to eat that Passover with his disciples. Wherefore? To have a quiet hour of fellowship with his own, whom so soon he must leave. He wanted to talk with them. (John 14, 15, 16.) He yearned to pray with them. (John 17.) He wished to establish with and for them that sacred memorial feast which we call the Lord's Supper; and that Passover would furnish the fitting occasion, the appropriate time. And besides all this, Jesus himself needed the comfort and strength which that last tender hour with his loved ones would bring, to

meet the agony of Gethsemane just before him. And thus for many and poignant reasons the Lord Jesus had desired with great desire to eat the Passover with his disciples before his passion.

And now, in solemn reverence, I venture to declare as a divine fact, that Jesus has a like eager desire for this sacramental feast with us, his own disciples, to-day.

Does that seem a thing too wonderful to be true? Yet the holy Scriptures reveal to us this, that just as the Lord's Supper is the consummation of that Passover, so Jesus still has eager desire for communion with his own redeemed people, and specially at the sacrament of the Holy Supper.

This is a sweet, a supernal thought; but how may we know it is true?

I. We may know it, first, because Jesus Christ is the same, yesterday, to-day, yea, and forever: and this must mean in emotions as well as in character. His loving heart longs as of old.

II. We know it, second, because Jesus is still with his own beloved, now as in Jerusalem of old. "Lo, I am with you always, even unto the end of the world." (Matt. 28:20.) "Where two or three are gathered in my name, there am I in the midst of them." (Matt. 18:22.) And surely it would take from the Communion Supper its sweetest, sublimest meaning were it a feast without the presence of the Lord of that feast.

III. We know it, third, because we know that Jesus still loves his people, now no less than when he tabernacled with them on earth. For us also he prayed in that great prayer (John 17:20); us also he loves, if we keep his commandments (John 14:21). The Church is the bride of Christ, and with that bride he desires with great desire to have loving fellowship.

IV. We know it, fourth, because Jesus appointed the Holy Supper as a permanent trysting place of the loving soul with the loving Christ even "till he come." And that includes us.

Now, if Jesus is evermore the same, in emotions as in divine nature; if Jesus is still with us here on earth; if he still loves us as he loved his disciples then; and if the Lord's Supper is the special place where he keeps tryst with his loved and saved, may we not know it for a fact that still to-day as in Old Jerusalem he does feel an eager desire for this sacramental feast, where he holds loving communion with his Church, his Bride? And that Bride are we—we and every gathering of loyal, loving Christians in every land and in every age.

V. But if we may assure ourselves that Jesus indeed has such eager desire to commune with us to-day, what does that sweet and wonderful fact mean to us? Oh, that we be crushed and humbled in realization of our own utter unworthiness of such divine love!

And also that we now surrender our whole soul—love, desire, aspiration, will—unreservedly into his hands, to think, to know, to follow, to be, nothing but what he wants to find in us.

So come; come and meet the dearest Lord at his table and commune with him even as he desires! And blessed for our own souls shall be that experience!—Robert C. Hallock, D.D.

OFFERTORY SENTENCE: "But whoso hath this world's goods, and seeth his brother have need, and shutteth up his compassion from him; how dwelleth the Love of God in him?" "Have this mind in you which was also in Christ Jesus."

OFFERTORY PRAYER: O thou who givest us every good and perfect gift, help us to realize the blessed obligation of giving. Help us to estimate aright our partnership with thee, and share the burden of the world's need. Help us to bring our whole tithe into the storehouse, and test thy promise of abundant supply. Through Christ our Lord. Amen.

COMMUNION PRAYER: We thank thee, O God, for Jesus Christ, who has brought life and immortality to light. He has gone over the unknown sea for us, the sea of temptation and sorrow and death; and he has returned with palms of victory. When our hearts have been troubled and sore afraid, he has brought us sweet assurance that thou livest and reignest and art forever near thy children. When we have felt ourselves forsaken of men, he has revealed a kingdom of brotherhood, joy and peace. He is the way to thee, the revelation of the truth that is in thee, the incarnation of the life that comes from thee. As we eat this Bread and drink this Cup, may we be persuaded that neither life with its trials, nor death with its vague terrors, nor things present nor things to come, shall be able to separate us from the love of God which is in Christ Jesus our Lord, who loved us and gave himself for us.

Almighty Father, thou hast created all things for thy name's sake: thou hast given to men food and drink that they may rejoice and give thanks to thee: and to us, in thy mercy, thou hast given spiritual food and drink and eternal life. We thank thee, our Father, for the life and wisdom which thou hast made known to us by Jesus Christ thy Son. To thee be glory through all ages! As this bread was scattered upon the mountains, and, being gathered, became one, so may thy church be gathered into thy kingdom from all the ends of the earth. And we render thanks to thee for thy true and holy Vine, Jesus. May we be living branches of the same, abiding in him and he in us, that we may bring forth the fruits of sacrifice and service, to the honor and glory of thy Holy Name. Amen.

CHOICE ILLUSTRATIONS ON THE THEME

Near the Master

There is a story of a young artist in the studio of a great painter in Rome many years ago. He had much talent, and his friends urged him to establish an independent studio of his own, and predicted for him success, and wealth, and fame. But he said: "No, I have found my master. I want to paint like Raphael, and to do that I must be near him so that I may study his method and catch his spirit and listen to his instructions. I have no other ambition than to be like him." The Lord's Supper brings us near the Master, helps us to keep near.

"Near the Cross, O Lamb of God,
Bring its scenes before me;
Help me walk from day to day
With its shadow o'er me."

Don't Neglect the Communion

This is the Christian believer's tryst with his Divine Lord. The Lord's

Table is a sacred meeting place and this fixed, standing engagement should have pre-eminence over all others.

Besides the duty of loyalty to this sacred obligation, every member of the church should be present as an example to the new members to be welcomed on that morning.

He said, "Do this in remembrance of me." To neglect the Communion is to forget Him.

Communion Sunday

Archimedes wanted a fulcrum on which to place his lever, and then he said he could move the world. Calvary is the fulcrum, and the cross of Christ is the lever; by that power all nations shall yet be lifted. The preparatory Service, Communion Sunday and the celebration of the Lord's Supper are to bring freshly to mind the meaning of the cross and to awaken anew in all disciples a love for and consecration to Christ and to his work for the world.—H.

Friends Forever

To eat and drink with an Oriental was significant of mutual love and confidence. When invited to come it was felt to be an insult to the host if a refusal was given. Christ by the sacramental feast invites his friends to come and sup with him. He gave his parting words at that feast, and they are on record for us to read before we, too, "Take, eat."

Seeing Him Again

Among my most treasured possessions is a pair of gloves which I gave to my mother on her last birthday. If I take one and breathe into it, immediately it assumes the form of her hand, the hand which was ever stretched forth to serve and soothe. I do not need such aids to recall my mother, but there is nothing which makes me thrill, as if in her very presence, like that glove stamped with the impress of her fingers. And so it is with this sacrament. The simple service is stamped with the impress of Jesus. In our minds we can reconstruct him.—Sunday-School Chronicle.

SUGGESTIVE COMMUNION TEXTS AND THEMES

Invited to the Feast: "Come, for all things are now ready."—Luke 14-17.

The King's Guests: "When the king came in to see the guests."—Matt. 22: 11.

Good to Draw Near to God: "It is good for me to draw near to God."—Psa. 73: 28.

Duty and Obligation of Christians to Keep the Communion Feast: "Therefore let us keep the feast."—I Cor. 5: 8.

Encouragement for the Timid: "As for me I will come into thy house in the multitude of thy mercy," etc.—Psa. 5: 7.

Invited Closer—A Day of Communion: "Master, where dwellest thou? . . . Come and see."—John 1: 38, 39.

Love's Question: "Lovest thou me?"—John 21: 16.

Meditation Kindling Love: "My meditation of him shall be sweet."—Psa. 114: 34.

Rest in the Midst of Toil: "Come ye yourselves apart and rest awhile."—Mark 6: 31.

Let Us Draw Near: "Having, therefore, boldness . . . let us draw near with a true heart," etc.—Heb. 10: 19-25.

The Duty of Christians to Study Christ: "Wherefore, consider the Apostle and High Priest of our profession, Christ Jesus."—Heb. 3: 1.

In the Cross of Christ I Glory: "God forbid that I should glory save in the cross of our Lord Jesus Christ."—Gal. 6: 14.

Christ Our Passover: "Christ our passover is sacrificed for us."—1 Cor. 5: 7.

Ecce Homo: "Pilate saith unto them, Behold the man!"—John 19: 5.

Watchers at the Cross: "And the people stood beholding."—Luke 23: 35.

Minds Stirred to Remembrance: "I stir up your pure minds by way of remembrance."—2 Pet. 3: 1.

My Substitute—Personal Appropriation: "Who loved me and gave himself for me."—Gal. 2: 20.

Under His Shadow: "I sat under his shadow with great delight."—Song of Sol. 2: 3.

STORY TO TELL, OR SERMON TO CHILDREN

TITLE: *The Twisted Signboard.*

Out in the country at almost every crossroads there is a tall post and at the top of the post a signboard, telling people where the road leads and how far it is to the nearest towns. Often strangers are driving through the country. All at once they come to a crossroads. They do not know which way to turn, and there is no one there to tell them. But they look up at the signboard and there it is. They follow the direction that is given and very soon they reach their destination.

But sometimes the signs are wrong. One day a man wanted to go to a town called Charlestown. He did not know the way so he stopped and looked at a signboard. It read "Charlestown seven miles," and pointed toward the south. So he started off in that direction. After he had gone a long way he began to feel that he must be on the wrong road. He stopped at a house to inquire and was told that Charlestown was miles and miles back the way he had come. So he turned around and went back. When he reached the place where the signboard was he looked at it again. Sure enough it pointed the way he had gone. He couldn't understand it so he asked a man whom he saw why the signboard pointed the wrong way.

"Why," he said, "you know a few weeks ago a storm blew a tree down across the road here, and as it fell it broke down that signboard. When the tree was removed, the workmen set up the signboard again, but they were careless and they put it up pointing the wrong way."

Every day there were travelers coming along that road and going astray because that board pointed in the wrong direction. Long ago the apostle Paul said, "Ye are living epistles, known and read of all men." This is what he meant. We are like signboards. People are looking to us for direction as to how they are going to live. If we live the right kind of life and point the right way, they will go that way, too. But if we point

the wrong way, then they will go astray, like the man who traveled so many miles in the wrong direction.—S. N. H.

FOR THE EVENING SERVICE

TITLE: *The Grace of Being Tender-Hearted.*

TEXT: "Be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you." Eph. 4: 32.

THE SERMON OUTLINE

INTRODUCTORY: We are not naturally tender-hearted. It is certain that the struggle of life as we see it every day has a strong tendency to form in us and encourage traits the very reverse of tenderness. The hot struggle that goes on in social life, though covered with the courtesies of education and refined manners, often brings about an awful refinement of cruelty in the treatment people give each other. The hurry, the pressure, and the weariness of hard work, for those who must labor with their hands, act as a foe to tenderness of heart in the lives of men and women. These reasons only press upon us all the more strongly the duty of cultivating the grace of being tender-hearted.

I. We ought to be moved to this, for one thing, by the great example we have of the tenderness in God. Tenderness is one of the attributes of our heavenly Father. How often occur in the Bible such expressions as, "the tender mercy of God," "the tender mercies of our God," etc. There is among men such a thing as mercy without its being tender; just as there is kindness without its being loving kindness. Some people bestow kindness so roughly that it is scarcely kindness at all.

II. Tenderness defined. Tenderness is not weakness. Some seem to think that it is a sign that they are weak if they manifest tenderness. On the contrary it implies the possession of strength. Not necessarily physical strength, but it implies self-possession, a collected mind, self-command, moral strength. It is the stronger bending to lift the weak. For tenderness is an active, not a passive trait. It is not the indolent sentimentality that weeps over novels and sympathizes with imaginary woes. It is something that serves, that does something to relieve actual need. It is the Good Samaritan actually pouring the oil and the wine into wounds and helping the fallen to their feet. Neither is tenderness a sort of enthusiastic folly, helping indiscriminately and falling in with unwise forms of manifesting sympathy.

III. The duty of being tender-hearted.

1. Toward God. Maybe some of us think of tender-heartedness as a grace to be manifested exclusively toward our fellowmen. "Past feeling" is a condition the Bible tells us people get into in their treatment of God. There is no more hardened condition of heart one can get into than to become wanting in susceptibility to Divine influences. How many there are who are actually heedless of and unmoved by the story of the Cross! Nothing could mark them as more lacking in the grace of tenderness of heart.

2. We ought to be tender-hearted toward our fellow-men. Not alone to the sick, the feeble, the poor, the aged. We ought to be very tender toward all these, but we owe more of tenderness than we manifest toward our equals.

3. We ought to be tender, too, toward the animal creation. There is room for great improvement here, even among people who will not strike a dog, beat a horse, starve a cat, or neglect a wounded bird. Do we always consider the weariness and pain of our horses when we make them hold up their heads in one constrained position by a tight check rein? Men and women who would be insulted if told they are not tender-hearted are going up and down our country roads and city streets every day practicing this form of cruelty. How many women there are who need to cultivate this grace of tenderness enough to prevent the most cruel slaughter of millions of God's creatures, the beautiful birds, while the wearers advertise their shame by setting up the dead bodies as a so-called ornament on their hats. Tenderness of heart is a choice grace, one by which we can commend both ourselves and the Saviour we serve by being more careful in the cultivation of. Let us be watchful against all hardness of heart. Let us cultivate this beautiful grace of tenderness of heart.

THE SUNDAY SCHOOL LESSON

FOURTH QUARTER AIM: Early Kings and Prophets of Israel, from Samuel to Isaiah. (Second Half of a Six-Months' Course.)

TITLE: *Elijah on Mount Carmel.* 1 Kings 18:30-39.
(Read entire chapter.)

GOLDEN TEXT: "Choose you this day whom ye will serve." Josh. 24:15.

Teaching the Lesson

This was a time of reformation after a great decline, and about seventy years after the division of the kingdom. We would term it a revival of religion. I. *The great alternative.* The alternative lay between Jehovah and Baal. The object of the gathering on Carmel was to decide which was to be Israel's God. Ruin or revival! Elijah challenged the other side to a fair test. It was to be the test of fire. The God who answered by fire to consume the sacrifice in answer to the prayers of his followers would thereby prove himself to all the people to be the true God. The test was both natural and fair. Jehovah claimed to be the God of nature, to have brought the famine, to have sent Elijah, to have wrought miracles for his people. On the other hand it was fair to Baal, who claimed to be the sun-god, lord of the elements. The attempt was to be made at high noon under the full power of the sun. Moreover Elijah was alone against 450 priests of Baal. The story of their frenzied excitement is familiar. II. *The great inconsistency.* The inconsistency lay in the people's blending the claims of Jehovah and Baal. Many apparently had no objection at all to dividing their allegiance, their only concern being to keep on good terms with the supernatural powers. But the service of God is an exclusive service. It admits of no compromise. "No man can serve two masters." Compromise is an

absurd position. It yields no satisfaction to the waverer and it is dishonoring to God. If you worship two or more gods at the same time you put them on an equal footing. The God of heaven will not share his glory with another. A divided heart will not satisfy the Maker of the heart. III. *The great decision demanded.* The assemblage was for the most part wavering between God and Baal. Elijah demanded that they take a side. "Choose ye." "Choose ye this day"—now. The time is short. The matter is of supreme moment. There is no middle ground. "The fire of the Lord fell." "When all the people saw it they fell on their faces" in reverent worship and awe at the spectacle. "Jehovah, he is God! Jehovah, he is God!" was the universal cry. The test was convincing. There was no escape from the argument. The prophets of Baal were destroyed. IV. *The blessed rain.* The famine was broken. And a great revival was begun in Israel. A revival often begins in one earnest burning heart.

ILLUSTRATIONS

Pizarro's Choice

Elijah's call to decision is illustrated by the familiar story of Pizarro. In his earlier attempts to conquer Peru, Pizarro came to a time when all of his followers were about to desert him. They were gathered upon the shore to embark for home. Drawing his sword, he traced a line with it from east to west upon the sand. Then turning toward the south he said, "Friends and comrades, on that side are toil, hunger, nakedness, the drenching storm, desertion and death; on this side ease and pleasure. But there lies Peru with all its riches and the glory of conquest; here Panama and its poverty. Choose each man as becomes a brave Castilian. For my part, I go to the south." So saying, he stepped across the line. One after another his comrades followed him. This was the crisis of Pizarro's fate. There are moments in the lives of men which as they are seized or neglected decide their future destiny.

God says To-day

It is a solemn thing to say to-morrow when God says to-day, for man's to-morrow and God's to-day never meet. The word that comes from the eternal throne is "Now," and it is man's own choice that fixes his doom.—Duncan Matieson.

Indecision

There was a fire in a terrace of houses in the middle of the night, and one man, discovering the fire, cried to his bed companion, "Get up at once, the house next door but one is on fire!" "Oh, wait till it gets next door," growled his sleepy friend. No one wishing to be saved can take that attitude.—H.

Decision

At a large open-air meeting at Liverpool, a street-corner sceptic gave a strong address against Christianity, and at the close flung out the challenge, "If any man here can say a word for Jesus Christ, let him come out and say it!" Not a man moved, but two young girls on the outskirts of the crowd pushed their way to the center and said: "We can't speak, but we will

sing for Christ;" and they sang, "Stand up, stand up for Jesus." Every head in that crowd was uncovered, and many men were smitten with shame.—Sunday at Home.

MIDWEEK MESSAGES: CHURCH NIGHT OR PRAYER MEETING

THEME: *Religion and Joy.*

"Restore unto me the joy of thy salvation." Psa. 51:12.

The text teaches—I. *That salvation and the joy of salvation are separable things.* They are so in the text, David. They are so according to the Psalms. They are so according to Scripture generally. They are so according to scriptural examples. They are so in the experience of believers. II. *That salvation has a joy with which it may and should be connected.* 1. Joy is the natural fruit of salvation, possessed and experienced. "The kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost." 2. All the exercises of religion are in themselves joyous—love, faith, hope. 3. The command of God addressed to believers is—"Rejoice evermore." 4. The fruit of the Spirit is—"joy." III. *That the joy of salvation, after being obtained, is often lost.* "Restore." This was exemplified in the case of David—strikingly in that of Job. Joy depends on a conscience void of offense. Joy depends on realizing the presence, and seeing the excellency of God. IV. *That spiritual joy is something to be greatly desired.* David felt it to be so—he longed for it. Each believer feels it to be so—if he cannot rejoice in God, he can rejoice in nothing. It is a foretaste of heaven. It is the spirit of praise. It is a support under affliction. It fits for duty—"Then will I teach," etc. He who has not a sense of God's favor and presence is a coward. It is obedience to God's requirements. V. *That joy is to be sought as the fruit of salvation.* 1. David sought only for this kind of joy—he had earthly pleasures in abundance. 2. The joys of salvation are the purest, and greatest, and most enduring. 3. Without these, the others are not accessible to the believer. VI. *That a restoration to spiritual joy is to be sought for in prayer.* God is its Source—"we joy in God." God is its Author—"Thy salvation." "Ask, and ye shall receive, that your joy may be full."

CHRISTIAN ENDEAVOR SOCIETY TOPIC

How Can We Make Our Society More Successful? Phil. 3:13-17.
(Consecration Meeting.)

MY SERMON NOTES

MY SERMON NOTES

SUNDAY: OCTOBER SECOND

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MY SERMON NOTES

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MY ENGAGEMENTS FOR THE WEEK

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SUNDAY: OCTOBER NINTH

THEME: *The Duty of Church Advance.*

SUGGESTED SCRIPTURE READING: Exod. 14: 1-31.

SELECTED HYMNS: "Oft in danger, oft in woe."—H. K. White. "Forward! be our watchword."—Henry Alford. "Onward, Christian soldiers."—Sabine Baring-Gould. "On our way rejoicing."—J. B. S. Monsell. "Through the night of doubt and sorrow."—S. Baring-Gould.

SALUTATION (or Call to Worship): "God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life."—John 3: 16.

INVOCATION PRAYER: Our Father, we thank thee, that thy mercies are still upon us, and that thy love wraps us round about. We bless thee for the joy of existence, and for every good and beautiful thing thou hast put into our lives. Thou hast set beauty in all the world about us, and thou dost seek us through every sense we have. We know that thou art merciful, for there has never been a moment of our lives in which thou hast dealt with us according to our sins. We bless thee for the exceeding riches of thy grace, and thy kindness toward us through Christ Jesus.

At the opening of this another Sabbath we come to thee for thy benediction, and commit ourselves to the love that has never failed us. Look upon us in thy tender compassion, and take away all our transgressions. Let the everlasting arms be underneath us. Give us rest in thy love. Keep us from sin and from sorrow. Teach us to do thy will, and lead us in the way everlasting. Quicken us by thy Holy Spirit, and help us always to be obedient to thy voice, submissive to thy will, and responsive to thy love. We ask it in the Name of Jesus Christ, our Lord. Amen.

THE SERMON

TITLE: *The Duty of Church Advance.*

TEXT: "And the Lord said unto Moses, Wherefore criest thou unto me? Speak unto the children of Israel, that they go forward." Exod. 14: 15.

THE SERMON OUTLINE

INTRODUCTORY: The prosperity of the Church necessitates avoiding two extremes. One that entire dependence shall be placed on the ability of man to carry forward the work of the kingdom without the divine blessing, the other that we do nothing and depend upon God to do all. The inactivity of Christians would result in the utter stagnation of religious life, while to repudiate the blessing of God would bring ignominious failure. The spiritual prosperity of every member, and therefore of the Church collectively, is due to both activity on our part and the blessing of God. The text suggests a tendency from which we are not immune, it is to

expect too much from God, and to attempt too little ourselves. Jehovah said unto Moses, "Wherefore criest thou unto me? Speak unto the children of Israel, that they go forward."

I. In what respects the Church should go forward.

The Church ought to advance in faith, since we have more reason to believe the Gospel than those who have preceded. But we must know what kind of faith is needed. It is not the historical confidence that simply accepts certain facts as true. The faith needed is the kind that believes in the possibilities of God's children; that believes Jesus Christ both able and willing to save, and that actually appropriates to himself its privileges.

There should be a large increase in the membership. The ideal of the Head of the Church is that all be brought in, so that there may be one fold and one shepherd. It is only too evident that this has not been attained. We presume that not more than one-third of the human family have heard of our Saviour.

There ought to be a conquest of territory for the Church. Christian imperialism has its warrant in the New Testament, while the wisdom of giving the Gospel to all nations is made evident by its effect upon civilization.

II. The conditions upon which Church growth is dependent.

It is a condition of growth that development shall be from the point of present attainment, whether the environment be favorable or adverse. If favorable there will be but few obstacles to overcome, but if not, many spiritual conflicts will be unavoidable.

The Church must grow along providential lines, which are usually of the least resistance. At one time the progress is intellectual. A searching of the Scriptures results in discovering some new aspect of truth. At another time there is a more vital faith, when it seems as if some convincing influence has been present. Seasons of refreshing from the presence of the Lord bring souls into the fold. It is not of the greatest importance in which direction providence leads, so long as the development is actual. After Livingstone had converted the Bakhatlas tribes in Africa, he wrote to the "London Missionary" that he was willing to go anywhere or do anything for Christ, provided it be forward.

Unselfish service for the salvation of others is an indispensable stipulation. It is useless to hope for the day of material and spiritual prosperity if personal advantage is the only motive.

III. Why the Church should go forward.

Growth is a law of God. All nature makes it evident that nothing remains inactive.

The Church ought to grow, because the teachings of Christ are in full accord with the law of God. He saw no limits to his kingdom, either in time or territory. He planted the seed that should become the harvest, but committed to his disciples of all time the work of fostering its development.

The mission of the Holy Spirit is to foster growth. All revivals of religion are attributed to him. It is he that convicts the world of sin, of righteousness and of a coming judgment. The Spirit is accredited with the discovery of unfamiliar truth, the strengthening of faith, the deepening of piety, the dissemination of truth and the renewal of human hearts.

Another reason why the Church should go forward is because the past and present attainments are the result of growth. At first there was one church and then another, and another, until many lands are dotted with them.

The sufficiency of the means of grace makes the growth of the Church possible. A praying congregation makes a mighty force for the elevation of those within its jurisdiction. A Bible-loving Church will be full of evangelistic fire. The sacraments deepen the spiritual life of the members, and make the congregation realize the heavenly nature of the work in which they are engaged.

The Church ought to go forward in order to avoid the horrors of apostasy. To stand between growth and apostasy is impossible. There must be increasing vitality or degeneration.

The advantages of growth furnish a reason for going forward. Nothing succeeds like success. It is the growing Church that grows. It is the conquering army that conquers. Every member feels stronger in the faith if he belongs to a strong congregation. It is easier to reach the unchurched if we have an active body of workers.

IV. What are some of the blessings that are enjoyed by a growing church?

Everyone connected with the congregation is infused with renewed vitality. It is an unspeakable delight to belong to a church that is growing in knowledge, faith, numbers, and influence.

An active and growing church inspires the membership collectively with greater zeal. Every department feels the impulse.

A growing church is the glory of God because it is a just portrayal of his true nature. It is not his will that his institution for the regeneration of society should be inactive in discharging her great mission.

A heathen master said to his servant: "Go tell the dead that I am come." The servant immediately committed suicide so that he could prepare for his master's coming. Our Master, who is the Head of his Church, says: "Go tell the dead that I am come." Tell them that everyone has great possibilities, that his possibilities are realizable in Christ.—C. L. P.

COMMENDATORY PRAYER: Keep us, our Father, from standing still when we ought to be going forward. May no obstacles deter us. May no difficulties daunt us. Give us faith in thee. Give us great success in the year's work upon which we have entered. We ask in Christ's name. Amen.

OFFERTORY SENTENCE: "Bring all the tithes into the storehouse." "Freely ye have received, freely give."

OFFERTORY PRAYER: Help us to hear thee saying, To do good and to communicate forget not; for with such sacrifices I am well pleased. Bless the offerings we bring to-day. May we first consecrate our own selves to thee. Use us in the hastening of thy kingdom. We ask in the name of Christ. Amen.

PASTORAL PRAYER: O God, our all-wise and all-loving Father, the deep thoughts of our Christian faith are too wonderful for us to comprehend. We are awed by such a truth as this, that we are the temples of God and that the Spirit of God dwelleth in us. We believe that this is true: our hearts bear testimony to its truth, yet we fail to comprehend it in all

its significance. It seems easier sometimes, O God, to send our prayers out into the infinite spaces around us with the hope that they may reach unto thee, than to send them into the infinite depths of our own personalities that there they may reach thee. But we pray unto thee in us, "closer to us than breathing, nearer than hands or feet."

In the light of the Scriptures which tell us that all things are ours, we pray thee, O Lord, to help us truly to possess our possessions. Enable us to have mastery of life. May the world not rule over us, but may we rule over the world. May nothing that we have enslave us, but may we control for kingdom purposes everything that we own.

Cause us to find joy in the possession of spiritual things. May the forgiveness of our sins never be looked upon as a commonplace possession. How wonderful it is! Like a precious pearl, one of great price.

Enable us to possess our sonship. May the knowledge that we are the children of God fill our minds and hearts with joy. May the thought of our relationship to thee shed its wonder all about us during the coming week.

May our Christian hope become more precious unto us. May it cause us to live in the power of great expectations; the expectation that our lives shall become more Christlike, the expectation that they shall become more useful, the expectation of immortality and eternal life.

All things are ours, whether Paul, or Apollos, or Cephas; help us then to draw wealth from the lives of the great and good, those who have lived and those who are living now. As we gather here may we take from one another the blessings we have to give that our lives may become abundant and rich.

For all things are ours—hear us in our prayer of thanksgiving for all things—all things beautiful and good, all noble and useful things, all inspiring influences and precious relationships. But for this we thank thee most, O God, that we are Christ's and that Christ is thine.

Hear our prayer of intercession, Lord! May thy Spirit be very active now, giving comfort to all those bereaved and sorrowful, ministering unto those who are sick, refreshing all those who are tired, lifting up the fallen, strengthening the weak, forgiving the sinful, cleansing the unclean, kindling the fires of love where they have burnt out, sympathizing with those full of joy, exalting the humble, satisfying those who hunger and thirst after righteousness. May thy Spirit so work, O God, that many may be saved and nations redeemed and the whole world come to a knowledge of thee.

All these blessings are asked and all our thanksgivings are uttered in the name of Jesus, our Lord and Saviour. Amen.—Rev. M. K. W. Heicher, Ph.D.

ILLUSTRATIVE MATERIAL

Seed Thoughts

Forward! I. From that point to which God has conducted us. II. Along the path God bids us take. III. By the light which God affords. IV. With the staff which God provides. V. To the land which God prepares.—J. J. V.

Men are more ready to cry out for help than to help themselves. They are more ready to call for more light, means, privileges, than to use faith—

fully what they possess. They are more ready to complain than to exert themselves; to wonder at what the Divine Providence has done, or to speculate on what he intends to do, than to observe his will, stand in the line of duty and "go forward."—N. L. F.

The Flight from Egypt: I. Their danger. Foe behind, sea in front, mountains on each side. II. Their dilemma. Knew not which way to turn. III. Their deliverer. Man's extremity God's opportunity. IV. Their duty. "Go forward." This demanded faith. V. Their determination. They obeyed. VI. Their delight. The song of Moses.—G. W.

Why Christian Progress? I. God commands it. And his authority is imperative. II. Christ enjoins it. And his claims are irresistible. III. The Holy Spirit moves us to it. And his influences must not be quenched. IV. By the examples of saints. With whom we are ever to be associated. V. By the sufficiency of the means provided for our progress and safety. VI. By the glorious rewards God will bestow upon his persevering people.—J. B.

CHOICE ILLUSTRATIONS ON THE THEME

Safety in Progress

Flying birds are never taken in a fowler's snare.—S.

Pushing Through Obstacles

When I cross the ferry to New York I sometimes see the thick cakes of ice lying across the path of the boat. They will not take themselves out of the way. So the pilot drives the metal-cased bow of his boat squarely against the ice-floes, cleaving them asunder. If they will not get out of the way, they must be made to, and the propelling power within is more than a match for the obstacles without.

Overcoming Difficulties

I came upstairs into the world, for I was born in a cellar.—William Congreve.

Obstacles

Years ago an English lady who had a deaf and dumb daughter read in a newspaper one morning that a professor, A. Graham Bell, in America, had invented a system of visible speech by which it was possible for the deaf and dumb to learn to speak. She told her husband that she was going to America. He laughed at her folly, for they were poor. Besides, what could she do with such a complicated system to help her child? But no impossibilities could dissuade her from her purpose. To America she went, found Professor Bell, learned the system, returned to England, and not only taught her daughter to speak and relieved her from a monotonous life of silence, but taught many other poor, English deaf-mutes to speak, thus bringing gladness, intelligence and beauty into many a blighted life.

Go Forward

Although Michael Angelo made himself immortal in three different occupations and his fame might well rest upon his dome of St. Peter's as an

architect, upon his "Moses" as a sculptor, or upon his "Last Judgment" as a painter—yet we find by his correspondence, now in the British Museum, that when he was at work on his colossal bronze statue of Pope Julius II he was so poor that he could not have his younger brother come to visit him at Bologna, because he had but one bed in which he and three assistants slept together. "Forward!"

STORY TO TELL, OR SERMON TO CHILDREN

TITLE: *A Kind Deed Whenever You Can.*

TEXT: "Be ye kindly affectioned one to another." Rom. 12:10.

Once a poor crane was caught in a net and could not get out. She fluttered and flapped her wings, but it was of no use, she was held fast.

"Oh!" she cried, "what will become of me if I cannot break this net? The hunter will come and kill me, or else I shall die of hunger, and if I die who will care for my poor little ones in the nest? They must perish if I do not come back to feed them."

Now Trusty, the sheep dog, was in the near field and heard the poor crane's cries. He jumped over the fence, and seizing the net in his teeth, quickly tore it in pieces. "There!" he said. "Now fly back to your young ones, ma'am, and good luck to you all."

The crane thanked him a thousand times. "I wish all dogs were like you!" she said. "And I wish I could do something to help you, as you have helped me."

"Who knows?" said Trusty. "Some day I may need help in turn, and then you may remember me. My poor mother used to say to me:

"To do a kind deed wherever we can
Is good for bird and beast and man."

Then Trusty went back to mind his master's sheep, and Mrs. Crane flew to her nest and fed and tended her crane babies.

Some time after this she was flying homeward and stopped at a clear pool to drink. As she did so she heard a sad, moaning sound, and looking about, whom should she see but Trusty, lying on the ground, almost at the point of death. She flew to him. "Oh, my good, kind friend," she cried, "what has happened to you?"

"A bone has stuck in my throat," said the dog, "and I am choking."

"Now, how thankful I am for my long bill!" said Mrs. Crane. "Open your mouth, good friend, and let me see what I can do."

Trusty opened his mouth wide; the crane darted in her long, slender bill, and with a few good tugs loosened the bone and finally got it out.

"Oh! you kind, friendly bird!" cried the dog, as he sprang to his feet and capered joyfully about, "how shall I ever reward you for saving my life?"

"Did you not save mine first?" said Mrs. Crane. "Friend Trusty, I have only learned your mother's lesson, which you taught me, that

"To do a kind deed wherever we can
Is good for bird and beast and man."

Now, is not that a good sermon, young friends? These old fables all have useful lessons. Be kind. "Be ye kindly affectioned one to another."

FOR THE EVENING SERVICE

TITLE: *The Way to Heaven.*

TEXT: "And an highway shall be there," etc. Isa. 35: 8-10.

THE SERMON OUTLINE

INTRODUCTORY: These words are a part of a prophecy of Israel's deliverance from all her foes and of the happy times that should succeed under the Messiah. They also give excellent description of the way of religion and godliness, the way of salvation, the way to heaven.

I. First: It is the King's highway. It is represented as such a causeway (raised way, from a Hebrew root, to cast up) as kings commonly had constructed for the march of armies or the passage of commerce, the valleys being filled up, and the hills and other obstructions being removed. Napoleon sent millions of francs to build the Simplon Pass that he might take his army across. But this royal road was built at an infinitely greater expense by God's own Son, that he might span the chasms of sin, tunnel the obstacles of iniquity and bring a great salvation to the people of earth. "And an highway shall be there." It is a highway. It is made for us to walk in. It is open to all.

II. Second: It is a holy way. "It shall be called the way of holiness; the unclean shall not pass over it." It is the way of companionship with the Holy One, of holy work, and holy worship, and holy conversation. It is still an open way, available for all.

III. Third: It is a plain way. "The wayfaring men, though fools, shall not err therein." It is a plain way, easy to find and easy to keep. Men who choose it cannot miss it. Even those of weak capacity in other things shall have such plain directions from the Word and Spirit of God in this way that they shall not err therein. The Cross stands at the entrance. It guides into the way. It is easy to find the way. And it is easy to keep when found. It is hard for one to lose his way on a straight road. The way to heaven is very definite and direct, as some one once said, "Take the first turn to the right and then go straight ahead." The right is always simple. There is nothing indirect or tortuous about it. It may not always be easy to go; but it is always plain. Besides we have conscience, and good angels, and good men, and God's Word, and God's Spirit to guide and direct and help us in the way.

IV. It is a happy way. "The ransomed of the Lord shall return and come to Zion with songs, and everlasting joy upon their heads."

I. It is a happy way because it is a safe way. Along those ancient ways sometimes lions lay in wait to spring upon the unwary traveller. But of this way it is said, "No lion shall be there nor any ravenous beast shall go up thereon." When we become Christians, when we enter the way to heaven, we walk in a safe way, with God as our guide and protector, and we cannot but be happy because we are so secure.

2. It is a happy way because it lies through such pleasant country. We have heard Christians talk about the world being one dark wilderness, but the darkness and wilderness were in their own minds, the result of yielding to sin. To the faithful Christian all the way to heaven is heaven.

3. The way is a happy way also because all along it we have such delightful company. Walking in the pleasant road to heaven you never find robbers, or murderers, or thieves or drunken men. "The redeemed shall walk there," God's people, those who love God and each other and try to do good and make each other happy. Then there are the shining ones, God's angels, and God himself, ever walking with us.

V. It is a way ending in glory. It leads to Zion. As applied to the Jewish captives the text means that the highway through the desert was delightful because over it they were returning to their beloved homes in the splendid city, Jerusalem. But as applied to ourselves Zion means the heavenly Jerusalem and the text tells us that it is a happy thing to be a Christian because a Christian is going to heaven. The end of the way is everlasting joy. "They shall obtain joy and gladness and sorrow and sighing shall flee away." Heaven! Heaven! Oh what a glorious ending!

SUGGESTIVE TEXTS AND THEMES

The Impotence of Love: "He saved others; himself he cannot save."—Mark 15: 31.

That Tired Feeling and How to Cure It: "Even the youths shall faint and be weary, and the young men shall utterly fall; but they that wait upon the Lord shall renew their strength."—Isa. 40: 30, 31.

Degrees of Spiritual Perception: "The multitude therefore, that stood by, and heard it, said that it had thundered: others said, An angel hath spoken to him."—John 12: 29.

Drawing from the Depths: "With joy shall ye draw water out of the wells of salvation."—Isa. 12: 3.

The Antidote for Fear: "There is no fear in love; but perfect love casteth out fear."—1 John 4: 18.

Our Sure Expectation: "We have our hope set on the living God."—1 Tim. 4: 10.

THE SUNDAY SCHOOL LESSON

TITLE: *Elijah Hears God's Voice.* 1 Kings 19: 9-18.
(Read entire chapter.)

GOLDEN TEXT: "Wait for Jehovah: be strong and let thy heart take courage." Psa. 27: 14.

Teaching the Lesson

The contrast is very great between this lesson and the last. Then Elijah had power with God and man. His prayers were answered. His triumph was complete. The people returned to Jehovah. The famine was ended. Prosperous times seemed at hand. He had high hopes of complete reformation of king and people. But he waited outside the city to see what

would be the effect of Ahab's report to his heathen queen. That report came quick and sharp. She spoke daggers and every word a stab. I. *Elijah's flight*. "He arose and went for his life." This is a sad sequel to the triumph on Mount Carmel. Elijah had forgotten Jezebel. The fire from heaven she looked upon as a mere conjurer's trick. The rain from heaven she ignored. She had utter contempt for the cowards who stood by while her prophets were slain by a madman. If no one else had courage to withstand Elijah she would do it herself. She sent the letter which caused him to flee. Elijah, too, had taken his eyes off God. "He arose and went for his life." He acted in panic. No waiting for Divine guidance. We do not justify him. Instead of fleeing from Jezebel he might have driven her out of the kingdom. His eyes were off God, because too much upon himself. II. *Elijah's despondency*. "It is enough; now, O Lord, take away my life." Overwrought nerves, a tired brain, and physical exhaustion had much to do with the prophet's fall. It was a natural reaction. Such depression follows such excitement. He did not feel himself safe until outside the territory of Judah. He sat down under a juniper tree. He requested for himself that he might die. "I am not better than my fathers." They died without reforming the world. I am no more successful. His life seemed like a great failure; his work done. And his religious depression produced also a feeling of utter loneliness. "I, even I only, am left." At the same time it gave him a mistaken view of life. He thought that his life-work had been a failure, whereas he had stirred the religious life of his people to the very centre. And he supposed the generation of the godly extinct, when there were still seven thousand in Israel who had not bowed the knee to Baal. III. *The cure of his despondency*. The first cure was sleep—"tired nature's sweet restorer." The second cure was food. "Behold . . . a cake . . . a cruse of water." Another element in his cure was in the hallowed memories of Horeb, for here God had revealed himself to Moses, who also had been discouraged. But a very important fact was that God revealed himself to Elijah afresh, "in the still small voice," in assigning new occupation, and in giving him fresh work to be done.

ILLUSTRATIONS

Body and Soul

So far as an unhappy and desponding state of mind grows out of a state of the body the cure is in healing the body. An experienced physician used to say that a cup of tea was often a means of grace, and that frequently despondent people should go to the doctor before they went to the minister. There is a physical basis for our spiritual work. Our bodies are temples of the Holy Ghost, and we must keep those bodies in repair. Our spiritual life is like a tree which "grows more from heaven than earth," and yet must be well rooted in the ground if it would bear good fruit. Part of the cure of Elijah's despondency was physical.

Discouragement Refused

A small boy at a lakeside resort launched a little boat of his own manufacture one rather windy afternoon. The breeze filled the sails im-

mediately, but instead of carrying the small craft on its course, capsized it and sent it straight to the bottom. The owner of the sail boat looked sober for a moment, then with the most philosophical composure remarked, "That's a good wind for kites," and forthwith started after his kite. Learn a needed lesson from this little fellow's pluck. The very wind that capsized your boat may carry your kite higher than you have dared to hope.

An Angel Touched Him

There was a time when the thought of angels held a much larger place in the minds of men than is the case among us. If you go into a gallery of pictures where there is a good collection of works of religious art of former days you will find that the painters of old loved to crowd their work with the figures of angels. You can scarcely find a sacred subject where angels are not introduced. Many men have almost banished the thought of angels from their minds. Some may have believed too much concerning those messengers of God; but our temptation is to believe too little. An angel touched Elijah. God's angels are still "ministering spirits sent forth to minister to them who shall be heirs of salvation."

MIDWEEK MESSAGES: CHURCH NIGHT OR PRAYER MEETING

THEME: *Decision for God.*

"As for me and my house, we will serve the Lord." Josh. 24:15.

The service of God and of Baal cannot be united. I. *The decision of Joshua was proper result of his knowledge, experience, and observation.* He was well instructed. His observation was extensive. He had seen God's faithfulness to the patriarchs. He had seen the punishment of Egypt. He had seen mercy and judgment exemplified in the history of Israel. He had experienced God's truth in his own case. II. *The decision of Joshua was independent of the conduct of others.* This is very clearly involved in the declaration, "As for me," etc. This is manifestly a binding duty. III. *The decision of Joshua was publicly avowed.* All must imitate this example to a greater or less extent. 1. Our choice must be public if we would be consistent. 2. Its publicity will be a safeguard and protection to ourselves. 3. Its publicity is for the glory of Christ. 4. Its publicity is for the good of the world. IV. *Joshua availed himself of his office and position in Israel to make his decision to bear upon the conduct of the world.* V. *Joshua decided for his family and household as well as for himself.* Let your choice be enlightened. Let it be free. Let it be public. Let it affect all your relationships. Your choice is for eternity. How precious is time!

CHRISTIAN ENDEAVOR SOCIETY TOPIC

How Can We Help Younger Boys and Girls? John 21:15-17.

MY SERMON NOTES

SUNDAY: OCTOBER NINTH

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MY SERMON NOTES

MY ENGAGEMENTS FOR THE WEEK

Sunday

Monday

Tuesday

Wednesday

Thursday

Friday

Saturday

SUNDAY: OCTOBER SIXTEENTH

THEME: *A Man's Strength.*

SUGGESTED SCRIPTURE READING: Judg. 7: 1-25; 8: 4-23.

SUGGESTED HYMNS: "Fight the good fight with all thy might."—J. S. B. Monsell. "Stand up, my soul; shake off thy fears."—I. Watts. "Jesus, still lead on."—Zinzendorf. "Surrounded by unnumbered foes."—Gerald Massey. "My soul, be on thy guard."—George Heath.

SALUTATION (or Call to Worship): "Come unto me all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls." Matt. 11: 28.

INVOCATION PRAYER: Dear heavenly Father, as we gather at thy throne to-day as a worshiping congregation, we ask thy blessing upon our meeting together and thy guidance during the hours of the day. Help us to realize thy nearness to us at this hour. May we realize thy reality, and be conscious of the fact that thou art not a God afar off—the Great King of Heaven, the Mighty Judge of all the earth enthroned in infinite space above us, but that we can claim thee as our Father and our Friend. Help us throughout this day to realize that thou canst be nearer to each one of us than the nearest and dearest of friends. Let us feel the inspiration of thy presence, and with willing feet enable us to walk in the path on which thy light and blessing can fall. Give us this day some work to do for others, some kindly word to speak, some helpful unselfish deed to fulfill in thy Name. Be with us each and every hour of this day, and may we so live that thy will may be done and thy kingdom come within our hearts. Amen.

THE SERMON

TITLE: *A Man's Strength.*

TEXT: "As a man is, so is his strength." Judges 8: 21.

THE SERMON OUTLINE

INTRODUCTORY: Zebah and Zalmunna, princes of Midian, had been captured by Gideon. They confessed that they had slain certain Israelites who had sought shelter in the mountains of Tabor during the time of the Midian oppression of Israel. For this crime Gideon commanded that they be put to death, and that his oldest son, Jether, be the executioner. But Jether drew not his sword; "for he feared because he was yet a youth." They felt that it would be more honorable to die by Gideon's hand than by that of a youth who had won no personal distinction. So they appealed to Gideon: "Rise thou and fall upon us, for as the man is, so is his strength."

Dropping at once the historical incident, I take as my text this sentence, "As the man is, so is his strength."

I. First, as the man is in his life purpose, so is his strength. We live to purpose when we live for a purpose. "This one thing I do," is the motto of the men and women who live the best lives, and who do the best work and the most of it. "Purpose," one says, "directs energy and makes energy." When the archer sees the target he stretches the bow. Vision in the eye means tension in the arm. The picture that glows on the canvas has first been a glowing fact in the heart of the artist. Beauty is prior to the brush. Purpose, ideal, vision—these are always and everywhere the condition of strength and the measure of power.

II. Second, as the man is in the thoroughness of his equipment, so is his strength. There is peril to young people in their passion for immediacy, in their sensitiveness to the interest of the passing hour, in their very eagerness to do. Preparation for your life work is essential, and the years spent in that preparation are among the most important and resultful years of the whole life. In counseling the Greek generals with reference to the war upon which they were to enter, Nestor said: "The secret of victory is getting a good ready." John Milton spent thirty-four years in getting ready to write the poem which the world will never let die. Equipment is a determining factor in life. It must cover the whole personality, the physical and mental and spiritual.

The body must be cared for. It is a redeemed body. It is the temple of the Holy Ghost, it is the vehicle of the soul. Any habit of life, any physical indulgence or appetite which would in any degree weaken the body or mar its beauty is a sin.

The mind must be trained. All things being equal, it is the one who knows how who best accomplishes his life purpose. The cultivation of the mind is part of the duty of a holy life.

Above all, there must be the cultivation of the spirit. This demands purity of heart. The pure in heart see God. One can so cultivate the love of the pure as to feel so much at home among the things that are pure that he will feel orphaned and lonely when the pure is absent. The heart may ever be garbed in the white robes.

Every woman has the wish to be beautiful. It is normal. It is instinctive. It is right. The secret of beauty is purity of heart. I do not mean beauty in that narrow sense in which a pretty face is called beautiful. I mean something deeper than that and more genuine. I mean that beauty which secures lasting admiration and continues to win the world long after the face has withered and the luster of the eye has grown dim. I mean the inner beauty of the soul, loveliness of character.

There is only one way to that beauty which makes men strong and women regal, and that is through the culture of the inner life.

This cultured inner life will be sensitive to the leadership of God.

III. Third, as the man is in the intensity of his life, so is he. An intense life is a strong life. There must be intensity of conviction, conviction as to truth and righteousness, a conviction that will hold us with a grip that has in it the very pressure of God, and that will move us onward with a momentum that has the very irresistibility of God in it. We need the Joseph conviction, that will cry out in the presence of every temptation, "I cannot"; and we need the Pauline conviction, that will meet every duty with the thought, "Woe is me if I do it not." There must be intensity of zeal.

Man is at his best when he is enthusiastic. Then only can he achieve. Every great movement among men has been the triumph of enthusiasm.

IV. Finally, as the man is in the integrity of his personality, so is he. Being is everything. It conditions happiness; it determines and measures service. A man's happiness depends upon what he is in himself. A man's service to others is conditioned upon what he is in himself. Being is basal to doing. As the speed of the electric car is determined by the push of accumulated steam, so personal power is determined and measured by character.

Jesus Christ is at once the ideal and the inspiration of such a character. Our ability to realize the ideal is dependent upon the inspiration of the indwelling Christ. We can never become Christlike by copying Christ. Men study the earthly life of Jesus, admire its simplicity, and beauty, and tenderness, and resolve to be like him. They try to be, and fail. That is salvation by example, and it is always a failure. The goodness that comes as the result of the imitation of another, even of the best, is cold and mechanical. It does not sparkle. It is an accomplishment rather than a genius. What we need, first of all, is not to try and act like Jesus, but to have the same divine Spirit working at the core of our lives that worked at the core of his. Let the Holy Spirit form the living Christ in your heart, and all the Christ graces of character will appear.—J. F. C.

COMMENDATORY PRAYER: Help us to be strong in the Lord and in the power of his might, and may we do exploits for thee and for thy kingdom. Give us physical strength, moral strength, spiritual strength. May we consecrate all our powers to thee and to the accomplishing of thy will. We ask in the name of Christ. Amen.

OFFERTORY SENTENCE: "He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully."

OFFERTORY PRAYER: We know the grace of our Lord Jesus that though he was rich, yet for our sakes he became poor, that we through his poverty might be rich. Help us to count it a privilege to bring our offerings to-day. Use them in helping to enrich the spiritual life of the world. Through Christ, our Lord. Amen.

PASTORAL PRAYER: Our gracious God and Father, we praise thee for constant access to thee in Jesus Christ. We bless thee for thy gifts day by day for spirit, soul and body. We thank thee that thou art ever the same in thy unchanging love and grace and we rejoice that we may draw from thy fullness each moment according to our needs. Grant to us a deep and increasing consciousness of the preciousness of Christ as our Divine Redeemer, and a growing assurance of the constant supply of thy Holy Spirit for daily living. Teach us by that Spirit how to depend continually on thy grace, and how to receive that grace by simple faith, and how to appropriate for our life the rich provision thou makest for us. Then may thy love be reflected in our daily conduct and may it constrain us to live to thy praise, and to be the means of helping others as thou art helping us. We desire to show "Whose we are and whom we serve" and to be a channel of blessing at home and abroad.

Bless our relatives and friends, and our fellow church members, with all needful grace, and give to them and to us such a deepening sense of thy love that we may do our utmost to make known the Gospel to those in far off lands. And so for our loved ones, for our friends and acquaintances and for

thy whole Church, we seek the fullness of thy blessing, through Jesus Christ our Lord. Amen.

ILLUSTRATIVE MATERIAL

Seed Thoughts

Strength is the property of truth.—W.

Yes: as a man is in character, in faith, in harmony with the will of God, so is his strength. As he is in falseness, injustice, egotism, and in ignorance, so is his weakness.—R. A. W.

As a Man is So is His Strength: I. As the man is physically, so is his strength. Temperance; bodily exercise; habits of orderliness, cleanliness, capacity, for accomplishment. II. As a man is intellectually, so is his strength. Power to work, capacity for accomplishment. III. As a man is morally and spiritually, so is strength. Character, faith, resolute conscience commended. IV. As a man is in faith, so is his strength. What a brave work that man will accomplish, all through faith in his God!—J. T. D.

Gideon belonged to the order of nature's nobility. It is perfectly true that we cannot give to ourselves a handsome mien, nor add one cubit to our stature; nevertheless, it is equally true that we can do much to promote our health, to build up our constitution, and even to give dignity to our physical presence.

Dare to be singular, when you see all around you to be wrong: "So did not I, because of the fear of God."

CHOICE ILLUSTRATIONS ON THE THEME

Strength for Service

"Johnnie, why did the Lord give you two hands?" asked an acquaintance. After a moment, scratching his head, Yankee-boy fashion, Johnnie said, "One to help myself, and the other to help the other feller."

If that boy had studied physiology and psychology and philosophy, and all the 'ologies and 'osophies, he couldn't have given a better answer.

Loss of Cowardice

At a cock fight the friends of each of the birds were betting freely on their favorites. A spectator advised one party to be careful or he would lose his money, which in the issue proved true. The loser was curious to know how the man knew that his bird would be beaten, to which it was replied, "Why, did you not see him looking over his shoulder for a place to run?"

For a coward, the battle is already lost.

Strikes

Strikes are quite proper, only strike right;
Strike to some purpose, but not for a fight;
Strike for your manhood, for honor, and fame;
Strike right and left till you win a good name;
Strike for your freedom from all that is vile;
Strike off companions who often beguile;

Strike with the hammer, the sledge, and the axe;
 Strike off bad habits with burdensome tax;
 Strike out unaided, depend on no other;
 Strike without gloves, and your foolishness smother;
 Strike off the fetters of fashion and pride;
 Strike where 'tis best, but let wisdom decide;
 Strike a good blow while the iron is hot;
 Strike, keep striking, till you hit the right spot.

Physical Strength

St. Paul, with prophetic eye, may have had in view the modern system of athletics as well as that of the ancient Greeks, when, writing to the Corinthians, he said: "Every man that striveth for the mastery is temperate in all things." For that is just what is exacted of contestants in college athletics nowadays. Here is the pledge taken by candidates for election to a certain college team: "1—Not to drink, smoke or dissipate in any manner after the date of this paper. 2—To retire at 10 P. M. every evening unless special permission has been granted by the captain. 3—To vigorously pursue training at the track according to instructions. 4—And to prepare in every way so as to be in the best of condition for any contest." What a good thing it would be for all young men to observe these rules and keep them up!

Every Man a Brick

Very few of the thousands who use the above slang term know its origin or its primitive significance—according to which it is a grand thing to say of a man, "He's a brick." The word used in its original intent implies all that is brave, patriotic, and loyal. Plutarch, in his life of Agesilaus, king of Sparta, gives us the meaning of the quaint and familiar expression. On a certain occasion, an ambassador from Epirus, on a diplomatic mission, was shown by the king over his capital. The ambassador knew of the monarch's fame—knew that, though nominally only king of Sparta, he was ruler of Greece—and he had looked to see massive walls rearing aloft their embattled towers for the defense of the city, but found nothing of the kind. He marveled much at this, and spoke of it to the king. "Sire," said he, "I have visited most of the principal towns, and I find no wall reared for defense. Why is this?" "Indeed, sir ambassador," replied Agesilaus, "thou canst not have looked carefully. Come with me to-morrow morning and I will show you the walls of Sparta." Accordingly, on the following morning the king led his guest out upon the plain where the army was drawn up in full array, and pointing proudly to the patriot host, he said, "There thou beholdest the walls of Sparta—ten thousand men, and every man a brick."

STORY TO TELL, OR SERMON TO CHILDREN

TITLE: *A Feathered Tale.*

Even children are sometimes tempted to gossip and tell unpleasant things about one another. It is a bad fault, and I think that this morning is a good time to learn a lesson against such wrong use of the tongue. So I am going to tell you a story—a feathered tale; not a feathered t-a-i-l.

Once on a time, we are told, a woman repeated a piece of gossip about a neighbor. It flew from mouth to mouth, and soon all the people in the town knew the story, which caused a great deal of unhappiness to the person about whom it was told.

One day the woman who had told the story discovered that it was not true, and in the greatest sorrow she went to a wise man to ask in what way she could repair the damage she had done.

The wise man heard what the woman had to say, and then he told her to go to the market, to have a fowl killed, and to pluck the feathers and drop them one by one as she went along on the way home.

The woman was greatly surprised at this curious advice, but she did as the wise man instructed her, and on the following day she came to the wise man to report that she had carried out his bidding.

"Now," said the wise man, "go and collect all the feathers and bring them to me."

The woman went along the road that she had traveled on the day before, but she found that the wind had blown the feathers away, and after searching all day she was able to bring only two or three back to the wise man.

"You see," said the wise man to her gently, "it was very easy to drop the feathers, but you have found it impossible to bring them back. So it is with gossip and slander. It is easy to spread false reports about your neighbor, but it is impossible to make good the mischief you have thus done. Go back to your home now, and henceforth avoid all gossip."

This tale may sound like a fairy story, but it contains a word of truth for both young and old. The last of the Ten Commandments is, "Thou shalt not bear false witness against thy neighbor." Let us remember this commandment and strive to obey it as long as ever we live.

FOR THE EVENING SERVICE

TITLE: *Testing By Tasting.*

TEXT: "O taste and see that the Lord is good; blessed is the man that trusteth in him!" Ps. 34:8.

THE SERMON OUTLINE

INTRODUCTORY: It is natural for those who have tasted of God's goodness and grace to commend him and his service to others. Philip commended Christ to Nathanael when he doubted if any good thing could come out of Nazareth. He said, "Come and see." The Samaritan woman was met and blessed by Christ, and then went into the city and exclaimed: "Come out and see." When a physician heals us of some dread disease, we recommend him to all we know who have like affliction. We say to them, "Just try him. He healed me, and I am sure he can heal you, too. Call him. Put yourself in his hands. Test him and see."

David had drunk deep of the cup of God's grace, and in strong desire that others should put God to the test, and have like experience with himself, he exclaimed, "O taste and see that the Lord is good! Blessed is the man

that trusteth in him!" So in commending Christ to the unsaved to-day, each Christian would gladly exclaim:

"I cannot tell how precious
The Saviour is to me;
I only can entreat you
To come, and taste, and see."

I. We have here first, a cheering truth.—"The Lord is good." God manifests his goodness in creation, and in the abundance with which the world is made to teem. He manifests his goodness also in providence, in his general control in the world and his particular direction of our lives.

His goodness is especially shown in redemption. How good he is, to have purchased our redemption at so great a cost, even the precious blood of Christ his Son!

II. There is here, secondly, an invaluable blessing. "Blessed is the man that trusteth in him." Oh, how many are the blessings that come to a trustful soul! There is the blessing of pardon. There is the blessing of peace. There is the blessing of his saving grace, his loving helpfulness, his deliverance from enemies, his infilling of the Holy Spirit, his revelation of himself, and of his abiding presence with his children. Indeed, "blessed is the man that trusteth in him!"

III. There is here also a most urgent invitation. "O taste and see!"

1. This is the language of experience. The person invites because he has enjoyed.

2. It is prompted by love. It is love for others as well as love for God that leads us to invite men to taste and see.

3. It is an invitation to participate. We want them to taste with us the blessing that we have found.

4. But bear in mind that we must taste in order to see. We might read many books in striving to know what the taste of honey is like, but the only way we can really know is to taste and see. Testing is knowing. Seeing is believing. If you have any doubt as to the blessedness of being a disciple of Christ, then let me entreat you to come, and taste, and see. He is "good." It is beyond the power of words to tell how good he is. He is good in his way of receiving sinners. He does not upbraid us with our sins, but graciously accepts and forgives. We feel the danger of failing, if we enter the Christian life, but we shall not fail, because he gives us his strength and help. He is good as a Master. Some masters are hard, and ill-treat their servants, but oh, how kind and good Christ is as a Master when we serve him! He is good as a rewarder. The reward of Christian service is rich in this present life and richer than words can tell in the life that is to come.

SUGGESTIVE TEXTS AND THEMES

A Lesson in Tolerance: "He that is not against us is for us."—Mark 9:40.

The Pulpit for To-day: "And Paul dwelt two years in his own hired house, and received all that came in unto him, preaching the kingdom of

God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him."—Acts 28: 30, 31.

Jesus and Paul. A Comparison and a Contrast: "Paul, called to be an apostle of Jesus Christ."—1 Cor. 1: 1.

Light on the Rest Problem: "Arise ye, and depart; for this is not your resting-place."—Micah 2: 10.

God's Thoughts: An Appreciation: "How precious also are thy thoughts unto me, O God! How great is the sum of them!"—Psa. 139: 17.

Remarkable Results: From a Fishing Trip: "He said unto Simon, Put out into the deep . . . and when they had done this, they inclosed a great multitude of fishes. . . . But Simon Peter, when he saw it, fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord."—Luke 5: 4-8.

The Shadow of the Almighty: "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty."—Psa. 91: 1.

THE SUNDAY SCHOOL LESSON

TITLE: *Elijah in Naboth's Vineyard.* 1 Kings 21: 5-10, 16-20. (Read entire chapter.)

GOLDEN TEXT: "Be sure your sin will find you out." Num. 32: 23.

Teaching the Lesson

In this lesson we get a brief glance at the silent progress of the reforms Elijah sought, at the steps of Ahab toward his doom and toward the destruction of the idolatry he upheld. I. Consider, first, *Ahab's covetousness*. Here is discontent in a palace. Adjoining Ahab's palace grounds in Jezreel is the homestead vineyard of a man named Naboth. Ahab wanted to buy; Naboth, as was his right, refused to sell. That refusal threw the king into a fit of the sulks. "But Jezebel his wife"—she steps forward to help her husband to sin. "Dost thou now govern?"—a bitter irony. "I will give thee the vineyard." Then follow the conspiracy, the letter, the public fast, the cool lying, the ferocity, the murder. Covetousness indulged. God's brand is upon that sin. Covetousness disappointed. Ahab met with one unexpected master. Naboth would not yield. Covetousness successful. Ahab gets what he desires. Jezebel's sin was Ahab's. He winked at its enactment. He took its guilt-gotten spoil. Ahab goes down to the vineyard to take possession of it. He meets Elijah in his ill-gotten possession. II. *Covetousness detected and doomed*. At the same time news of the black crime had come to Elijah, probably in his lonely retreat in some cave at Carmel. God told him to go and meet Ahab in the vineyard. When Ahab came to take possession, there stood the prophet in his hairy garb. "Hast thou found me, O mine enemy?" exclaims Ahab. Elijah says, "Yes, the Lord hath found thee. The Lord saw yesternight the blood of his sons." Ahab's sin had found him out. Then Elijah spoke his doom. The dogs shall lick his blood in the very spot where they licked Naboth's blood. His sons shall be slain. His wife, Jezebel, shall perish miserably. His whole dynasty shall come to an end. Mark the progress of sin, from covetousness

to discontent, to evil counsel, to lying, to robbery, to murder, to retribution on self, to ruin of family. There is no true success through crime and wrong. Elijah is sure to be there. "What shall a man give in exchange for his soul?"

ILLUSTRATIONS

Covetousness Grows

Covetousness is like drinking the salt waters of the sea, which only increase thirst; or like piling wood on the fire, making it burn the fiercer; or like a climbing higher only to enlarge the horizon of the desires. Covetousness sears the noble feeling, and grows worse and worse.

Search for Riches

There is a Russian story of one who entered a diamond mine in search of great riches. He filled his pockets with great gems. At length he grew very thirsty, but there was no water there. His suffering became so intense that even his reason began to fail. He heard the flow of rivers, but they were rivers of gems. He hastened forward at the sound of a waterfall, but it was a cascade of jewels. He was very rich in precious stones, but he was dying of thirst, and his riches were worse than useless.

The End

"What shall I come to, father," said a young man, "if I go on prospering in this way?" "To the grave," replied the father.

Weakness of Money

"I used to think that a man could get anything if he had money," remarked an old man recently, "but I have found out that there are some things that money cannot buy." And those "some things" are often the very things that make life worth living.

MIDWEEK MESSAGES: CHURCH NIGHT OR PRAYER MEETING

THEME: *The Franchise for Missions.*

"And ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." Acts 1:8.

What is the church? Not an ethical society, nor a social organization, but a mobilized army. It is the great living organism through which God, by the power of his Spirit, is leading souls to Christ—is bringing the world back to truth and righteousness. It is mobilized for a propaganda which is desired to eventuate in the kingdom of heaven on earth.

This propaganda began when Jesus bade his disciples farewell on the Mount of Ascension, saying, "All power is given unto me," etc. The plan of campaign was thus marked out; and no true follower of Christ will presume to take liberties with it. I. Here is the franchise of City Missions. The word was, "Beginning at Jerusalem." Go down into the slums of your home town and tell the submerged masses that Jesus is the mighty to save!

"Charity begins at home"—but it does not stay there. II. Here also is our warrant for Home Missions. "Go ye into Samaria!" There are "little lonely folds" on the far frontiers of our country that need the Gospel and it devolves upon us to give it. III. But the work of the Master has a wider sweep. To say, "I do not believe in Foreign Missions," is to take issue with him; for he bade his disciples go into "the whole world" and keep on going with their message of salvation until they had reached the last man.

CHRISTIAN ENDEAVOR SOCIETY TOPIC

In What Community Enterprises May Our Society Share? Neh. 4:6, 16-18.

MY SERMON NOTES

SUNDAY: OCTOBER SIXTEENTH

575

MY SERMON NOTES

DORAN'S MINISTER'S MANUAL
MY ENGAGEMENTS FOR THE WEEK

Sunday

Monday

Tuesday

Wednesday

Thursday

Friday

Saturday

SUNDAY: OCTOBER TWENTY-THIRD

THEME: *The Leadership of Jesus.*

SUGGESTED SCRIPTURE READING: John 21: 1-25.

SELECTED HYMNS: "Lead on, O King Eternal."—Ernest W. Shurtleff. "The Son of God goes forth to war."—Reginald Heber. "Jesus, I my cross have taken."—Henry F. Lyte. "He leadeth me."—Joseph H. Gilmore. "Sometimes a light surprises."—W. Cowper.

SALUTATION (or Call to Worship): "The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures; he leadeth me beside the still waters. He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake." Psalms 23: 1-3.

INVOCATION PRAYER: O Lord, we come to thee in the name of Jesus, who is the way, the truth, and the life. Thou art a great God, and we would approach thee with feelings of reverence and holy fear. But thou art also our Father, having created and redeemed us, and we come with the love and confidence of children. We thank thee that we have a friend and advocate in heaven, ever our Saviour, who was tempted in all points like as we are, yet without sin, and who can be touched with the feeling of our infirmities. We adore thee, the Triune God, Father, Son, and Holy Spirit.

Every good gift is from thee. All our hopes are in thee. Cast us not away from thy presence. Look with compassion upon us, and blot out all our sins.

Teach us thy will, and lead us in a plain path. Make us willing to be used in thy Kingdom. Forbid that we should lay a stumbling block in the way of another. As we grow in years, may we grow in grace. Prosper thy Church in this and all lands. Speedily bring all nations to accept Jesus as Lord and Saviour. We ask it in his Name. Amen.

THE SERMON

TITLE: *The Leadership of Jesus.*

TEXTS: "And they immediately left the ship and their father, and followed him." Matt. 4: 22.

"If I will that he tarry till I come, what is that to thee? follow thou me." John 21: 22.

"I am he that liveth, and was dead; and, behold, I am alive forevermore." Rev. 1: 18.

THE SERMON OUTLINE

INTRODUCTORY: Why do we need a leader? For the simple reason that truth disembodied and unincarnated has never been able to command the enthusiasm of mankind. Every great truth has become incarnated before it

has become a power. Incarnation as an essential power has been recognized in all the religions of the world.

I might just as well have spoken of the eternal kingship of Jesus. "King" does not primarily mean ruler but leader.

I. In the first place let us consider Jesus as the eternal leader of humanity, in the realm of thought. In these days we are sometimes asked, "Is it possible for a thinking man to be a Christian?" I would put the question in another way and ask, "Is it conceivable that a thinking man can do otherwise than accept Christ as his leader?" For he gives us the profound and only satisfying answers to the deepest of problems of our earthly existence. If life is to be worth living, if we are to have power and usefulness, if there is to be something of joy, there are certain questions which must be answered. We must have some clear and definite idea as to whether we are simply in the hands of a vast and heartless and everlasting process, or whether we are in the hands of an infinite and everlasting love.

What is the answer Jesus has given to these profound questions? In whose hands is the universe? Who holds all things that are? The answer has been in one form or another, God, power, law, force—all answers good enough as far as they go, but Jesus has given us a larger interpretation. He has said every bare-footed beggar boy, every slave with a black face, every poor outcast woman in the desolation of a great city, all who struggle in the midst of their poverty and trial the world over, all are in the hands of the infinite and the everlasting Father.

There is nothing that convinces me of the reality, the divinity of Jesus, like the answer to that question. We want to know about the power behind all things. Behind all things is the perfect Father leading on the procession of the universe. But more than that, it is the Father incarnate in the form of perfect humanity.

And he has told us that things are not right as they are. Of all heresies that this world ever heard, that one that says, "whatever is, is right," is the worst. Whatever is, is not right; things are moving toward the right, and the right is something to be reached in the kingdom of God, the new heaven and the new earth.

There are some questions which take hold of our lives and we must have them answered. I ask one leader and another, and at last I come to the young Man of Nazareth, and he puts his hand on my head in benediction and says, "Be quiet, let your heart be still; you are in the hands of One who loves you with an everlasting love." That is the interpretation of the universe. All nature moves in harmony with his will, and every wind that blows is in accordance with his purpose. If that is the solution of the problem of life, I can be still and wait for the future to disclose the larger life.

II. In the second place, Jesus is our leader in the path of personal perfection. We cannot understand why it is necessary for people to suffer, yet the fact is true that everywhere suffering prevails, and it is impossible for any one to escape. The old Hindus tried to ignore suffering, and they said there was no suffering. The Buddhists said the beginning of enlightenment is the realization of the nothingness of things. But all the while the realities of suffering press upon us, and we ask, what do these things mean? There has never been another answer so well attested as the answer which Jesus has given: "Whom the Lord loveth he chasteneth,

and scourgeth every one whom he receiveth." What a revolutionary idea that is! Suffering is the way by which we rise and mount. Jesus is an example of a man made perfect by the things which he suffered, therefore he is able to be our leader. We grow strong by resisting, by the exercise of the powers which have been given us.

III. In the third place, Jesus is the leader of humanity as we move along the pathway of service. Education is of no value in itself except as it is useful for the world. We grow strong as we use our strength, so we have the sight of the strongest ministering to the weakest, the noble serving the ignoble, of the One who had all things giving himself for the world—making himself the servant of all. What a revolution of human judgments there will be some day. We have been in the habit of honoring sovereigns, and building monuments to those who occupy great places in the world, but he who gave the cup of cold water, Jesus tells us, is great.

I had heard that hospitals were first established among the Buddhists, so I investigated the subject and found no hospitals ever existed until one was founded in the fourth century of our era in the name of Jesus Christ by a Christian woman named Fabiola. There were only rude means of taking care of the poor before Christ taught the divinity of humanity. When we see in humanity something of God, we realize the sanctity of service.

Jesus, our leader, taught the realization of the social ideal that no man can live to himself.

IV. Finally: How constantly it comes to us, how slowly it grows upon us and we cannot get away from it—the great unknown toward which we are all advancing. Slowly, slowly our life is contracting—and what lies beyond? If our Master has spoken no other words than those which concern the life beyond, he will yet be worthy of our love and reverence. He says, "In my Father's house there are many rooms." When the dark hour comes to him, what will be his attitude? What will be his last word? Listen! "Father, into thy hands I commend my spirit." And yet there was still one final word. After his resurrection, as he is leaving the disciples he tells them, "I ascend unto my Father and your Father, unto my God and unto your God." What is death? Ascending unto our Father and our God. Death is going into another room in the infinite palace of God. It is commending ourselves to our Father.

Jesus Christ is the leader of humanity because he has answered humanity's profoundest questions, because he has opened before us the path of personal perfection, because he has shown us that we, too, like him may be servants of all, because he has made us fellowworkers with him in bringing the new heavens and the new earth, and because when he went away into the darkness he showed us the heavens open and made us realize that all we need to know of that great hereafter is that it is in our Father's kingdom. And so, like those who heard beside the Syrian sea, let us without a word rise up and follow him.—A. D. B.

COMMENDATORY PRAYER: Help us to rise up and follow thee, O our Saviour. May we love thee, trust thee, walk with thee and talk with thee, and serve thee every day. Lead us in our thinking. Lead us in our steps toward personal perfection. Lead us in the pathway of service. Lead us at last into the Father's house on high. We ask in thy dear name. Amen.

OFFERTORY SENTENCE: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

OFFERTORY PRAYER: Dear Shepherd of our souls, thou hast led us to the green pastures and refreshed us by the still waters. Thou hast furnished a table before us; our cup runneth over. Surely we shall not be guilty in the face of thy bounty of gathering up the fragments, the crumbs that fall from the table, to present them to our Great Host as the measure of our gratitude. Help us to give thee of the best, to give largely that our joy may be full. We ask in the name of Christ our Lord. Amen.

PASTORAL PRAYER: Almighty God, heavenly Father, who art the light and life of men, we give thee humble and hearty thanks for all the blessings of thy merciful Providence; and we commend ourselves this day, and all who are near and dear to us—our family, our friends, our neighbors, our fellow members in this household of faith, to thy divine care and protection. Give us grace so to live that we shall not be afraid to die. Save us from all dangers to soul and body. Grant us strength for our daily work, sufficiency for our daily needs, and a right judgment in all things.

We pray for our country, that it may be exalted in righteousness; for those who exercise authority, that they may be faithful to duty and obedient to law; that our land may be a land of liberty and peace, of true religion, of mutual service, acceptable to thee, our God, and honored throughout the world.

Finally, we beseech thee, O Father, to protect and encourage those who, by life and doctrine, at home and abroad, are proclaiming the Gospel of thy redeeming love. Send out thy light and thy truth, that all men everywhere may acknowledge themselves to be the sons of God, and that thy Kingdom may be established in all the earth. Through Jesus Christ, our Lord. Amen.

ILLUSTRATIVE MATERIAL

Seed Thoughts

The Christian world has a Leader, the contemplation of whose life and sufferings must administer comfort in affliction, while the sense of his power and omnipotence must give them humiliation in prosperity.—Steele.

Poor shepherdless sheep! It was his delight, as the Good Shepherd, to lead them to rich pastures; and as they sat and stood around him they forgot their bodily wants in the beauty and power of his words.—J. Cunningham Geikie.

Unlike all other founders of a religious faith, Christ had no selfishness, no desire to dominance.—William Howitt.

Christ came not to talk about a beautiful light, but to be that light—not to speculate about virtue, but to be virtue.—H. G. Taylor.

The "wise men" were journeying to the manger—we to the throne. They to see a babe—we to look upon the King in his beauty. They to kneel and worship—we to sit with him on his throne. That trembling star shone for them through the darkness of the night, lighting their way—Jesus is always with us, our star of hope; and the pathway is never dark where he leads; for he giveth "songs in the night."—A. E. Kittredge.

If Christ is the wisdom of God and the power of God in the experience

of those who trust and love him, there needs no further argument of his divinity.—H. W. Beecher.

CHOICE ILLUSTRATIONS ON THE THEME

Christ Answers All Questionings

A man once came to Mr. Moody, and said, "If you will answer this list of questions, then I will become a Christian." Mr. Moody said, "If you will become a Christian and start to-night, and then come to me to-morrow morning, I will answer every question in your list." The man said, "Sir, I will come." That night he accepted Christ as his Saviour. The next morning he came back to Mr. Moody's house, his face shining, and said, "Mr. Moody, I will not have to put you to the trouble of answering the questions; they have all been answered."

Lord and Leader

I remember at one of our testimony meetings a man got up and said he had got a great blessing at Keswick. They asked him, "What can you say about it?" "Well," he replied, "I can say this: I was a Christian before I came to Keswick. Christ was my King, but I am afraid he was a constitutional sovereign and I was prime minister. Now he is absolute Lord, and that has made the difference in my life and brought a blessing." Aye, that makes all the difference in the world. "Make Jesus King," "Crown him Lord of all," and you will know the liberty of the glory of the sons of the Kingdom.—Rev. W. E. Moore.

Leader that Does Not Die

Christ is the "King Immortal." The admirers of Charlemagne set up his poor corpse in its grave, crowned his pulseless temples and put a sceptre in his bloodless fingers. Grim mockery! But our King Eternal not only never dies, but gives us also victory over death.

Christ Central

The late Dr. A. J. Gordon of Boston had a large dissected "puzzle map," which he gave to his children, saying, "Don't press the parts into their places; you will soon know when they fit." Coming again into the room, very soon after, he was surprised to find the map complete. He felt like saying, as Isaac to Jacob, when the latter returned with the venison, "How is it that thou hast found it so quickly, my son?" "Why, father," was the reply, "there was a man printed on the back, and we saw where the feet, the eyes, the arms, and the rest of the body, came, and so it was easy to watch it and fit all in." Christ is the central figure of the Bible and of salvation. If we keep the eye of our faith on him, we shall walk safely the way of heaven.

STORY TO TELL, OR SERMON TO CHILDREN

TITLE: *Something Else Beautiful.*

TEXT: "He hath made everything beautiful in his time." Eccl. 3:11.

A little girl named Hilda and her mother stood one cold winter morning

looking out upon the landscape, in which everything was covered with an icy armor that sparkled with glittering beauty in the sunshine.

"Oh, how beautiful!" exclaimed Hilda.

"Yes," answered her mother, "but it will be all gone before noon time."

The little girl was quiet for a moment as she gazed upon the fairy-like scene that lay stretched out before her. Then she looked up and said brightly, "Never mind, mother; there'll be something else beautiful to-morrow."

What a charming thought was uttered by that little girl in those words! What a comfort it is to know that though some beautiful things may pass away, God will send others just as beautiful to take their place.

God hath made everything beautiful in his time, and every season of the year has its beauties. Yes, though some beautiful things may pass away, God will send others just as beautiful to take their place. Every time in life, too, has its beauties and its joys. There is beautiful childhood, and beautiful youth, and beautiful old age. Beauty and joy are two of God's richest gifts. Boys and girls, study to see God's beauty. Be alert. Keep your minds clear, your hearts pure, and live awake. Love nature, all the things God has made, and love God himself, the maker of beauty, the giver of every good and perfect gift.

FOR THE EVENING SERVICE

TITLE: *The Ideal Christian.*

TEXT: "For this cause also," etc. Col. 1:9-13.

THE SERMON OUTLINE

INTRODUCTORY: Every one should be an idealist. He should have before him a high standard and strive with all his might to reach it. Napoleon said, "Imagination rules the world." Certainly there can be no great achievement where there is no ability to conceive a great ideal and no force of will to reach it. If our day dreams do not make us content simply with reverie, they will stir us with heroic action. Castles in the air may become solid structures.

In our text we have a picture of the ideal Christian and every Christian will be profited by a careful study of his features.

I. Fullness. The ideal Christian is "filled with the knowledge of his will in all wisdom and spiritual understanding." It is not the knowledge of astronomy, botany, philosophy, or geology that develops Christian character, though these are important in their places. A man may have all science and history and still be a bad man. And if he has simply an intellectual grasp of God's will, it may not transform his character, but if he is filled with a knowledge of that will, such fullness will make him wise and spiritual. We learn God's will from the Bible, and hence the importance of persistent Bible study.

II. A worthy walk. "That we might walk worthy of the Lord unto all pleasing." It is well to walk worthy of your church or of your godly

mother; it is better to walk worthy of your Lord, and there is nothing that pleases Christ more than seeing his people in their daily life maintaining a standard worthy of him.

A man in Chicago heard a rescue mission worker make an earnest address, urging his hearers to become Christians. The man, who had been a detective in former years, made up his mind that he would shadow the speaker for twenty-four hours in order that he might decide whether or not he was really what he claimed to be. On the following night he returned to the mission, and said, "I am now ready to become a Christian. I heard our brother make his earnest plea last night, and I determined to watch him for twenty-four hours. I believe he is sincere, and I want you to pray for me."

To walk worthy of Christ is the highest standard ever set before man, and the motive to please him in all things will make the Christian consecrated and self-sacrificing.

III. Fruitfulness. "Fruitful in every good work." A life that is full of the knowledge of Christ is certain to be fruitful. "Fruitful in every good work" means much fruit rather than great fruit. The world is fed, not by the rare specimens which we see at the fair, but by the little grapes and the little grains of wheat and corn. "Herein is my Father glorified that ye bear much fruit." We may be too ambitious to bear big fruit.

IV. Growth. "Increase in the knowledge of God." "In" should be rendered "with," and then we have the true meaning, growing by means of the knowledge of God. It is the knowledge of God that makes us grow. Christians are dwarfs because they know so little of God.

To think God's thoughts is to grow intellectually, and to know and love God's will is to grow spiritually.

V. Power. "Strengthened with all might according to his glorious power, unto all patience." The power is not inherent. It comes from God, and the measure of it is not our ability, but his ability. In our weakness we may have the strength of his might, and the need of it is for patience. We are apt to think that we need power only for work, but there may be more need of power to endure.

VI. Gratitude. "Giving thanks to the Father which hath made us meet to be partakers of the inheritance of the saints in light." We thank God not simply for the inheritance which is incorruptible, undefiled and that fadeth not away, but for the fitness to enjoy it.

Going to heaven unfit for the place would be a great calamity. Christ is preparing a place for us while the Holy Spirit through Christ is preparing us for the place. Thanks be to God for heaven. Thanks be to God still more for the preparation of heart which makes heaven everywhere.

VII. Deliverance. "Who hath delivered us from the power of darkness and hath translated us into the kingdom of his dear Son." Death to a Christian is a translation, but we have not to wait until we die to be translated from one kingdom to another.

The immigrant comes from Russia to America and becomes a citizen by renouncing the rule of Russia, and acknowledging allegiance to the institutions of this country. So we renounce the rule of the world, the flesh and the devil, while we acknowledge the allegiance of Christ.—A. C. D.

SUGGESTIVE TEXTS AND THEMES

An Ungrateful Vine—A Parable: "He planted . . . the choicest vine . . . and he looked that it should bring forth grapes, and it brought forth wild grapes."—Isa. 5: 2.

Trustees of the Heavenly Glory: "The gospel of the glory of the blessed God, which was committed to my trust."—1 Tim. 1: 11.

God's Tilled Land: "For we are God's fellow-workers; ye are God's husbandry (Greek, tilled land), God's building."—1 Cor. 3: 9.

An Artesian Experience of Religion: "Dwell in the depths, O inhabitants of Dedan."—Jer. 49: 8. "The water that I shall give him shall become in him a well of water springing up unto eternal life."—John 4: 14.

A Faith That Is Reasonable: "But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you."—1 Pet. 3: 15.

The Equipment for Social Service: "Let the word of Christ dwell in you richly in all wisdom."—Col. 3: 16.

THE SUNDAY SCHOOL LESSON

TITLE: *The Call of the Prophet.* 1 Kings 19: 19, 20; Amos 7: 14, 15; Isa. 6: 1-8.

GOLDEN TEXT: "And I heard the voice of the Lord saying, Whom shall I send, and who will go for us? Then I said, Here am I; send me." Isa. 6: 8.

Teaching the Lesson

I. *The call of Elisha.* He was a farmer of Abel-meholah, in the plain of Jordan. His father's name (it is all we know of him) was Shaphat—"the judge." The Divine call found him busy at his employment. Our Saviour called into the apostolate industrious, not idle men; Matthew from the custom-house, Peter, Andrew, John and James from their work as fishermen. In the Old Testament, Moses was keeping Jethro's flock. The call came to Gideon when he was threshing wheat, to David watching his father's sheep, to Elisha following the plow. Elisha was at work. God never encourages indolence. Elisha was sought; he did not seek. II. *The call of Amos.* "The Lord took me as I followed the flock, and the Lord said unto me, Go, prophesy unto my people Israel." Amos was no professional religious worker. There are such. But the voice said "Amos, go." From that moment Amos lived for God and God's work. He turned his back on the sheepfold, gave up the gathering of sycamore fruit, and began to deliver his message. Against all opposition rang out the clear inner voice, "Amos, go; have not I sent thee?" And he went, with his life in his hand. He went in the face of jeers and scoffs, the threats of the world, and the advice of such religious professors as Amaziah. He was carried forward by the mighty consciousness of the Divine call. Such men are always needed. III. *The call of Isaiah.* There was first a vision of the Lord as King, a vision surprising, majestic, with a singular world of beings and

activities around him. This vision of Jehovah reacts upon the mind of the prophet to make him see himself as sinful and unworthy. Then he realized God needed someone to send into a needy situation and he replied that he would go. He was sent to hold the mirror up to his time and declare to it its condition and its tendencies, and what in the hand of the great King the issues must be. IV. *The opportunities that present themselves to the prophet of God to-day are many and complex.* There is no greater work in the world than that of the minister of the gospel. The lesson of to-day offers the pastor opportunity to present the call for life-work recruits. Christ appointed the gospel ministry as the chief instrumentality for the spread of the Gospel. But how does he call men to the work? He does it through the work of the Holy Spirit in their hearts, working desire, inclining their hearts thereto, and impressing them with a sense of personal duty and responsibility. "How can I tell whether I am called to the ministry?" The chief evidences of such a call are the possession of some talent for the work, a sense of personal duty, providential guidance and training, and the recognition of those evidences by the Church, or those representing the Church.

ILLUSTRATIONS

Sign of God's Call

A special sign of God's call will be found in the leadings of his providences. If a man sincerely offers himself, he may expect to hear God's reply to his offer. If the reply be favorable, it will be largely by means of what we call providences. A thoughtful consideration of the circumstances in which he has found himself placed, sermons heard, acquaintances made, difficulties removed, means provided for obtaining an education, and many similar things may be indications of God's acceptance of the offer made.

Need of Ministers

The Christian ministry offers opportunity for a wider range of service than any other calling on earth. The Christian ministry is the most soul-satisfying and spiritually compensating of all occupations. Again, it is the "best job" in the world. Out of many thousand ministers who have been twenty-five years in the service not five per cent would change their calling if they could. Practically all would recommend the ministry as pre-eminently desirable. The one great call or motive is the compulsion of redemptive love in the soul—the same love that led Christ to say: "I must work the work of him that sent me." Happy the men who feel that compulsion and enter that service!

Providing Our Succession

Fellow ministers, are we providing for our succession? Have we presented the work of the ministry as we should have done to our young people? There are hardships in the ministry—plenty of them. But that ought not to prevent our zeal in praying the Lord of the harvest to send laborers into his harvest or the urging upon suitable young people the opportunities of the ministry and the need for recruits for that noblest calling.

MIDWEEK MESSAGES: CHURCH NIGHT OR PRAYER MEETING

THEME: *The Good Hope.*

"A good hope through grace." 2 Thess. 2:16.

Hope, what is it? The anticipation of promised good. A confident expectation of future blessing, whether temporal, spiritual, eternal. Hope is the chief pillar of life. Supports the mind under all its changes, trials, difficulties. And if so in temporal things, how much more in those which are spiritual and eternal. I. *There is such a thing as a false hope.* This is implied in the text. And the false hopes are varied and many. 1. Some depend on their birth and parentage. As did the Jews. 2. Others on their baptism. As if it were regeneration. 3. Others on religious education and creed. Devils know and believe, but have no hope. 4. Others depend on their conviction. But there may be, and often is, conviction without conversion. 5. Others on their desires and resolutions. 6. Others on their morality. As if serving men would do instead of serving God. 7. Others on the profession of religion. Which may be without the possession of religion. Any one of these things, or all put together, will not suffice. Unless we are partakers of divine grace, it is really worse than no hope at all, for there may be hope for those who feel they are without hope. II. *All the hope we have is through grace.* Grace is the commencement, progress, and consummation. Redeeming grace. Persevering grace. III. *This is a good hope because it is a spiritual one.* A lively hope. A hope that maketh not ashamed. A sure and certain hope. As an anchor to the soul. "Which hope we have as an anchor of the soul, both sure and steadfast, and which entered into that within the veil." "The hope of the righteous shall be gladness; but the expectation of the wicked shall perish."

CHRISTIAN ENDEAVOR SOCIETY TOPIC

Christian Endeavor In All Lands. Rom. 10:18; Col. 1:3-6.

MY SERMON NOTES

MY SERMON NOTES

MY ENGAGEMENTS FOR THE WEEK

Sunday

Monday

Tuesday

Wednesday

Thursday

Friday

Saturday

SUNDAY: OCTOBER THIRTIETH

THEME: *The Print of the Nails.*

SUGGESTED SCRIPTURE READING: John 20:19-31.

SELECTED HYMNS: "In the cross of Christ I glory."—Sir John Bowring. "When I survey the wondrous cross."—Isaac Watts. "Hark! the voice of love and mercy."—Jonathan Evans. "Must Jesus bear the cross alone."—Thomas Shepherd. "O Jesus, I have promised."—John E. Bode.

SALUTATION (or Call to Worship): "My soul waiteth for the Lord more than they that watch for the morning: I say, more than they that watch for the morning. Let Israel hope in the Lord: for with the Lord there is mercy, and with him is plenteous redemption." Psa. 130:6, 7.

INVOCATION PRAYER: Our heavenly Father, accept our thanks for the re-creation of body and mind thou hast given us in the hours of wonderful sleep.

Help us to be so attentive to the still small voice of our Teacher and Guide, the Holy Spirit, that whether we eat or drink, or whatever we do this day, all shall be done to thy glory.

We desire that thy Kingdom come and thy will be done in our hearts, our home, our city, our country, and in all the earth. We so desire this, that here and now we offer thee our bodies, our minds, our reputations, our characters and our lives, and ask thee to use each and all as seems best to thee.

So relate us and all we have to thy work in the world, that we may count for most in thy Kingdom. So teach and train us by thy Word and daily providences that we shall trust thee daily for our daily needs, and witness for thee by being as peaceful and joyous in disappointment, adversity, or affliction, as in prosperity.

We ask it in the name of Jesus, our Saviour. Amen.

THE SERMON

TITLE: *The Print of the Nails.*

TEXT: "But he said unto them, Except I shall see in his hands the print of the nails, and put my fingers into the print of the nails, and put my hand into his side, I will not believe." John 20:25.

THE SERMON OUTLINE

INTRODUCTORY: Thomas was right. Not right in that he refused to receive the testimony of his brethren; not right in the vehemence that he put into his challenge; but right in this, that without indisputable proof to be seen only in the marks of the cross and the print of the nails he would not receive this or any other man as his Messiah and his Lord. He was

right in what he demanded; he was wrong in the way he demanded it and in limiting the method of its demonstration.

But I want to fix your attention especially upon the fact that the supreme evidential value of any cause, and especially of the cause of Christ, is in the print of the nails.

I. "Except I see the print of the nails, I will not believe," is the language, not only of disciples, but of the world. The test of reality in all things is the extent of our willingness to suffer for our cause. The world tests everything and everybody by the nail prints, and what will not stand that test is thrown to the scrap heap of the world. The world never believes in any man until it has crucified him. If he can survive its crucifixion, then he will command its attention, its admiration, and its allegiance.

The man who talks about patriotism and his country and organizes his party only that he may line his own pocket and secure his own ambition, is finally found out and put aside. But the patriot who is prepared to go down to Gethsemane and up to Golgotha for his country the world comes to believe in.

I am prepared to receive a gospel of poverty from a man who has renounced everything and lives his own gospel, but except I see in his hands the print of the nails, I will not believe.

We go home and tell people we have received a great blessing, and have been cleansed and transformed, and expect to live the Christ life and attain a higher standard of excellence than we ever dreamed of before. Do you know what people will do? They will say they are glad we had a good time, but they will watch for the print of the nails, and except they see in our hands the print of the nails, they will not believe.

The world is right. The infallible proof of sincerity is to be found in the print of the nails. That is the world's standard of measurement, and it is heaven's as well. God judges all things by the print of the nails. The test of discipleship is a cross. "If any man will be my disciple, let him take up his cross daily, and follow me." A crossless man, whatever else he may be, is not a disciple of Jesus. The sign of discipleship is a cross; the mark of Christianity is a cross.

II. Why does not the world believe in the church? It professes to believe in Jesus Christ; it accepts his teaching; it seeks to bring the economics of the Sermon on the Mount into everyday life, and everywhere, even outside the church, the name of Jesus stands above every other name. But men scorn the church. May it not be because they look at the hands of the church and see there no print of the nails? When the church of Jesus Christ is willing to practice its own gospel, and to go down even unto death and come out on the resurrection side with the marks of the cross upon it, then men will be convinced of the divinity of the mission of the church.

III. What convinced the disciples?

The mission of Jesus Christ was a mission of voluntary sacrifice. From the incarnation to the grave he carried the cross. His people were not convinced by his miracles; they were not persuaded by his teachings; but it was the continual offering of himself upon the altar of his fellows' need that won their hearts. His ministry of compassion moved them from their secular conceptions of his kingdom and centered their faith in him, the Son of the living God. When John sent from the prison saying, "Art thou

he that should come, or do we look for another?" what was his answer? "Go and tell John what you have seen and heard." What was it? "That the blind receive their sight; that the lepers are cleansed; that the poor have the gospel preached unto them." Emphasis was laid, not upon the miracles, but upon the ministry of beneficence. The mark of the world's Messiah was the mark by which Thomas had always known him and would recognize him—the print of the nails.

IV. By this you may test every Messiah. Among all the ancient stories of mediæval times, perhaps the most beautiful is that of the vision of St. Martin. He was a lowly monk much given to prayer and benevolence, well instructed in the deep things of God. Once when spending the night in meditation and prayer, there came unto him a vision of one gorgeously appareled, glittering with jewels and beautiful in form. He stood before the praying saint and announced, "I am thy Lord." The monk looked up, but his heart thrilled not. The apparition went on to speak of the things which he had to bring. At last, mustering courage, the saint looked up into the face of the vision, and said, "If thou be my Lord, where is the print of the nails?" and the vision fled. Does a man come to you with a new gospel? Look for the print of the nails. That is the mark of the true religion.

We hear much in these days of comparative religion, and we are told that many things that Jesus said were uttered long before he was born. Do you want to know which is true, Christianity or these religions? Search the religions of the universe and see if you can find another Christ with the print of the nails. It is by his cross that Jesus reigns; it is by his cross he will prevail.

V. This is the burden that Christ lays upon his disciples, the burden of the cross. Not only in nature do we become identical, but in the cross-bearing also we are one with our Lord. It was his first condition and his last commission. "If any man would be my disciple, let him take up his cross daily, and follow me;" and in one of the last scenes, he said: "As my Father hath sent me, even so send I you." The cross survived his own resurrection and the cross survives the resurrection in the experience of his followers. This is the power he bestowed. Power to work miracles? Yes. But supremely it was the power of compassion, the power to suffer, the power to take up the world's sorrows and to be a minister of healing and a Saviour in the midst of men. That is the power our Lord bestows.

This is his resurrection gospel; a gospel of sacrifice, a gospel of the cross.

The cross is not for Christ alone, but for every follower that names his name, and they that bear the cross shall sit upon the throne, and the hand that bears the print of the nails shall receive the crown of life.—S. C.

COMMENDATORY PRAYER: May we be willing to take up the cross and follow thee. May we not ask to be carried to the skies on flowery beds of ease. May we be willing to have some of the brands of Christ, the marks of the Lord Jesus, the signs of true consecration. We ask in Christ's name. Amen.

OFFERTORY SENTENCE: "If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye

warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit?"

OFFERTORY PRAYER: Help us to remember, our blessed Lord, the price of Calvary and to realize that we were not redeemed with corruptible things such as silver and gold, but with the precious blood so freely shed on the cross. Knowing that the gift without the giver is bare, we surrender ourselves to thee with our offerings. Use them and use us to thy glory, we pray. Amen.

PASTORAL PRAYER: Heavenly Father, the strength of all who put their trust in thee, be with us each day, we pray thee, to uphold our hands and guide our hearts that we may give of our best to thy service.

Thou knowest our weakness, how much we care for the opinion of others. Give us of thy strength, that we may never be afraid to do thy will. Each day there come temptations, sorrows, successes; may we be ready to meet each with a clear faith in thee and an earnest trust in thy goodness.

Help us as we go about our daily task, in the mill or the office, the school or the home, to have pure thoughts and clean lips.

May we try to give ourselves in helpfulness to those with whom we come in contact, each day making some one happier by word or deed, so that, as the evening comes and the shadows lengthen, we may go to our rest happy in having been of service to the world.

Grant that we may, by our surrender to thee, and our sacrifice for others, gain the strength to bear the cross, following his footsteps, in whose Name we offer this, our imperfect prayer. Amen.

ILLUSTRATIVE MATERIAL

Seed Thoughts

Losses and crosses are heavy to bear; but when our hearts are right with God, it is wonderful how easy the yoke becomes.—C. H. Spurgeon.

There is no man that goeth to heaven but he must go by the cross. The cross is the standing way-mark which all they that go to glory must pass by.—Aughey.

Weak Christians are afraid of the shadow of the cross.—Thomas Brooks.

Welcome, welcome, cross of Christ, if Christ be with it.—Rutherford.

When our will runs parallel with the will of God, no cross is formed; but when our will runs counter to God's will, a cross is formed which is heavy to be borne.—Aughey.

There is an immeasurable distance between submission to the cross and acceptance of it.—Charlotte Elizabeth Tonna.

CHOICE ILLUSTRATIONS ON THE THEME

Keeping the Cross in Sight

As we travel through Switzerland, especially in winter time, we notice as we climb over the paths, some of them near the precipice, that the path is marked by a great cross. As we look ahead a little there is another cross. Yonder another. Look across the valley, there is the cross. You can find your way along the pathless way if you just keep your eyes fixed on the

cross that you see out in front. All the way in the Christian life the Cross is before us. It is there at the beginning, and when we get a little farther it is the Cross still, and when we are near the goal, it is the Cross still. "Worthy is the Lamb that was slain." Our only hope is in the Cross.—Sunday at Home.

Rejecting the Cross

Some years ago a European was captured and held for ransom by a Mohammedan tribe in North Africa. The time at his disposal was devoted to sketching, and many of the natives were delighted at the exhibitions of his skill. They determined to use it to the advantage of both; he was to draw for them the plan of a mosque, and in return he was to get his freedom. The drawing was eventually produced, and was considered excellent until some keen observer noticed that the building was to be in the form of a cross. So angry were they that they immediately put the architect to death. Even so was it with the rich young ruler. He admired the plan of salvation, but objected to the cross.—Sunday School Chronicle.

Red Cross Badge

In Japan a man who was wearing the badge of the Japanese Red Cross refused to hear anything about the Bible. "I dislike Christianity," said he, "so I want nothing that pertains to Christ." "You are contradicting yourself," replied a colporteur. "The Cross is the central emblem of Christianity. The Red Cross Society has grown out of Christ's teaching—and you belong to it!" The man was convicted. "So I am becoming a Christian unawares," he said, as he bought a Japanese Testament.—Sunday at Home.

The White Side of the Cross

Samuel Rutherford has a wonderful saying, "Whoso looketh on the white side of Christ's cross"—. Did you ever know there was one? You know the black side of the cross. There is always a tendency after an address on the cross for men to go away and say, "Rather gloomy, was it not?" "Whoso looketh on the white side of Christ's cross, and taketh it up handsomely, shall find it to him such a burden as wings are to a bird." Let the saint take up the cross, and he shall find that it is such a burden unto him as shall carry him and all his burdens, as wings are unto a bird.—Rev. Harrington C. Lees.

Why Christianity Stands

An old Roman said, when the Christian system was being introduced: "This system cannot stand because it is founded upon a cross, upon the death of its own Leader, upon a catastrophe; it cannot stand." That is just why it does stand.—Book of Devotions.

STORY TO TELL, OR SERMON TO CHILDREN

TITLE: *How to Avoid Quarrels.*

Well, boys and girls, I am going to tell you a story that I read the other

day. It was told for the truth, and I think it sounds quite likely. Whether it really happened or not, it has a good lesson we can all afford to learn. An organ-grinder, it was said, appeared one day on a city street, accompanied by the usual bright little monkey. A big dog appeared at the same time and seriously objected to the presence of the monkey. The dog broke away from the children with whom he had been playing and made a dash for the stranger, growling furiously.

To the surprise of every one, the monkey did not seem in the least afraid. He stood perfectly still in evident curiosity, waiting for the dog to come up to him. This disconcerted the dog at once, for he would much prefer to chase something that would run, and not stand its ground.

As soon as the dog was close beside the monkey, the funny little scarlet-coated creature courteously doffed his cap. Instantly there was a laugh from all the bystanders. The dog was nonplused. His head drooped, his tail dropped between his legs, he looked like a whipped cur, and not at all like the fine dog that he really was. He turned and ran back home, and the laughing children could not persuade him to return. As for Jocko, the monkey, he climbed upon his master's organ and went peacefully on his way.

Evidently, though only a monkey, he wanted no disagreement, and he knew instinctively that it took two to make a quarrel.

Yes, it does. Jocko knew and so do you.

FOR THE EVENING SERVICE

TITLE: *There Is a River.*

TEXT: "There is a river, the streams whereof shall make glad the city of our God, the holy place of the tabernacles of the Most High. God is in the midst of her; she shall not be moved: God shall help her, and that right early." Psa. 46: 4, 5.

THE SERMON OUTLINE

INTRODUCTORY: The Bible uses the river as a symbol. It is used to set forth the quiet peace and blessing of God's people in contrast with the strife and storm of the world which is "as the troubled sea when it cannot rest, when its waters cast up mire and dirt." (This was illustrated by the passing of the steamer from the stormy waters of Lake Ontario into the quiet and calm of the St. Lawrence.)

The Bible also uses the river as a symbol of salvation, flowing like a bounteous stream of blessings, bringing life, joy, redemption, to all lands and nations. And so in its largest and richest sense the river is the Bible's symbol of the presence of God. "There is a river, the streams whereof shall make glad the city of God. . . . God is in the midst of her; she shall not be moved: God shall help her, and that right early." That flowing river of grace is God himself.

And thus the Bible teaches us to see God in nature, and to catch spiritual suggestions from all experiences of the natural. (The speaker then

set forth some of the spiritual lessons which he had learned on the St. Lawrence from rowing and sailing.)

I. First, as to keeping life's course. When rowing or sailing it is practically impossible, if winds be strong and waves rough, to hold your boat unswervingly upon the course. But the good sailor keeps bringing his boat back to the course. That is the essential thing. And so it is in life's voyage. No man is able to go straight on in the Christian course, swerving neither to right hand nor left. Temptations assail, and buffet him from the course; but he must keep bringing his boat back to the right direction. Peter was tempted and denied his Lord; David was tempted, sinned, went astray—but they struggled back to the true course! It isn't the never getting off the course, but the always getting back to it that characterizes the true sailor and the true Christian.

II. Second, as to fixed steering points. When rowing in fog, or sailing in unfamiliar waters, you cannot trust your own "feeling" as to the direction; you need fixed headlands, lighthouses of God's inspired Word, the unchanging truth of the Bible.

III. Third, as to going against the stream. Rowing with wind and wave was comparatively easy work, but when the little boat was driven into the eye of the wind and into the teeth of the waves then came the struggle. The water dashed over the rower, the wind beat him back, the current of the mighty river sought to carry him away from his home port. So it is in life. It is easy enough to go with the current and the crowd, do as others are doing and follow a multitude to do evil. But the tug of war comes when we face about and go the other way, and turn our course heavenward. Then all the powers of the world and sin and Satan hurl themselves upon us to beat us back from the heavenly port. Then comes the test.

IV. Lastly, as to the need of the Holy Spirit. The sail boat becalmed cannot go; drifts idly, helplessly upon the face of the waters. The sailors are discouraged, nothing is accomplished. But when the wind blows, all goes blithely and well; the boat rushes on to its appointed haven.

Now, the Bible uses the wind as the symbol of the Holy Spirit; and a man or church without the power of the Holy Spirit is as a sailboat without a breeze, accomplishing nothing, getting no whither. But let the Divine Spirit, the wind that bloweth where it listeth, come with gracious, divine power, and then, then, all goes well in Christian life and work. "Sweet Spirit, come." Come to us as Christians, to us as a church.—R. C. H.

SUGGESTIVE TEXTS AND THEMES

Chosen, Not Choosing: "Ye have not chosen me, but I have chosen you and ordained you that ye should go and bring forth fruit, and that your fruit should remain."—St. John 15: 16.

What Is Man? "What is man that thou art mindful of him?"—Psa. 8: 4.

The Silences of Jesus: "Jesus stooped down and with his finger wrote on the ground as though he heard them not."—St. John 8: 6.

The Will and the Way: "What wilt thou that I shall do unto thee?"—Mark 10: 51.

Christ—The Question of the Centuries: "What think ye of Christ?"—Matt. 22: 42.

The Credentials of a Leader: "And Moses said unto God, Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt? . . . And God said unto Moses, I AM THAT I AM; and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you."—Exod. 11: 14

The Way for the Broken-Hearted: "And they went and told Jesus."—Matt. 14: 12.

THE SUNDAY SCHOOL LESSON

TITLE: *Amos Denounces Sin* (World's Temperance Sunday). Amos 2: 4-12. (Read Amos 2: 4—3: 15.)

GOLDEN TEXT: "Seek good, and not evil, that ye may live; and so Jehovah, the God of hosts, will be with you, as ye say." Amos 5: 12.

Teaching the Lesson

Amos had one of those masculine, indignant natures which caused him to burst like an imprisoned flame through the white ashes of social hypocrisy. Like Samuel before Saul, like Elijah before Ahab, like John the Baptist before Herod, like Paul before Felix, like John Huss before Sigismund, like Luther before Charles V., like John Knox before Mary, so Amos testified undaunted before the idolatry of Israel's courts and priests. One crime of that evil period was luxury and intemperance. They despised the law of the Lord. They kept not his commandments, which follows naturally the contempt of his law. They wandered after lies. The sins of which that age was guilty are the sins of which our age is guilty. The kingdom of Israel was drawing to an end. Of the 215 years of its existence only 30 were left. There was unusual outward prosperity, but inward corruption. Lessons: 1. God tries many ways to keep back people from going on to their ruin. 2. The true preacher must at times speak out the truths of doom. 3. It is worth noting the wise and skillful methods by which Amos set forth and enforced his truths. 4. Wealth badly gained or badly used always contains within it the doom of possessors. 5. "Fools make a mock at sin," and only fools. Wise men do not play with watches in a powder-mill, nor do they hold a merry-making while their house is blazing. 6. The decay of a nation begins with its morals. 7. This is World's Temperance Sunday. The temperance application of the lesson is plain. Temperance means self-denial, self-control. It means self-control in the presence of temptations. No one is righteous without self-denial in some things and self-control in all things. For men as individuals or in nations yielding to luxury and appetite at the expense of the higher things always means decay and ruin.

ILLUSTRATIONS

Common Sense of Temperance

It may be well to think a little also of the safety, the common sense of

Temperance. We have read of a bartender who complained that he must rub the congealed drops of sticky beer off the bar. "For if I let them remain," he said, "they rot the wood." "They rot the wood, do they?" fiercely repeated one of his customers. "Then what in the name of common-sense do they do to my stomach?"

Safety of Temperance

At a banquet in New York, during the visit of Dr. Lorenz, the great Austrian surgeon, he was reported by the newspapers to have said: "I cannot say that I am a temperance agitator, but I am a surgeon. My success depends upon my brain being clear, my muscles firm, and my nerves steady. No one can take alcoholic liquors without blunting these physical powers, which I must keep always on edge. As a surgeon, I must not drink."

Temperance and Personal Liberty

It is not a question, as so many think, of liberty; it is a question of self-mastery. "You have no right to interfere with my personal liberty." That all depends. The noted temperance advocate, John B. Finch, once said in a public address: "I have a right to swing my arm where I please up here on this platform; but if I go down there into the audience and get to swinging it and strike some man in the face, I will probably find out that my personal liberty ends just where that man's nose begins."

MIDWEEK MESSAGES: CHURCH NIGHT OR PRAYER MEETING

THEME: *Prejudice, Truth and Influence.*

"And upon this came his disciples, and marvelled that he talked with the woman," etc. John 4:27-30.

Some lessons from Jesus' conversation with the Samaritan woman about prejudice, truth and influence. I. *The force of human prejudice.* The disciples "marvelled that he talked with the woman." (1) Their prejudice was either against his speaking to a woman, or (2) their prejudice might have been against his speaking to a poor woman, as if they considered it beneath the dignity of the Messiah; or (3) it might have been against his speaking to a Samaritan woman, for Jewish rancor excluded the Samaritans from all the civilities of life. Either prejudice would be equally foolish, for the truth of Christ was not to be restricted by sex, condition, or country. The fact, however, that Christ acted contrary to their prejudice, shows two things: (1) That the prejudices, even of good men, should never deter us from attending to duty. (2) That the sincerity of Christ as a teacher is unquestionable. Impostors consult prejudices. II. *The force of Christ's truth.* "The woman then left her waterpot," etc. (1) The development of the force. The secular gave way in her mind to the spiritual. She left her business in order to preach. "Come, see a man," etc. (2) The secret of the force. "He told me all things that ever I did. Is not this the Christ?" Congruity with human consciousness is the secret of this force. III. *The force of individual influence.* "Then they went out." Verses 30 and 39.

Man is the subject and source of influence. The influence of the woman shows two things: (1) The energy of embodied Christianity. (2) The reason Christianity does not now spread as it should.

CHRISTIAN ENDEAVOR SOCIETY TOPIC

What Does Protestantism Stand For? Rom. 4:1-5; Gal. 3:23-29.

MY SERMON NOTES

MY SERMON NOTES

MY ENGAGEMENTS FOR THE WEEK

Sunday

Monday

Tuesday

Wednesday

Thursday

Friday

Saturday

SUNDAY: NOVEMBER SIXTH

THEME: *The Higher Heroism* (Armistice Sunday).

SUGGESTED SCRIPTURE READING: Isaiah 2: 1-22.

SELECTED HYMNS: "God the All-terrible."—Henry F. Chorley. "O God of love, O King of peace."—Henry W. Baker. "In Christ there is no East nor West."—John Oxenham. "These things shall be,—a loftier race."—John A. Symonds. "Once to every man and nation."—J. R. Lowell. "At length there dawns the glorious day."—Ozora S. Davis. "Rise up, O men of God."—W. P. Merrill.

SALUTATION: "Pray for the peace of Jerusalem: they shall prosper that love thee. Peace be within thy walls, and prosperity within thy palaces. For my brethren and companions' sakes, I will now say, Peace be within thee."—Psa. 122: 6-8.

INVOCATION PRAYER: (Petitions for Peace): Our Father, who art the Father of all, hear our prayer for the peace and concord of the world. Give us thy spirit of love that we may be enabled to banish hate and discord. May we truly learn to bear each other's burdens and do nothing that will add to the burdens of humanity. Help us not to despise any race or nation, no matter how unlike our own. Help us correct our own grievous faults of our civilization, rather than to sit in judgment upon the faults of others. Grant that rulers, leaders, and public servants of all lands may spend their utmost of wisdom and energy devising ways to further peace among the nations. Disarm our suspicions, allay our fears, and banish our national jealousies. Enlarge the scope of our brotherhood. Give us great patience when we are misunderstood and our sincerity is doubted. Help us to keep the goal of the heavenly Kingdom always before our eyes. Baptize us with the spirit of humility and service. Hold us true to that gospel which means the largest measure of security and happiness for womanhood and children throughout the world. Help us to so value our brothers' lives that we will do our utmost to prevent their slaughter on bloody fields of battle. Help us to be thoughtful and appreciative of all maimed patriots, widows, and orphans of past wars, and as we behold the awful price they paid, help us to highly resolve that, so far as in our power to prevent, such horrors must never be again. Father of light, Author of love, help our weak humanity to put away from civilization the monster evil of war, and bring in the reign of peace and good will, we ask in the name of Jesus Christ, the Prince of Peace, and to whose cause we dedicate ourselves anew to-day. Amen.

THE SERMON

TITLE: *The Higher Heroism* (Armistice Sunday).

TEXT: "And they shall beat their swords into ploughshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more." Isaiah 2: 4.

THE SERMON OUTLINE

INTRODUCTORY: Nearly three thousand years ago the prophet Isaiah had a vision. It was of the ideal civilization that is coming—that is to be some day. God hasten the day! One feature of that good time is to be the absence of all war. "Nation shall not lift up sword against nation, neither shall they learn war any more." In fact, in that day all the implements of war are to be transformed, are to be reforged into the beneficent implements of agriculture and peace. Isaiah's vision does not mean that in the ideal civilization which he foresaw there will be no heroes. Far from it. It means that there will be a new heroism, a higher heroism. It means that the heroism that will be appreciated in the future will be expressed in other forms and superior to those which have been esteemed in the past. It means that there is scope for the fullest display of bravery and for the development of the best manhood and womanhood in the pursuit of the arts of peace.

This is what we may well call the new heroism. It is far higher than the other, calling for the same traits as the other, only of better sort and in higher degree. It is for those to achieve who have iron in their blood and granite in their natures—for those who have heard the call to be true men and noble women.

I saw the other day a picture. It is intended to represent the re-enshrinement of peace. A cannon has dropped from its battered carriage, and is lying in the meadow rusting away to ruin. A lamb is feeding at its very mouth, and round it on every side flowers are growing. But really that is not a picture of the Golden Age. Isaiah has it. The cannon is not to rust. It is to be converted. Its strength is to be transfigured.

After the former Franco-German war many of the cannon-balls were re-made into church bells. A manufacturer of Birmingham, England, tells of turning the empty cases of the shells used in the Boer war into dinner-gongs.

There is the idea of Isaiah's vision. The war steel is not to be wasted. But it is not to be used in producing devastation. It is to be changed, reforged, that it may be the instrument of a new and of a better service. The emphasis of the higher heroism will be changed from the taking to the preservation of life.

The old heroism involved courage and bravery and sorrow and pain—that is true. But so does the new. The old heroism is represented by the sword and the spear. The ploughshares and the pruninghook symbolize the new. But diligently used for the good of men, they suggest sorrow and pain enough for greatest heroism, the highest of which men and women are capable, a heroism which in its noble self-devotion and sacrifice is God-like. Love is the most heroic thing in the world. Abolish war, why? Because war is hate. Abolish war, how? By the reign of love.

The early Greeks had a very clear discernment of the waste and extravagance of war and the horrors and detestation of Ares, their professional war-god, and the ridicule which their poets vent upon him. But it has an especially fine expression in the fact that they made Eirene, the happy, joyous goddess of peace, to become the mother of Pluto, their god of

wealth. This is their way of saying to all posterity that only in tranquil, peaceful times do prosperity and riches come to abide with men. The Romans express the same thought in their figure of Pax whom they worshipped and represented on their coinage as a youthful woman holding in her left arm the cornucopia or Horn of Plenty and in her right an olive branch. Dean Inge, a recent visitor to America from England, congratulated this country upon the fact that our wealth could be turned to the exploitation of our immense resources while Europe must spend the most of its income in supporting great war machines. And yet there are those who would turn our Armistice Day for the celebration of peace into a gesture of war.

In the great city of Paris, in front of the famous Hôtel des Invalides, stands a big railroad car. Across its broad side are the words, "The car in which the armistice was signed, November 11, 1918."

This car is the most historic railroad car in the world. For around that big table, by men seated in those strong chairs, was signed the significant document which ended the most terrific combat recorded in the history of mankind.

The story of Armistice Day began when those mighty war leaders, grave and worn, and holding the happiness of humanity in their hands, signed that memorable compact. The thrill of relief which went around the world has never died out. Throbs of joy and thankfulness fill every heart on the anniversary of that great day.

Armistice Day Transcendently. Nobody waited for decree or The Peace of God: Phil. 4: 1-17.

War Forbidden: "Thus saith the Lord, Ye shall not go up, nor fight against your brethren."—2 Chron. 11: 4.

War Averted: Joshua 22: 11-34.

God Uses War as a Judgment: Lev. 26: 17.

War Repugnant to God: 1 Chron. 22: 8.

Evils of War: 2 Sam. 2: 26.

War to Cease: Psalm 46: 9.

The Higher Heroism: Micah 4: 3.

ARMISTICE DAY ILLUSTRATIONS

Turn Warships Into Colleges

A modern battleship costs \$12,000,000. It lasts for twenty years at most, and during that time its upkeep costs \$16,000,000, or \$28,000,000 in all.

A first-class battleship costs as much as all the hundred buildings of Harvard University.

What Stops Fighting

Ireland was in turmoil. It became peaceful. The reason for this concerns us all. Here is the way in which it was stated by Rev. W. L. Northridge, of Belfast. He said: "Ireland had become a butcher shop. The night lullaby by which we went to sleep was rifle fire. Statesmen and all of us had done all we could to make Ireland seem again a Christian country. All seemed in vain. We cried, in our shame and agony, to God to save us. He

answered with a revival. When the revival came, the shouting ceased. Men who destroyed their neighbors' property confessed their offenses and paid, or are paying month by month, for the damage they had done. Outlawed debts were paid or are being paid. Drunkards and drunkards' homes are transformed. It is perfectly easy to win men to Christ. The churches will not hold the people crowding into them."

Let us use Armistice Sunday, November 6th, and Armistice Day, November 11th, and succeeding days too, in a genuine effort to get prayers started for a world-wide, peace-bringing revival.

Trivial Causes of War

War is often caused by mere trifles. It is said that a certain petty king of ancient times once sent to another king saying: "Send me a blue pig with a black tail or else—" The other king replied, "I have not such a pig, and if I had—" After the war was over and the two kings had made a treaty of peace, one said to the other, "What did you mean by saying to me to send you a blue pig with a black tail or else—?" "Why," replied the first king, "I meant with a black tail or else some other color! But what did you mean by saying, 'I have no such pig and if I had—?' " "Why, I meant by that, if I had I should have sent it!"

Now it is a fact that whole countries have been stirred up over just such foolish misunderstandings as that. It is a fact that even as late as 1855 we had the Crimean war begun over so foolish a trifle as the repairing of the roof of the Church of the Holy Sepulcher in Jerusalem.

Great Warriors' Ideas of War

Napoleon said at St. Helena, "The more I study the world, the more I am convinced of the inability of brute force to create anything durable." (What a pity he could not have seen this before Austerlitz and Jena and Moscow!) The Duke of Wellington wrote to Lord Shaftesbury, "War is a most detestable thing. If you had seen but one day of war, you would pray God that you might never see another." George Washington said, "My first wish is to see this plague to mankind banished from the earth."

World-Wide Disarmament

If a man were climbing a mountain with his enemy, he might be afraid of him if his enemy were armed, and separated. But if both were tied together, the fall of one would precipitate the other. The nations must learn that they are indissolubly connected, and the failure of one means loss to another.—Western Christian Advocate.

Waging Peace

The United States is in the best position to initiate the movement to abolish war. Let America go after world peace and world peace can be achieved. Let us mobilize for peace. Let us make up our minds to do sane world thinking. Let us get busy and see what we can contribute to the League of Nations. Let American soldiers find plenty to do in the way of waging peace.—Major General John F. O'Ryan.

How Wars Start

The Paris correspondent of the London Daily Telegram sent his paper the following story: When the Sultan of Turkey gave orders for army mobilization, he sent to the Czar of Bulgaria a sack of millet with the following letter: "Ferdinand Effendi: Mobilize if you like, but be assured that there are as many soldiers in Turkey as there are grains of millet in this sack. Now, if you wish, declare war." The Czar's reply was in kind. He sent a very much smaller sack, filled with tiny grains of a most virulent red pepper of the country. With it went the following dedication: "Dear Mister Sultan: The Bulgarians are not numerous it is true, but be assured that to stick your nose in their affairs is like sticking it into our national condiment. Try it and see; they'll sting you so sharply that the whole of Asia will not be able to save you." There may be reason to doubt the truth of the incident as recorded, but it indicates how wars start and the spirit that starts them.

QUOTABLE POETRY

War

I abhor,
And yet how sweet
The sound along the marching street
Of drum and fife, and I forget
Broken old mothers, and the whole
Dark butchery without a soul.

Without a soul—save this bright drink
Of heady music, sweet as hell;
And even my peace-abiding feet
Go marching with the marching feet.
For yonder, yonder, goes the fife,
And what care I for human life!
The tears fill my astonished eyes
And my full heart is like to break;
And yet 'tis all embannered lies—
A dream those drummers make.

Oh! it is wickedness to clothe
Yon hideous grinning thing that stalks
Hidden in music, like a queen
That in a garden of glory walks,
Till good men love the thing they loathe!

Art, thou hast many infamies,
But not an infamy like this.
Oh! snap the fife and still the drum,
And show the monster as she is!

—Richard le Gallienne.

Hymn of Peace

The following hymn, sung to the familiar tune, "St. Agnes," is especially appropriate for use in services on Armistice Sunday or on Armistice Day. The words are by Rev. John Haynes Holmes.

God of the nations, near and far,
 Ruler of all mankind,
 Bless thou thy people as they strive
 The paths of peace to find.

The clash of arms still shakes the sky,
 King battles still with king.
 Wild through the frighted air of night
 The bloody tocsins ring.

And stronger far the clasped hands
 Of labor's teeming throngs,
 Who in a hundred tongues repeat
 Their common creeds and songs.

But clearer far the friendly speech
 Of scientists and seers,
 The wise debate of statesmen and
 The shout of pioneers.

O Father, from the curse of war
 We pray thee give release,
 And speed, O speed the blessed day
 Of Justice, Love and Peace!

STORY TO TELL, OR SERMON TO CHILDREN

TITLE: *Helping God.*

Once on looking out of the window I saw a man carrying a pail of water down the street. On the other side of the pail there marched a little boy as proud and happy as could be, for he had hold of the pail and was trying to help father carry the water. I do not think the boy really helped much, perhaps hindered as much as he helped; but I could see that the father was as pleased and proud and happy as the boy, for a father is always glad when his children try to help him.

And, children, what is true of the fathers we have in our homes here is true of our Father in heaven. He likes to have us help him.

At first it may seem strange to think of helping God, for God is God and can do anything that can be done. But while that is true it also is true that there are many things in connection with which God must have our help if he is to do them.

You remember the story of how God cured the great Syrian captain, Naaman, of his leprosy. God did it, but God never could have done it if the little Hebrew maid in Damascus had not cared enough for her master to speak about the wonderful prophet in Israel.

So to-day there are many things God wants to do and is ready to do, but he never can do them until some one helps him. Every one of us can help God do something that needs to be done. And God is our Father in heaven. Children, let's do our best to help Father!

In the Bible, Judges 5:23, we are told about some people who did not

go to the help of God when they might have done so; but in 2 Cor. 2:1 Paul tells us that he worked together with God. Let us not be like the Old Testament people, but like Paul.—Rev. Albert Donnell.

FOR THE EVENING SERVICE

TITLE: *More Than Conquerors.*

TEXT: "Nay, in all things we are more than conquerors through him that loved us." Rom. 8:37.

THE SERMON OUTLINE

INTRODUCTORY: More than conquerors! What does it mean to be less than a conqueror? Is not this a good theme for us to consider this evening of Armistice Sunday?

I. What is it to be less than a conqueror? Less than a conqueror is to be conquered. Less than a conqueror is to be a prisoner walking back from the lines under guard. Less than a conqueror is to be a prisoner in the barbed wire prison cage. Less than a conqueror is to become the servant of the enemy, his slave doing his work for a pittance. Less than a conqueror is to be degraded. So in the experience of life some men are less than conquerors; some are degraded, some are enslaved, some are immeshed in sin; some go where the enemy wills them to go.

What does it mean to be less than a conqueror? It means to "dig in" and hide in a hole while the other fellow goes over the top. It means to straggle back from the lines. It means to lie concerning my income so that I need not support my country with my tax. Less than a conqueror is just not to care. It is going on a furlough when the enemy is pushing back the line. It is passing by on the other side. It means to feel no sympathy with the race struggling to achieve its destiny. It means not to feel the patriot's thrill, to bear no burden upon the heart, to have no passion with the Christ. It is playing the fiddle while Rome is burning; casting lots while the Saviour is dying. If sin defeats me, if danger weakens me, if the self masters me, if ease puts me to sleep, if evil uses me, if the circumstances of life degrade me—then I am less than a conqueror.

II. More than conquerors! Now what is it to be more than a conqueror? Let us read: "Who shall separate us from the love of Christ?" It does not mean our love for him but his love for us. "Shall tribulation, or anguish, or persecution, or famine, or nakedness, or peril, or sword? Nay, in all these things we are conquerors through him that loved us." We have misquoted. The epistle reads, "In all these things we are more than conquerors." Then it explains what it means to be more than a conqueror. "More than conquerors, . . ." "for I am persuaded that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

I. To be more than a conqueror is to be victorious and to be absolutely sure of future victory. It means to win the battle of St. Mihiel and know that you can drive the enemy out of the Argonne. To be more than a

conqueror is to take Sedan and know that you are going on to the Rhine. To be more than a conqueror is to be like David of old who killed the giant with a stone, and then saw an army flee before him without striking back. To be more than a conqueror is to be like Gideon who, with four hundred men, put a multitude to flight. To be more than a conqueror is to be like Joshua who walked around the walls of Jericho and saw them fall without the impact of the batteringram or the catapult. More than conquerors are like the men who bore the heat of a furnace heated hotter seven times than any furnace in Babylon had ever been heated and then came out without the smell of fire upon their garments.

More than a conqueror, Jesus, led like a sheep to the slaughter, crucified, dead, buried in a tomb, the great stone rolled against the opening, the seal of Rome placed upon the stone, a guard of soldiers encircling the burial place; and then, the Resurrection—a new life surging through the old body, grave clothes laid aside, stone rolled away, soldiers powerless, kings frightened, a world overcome, the justice of God satisfied.

2. More than conquerors! We are persuaded that death is powerless over more than conquerors. "Life": is it pain, suffering, anguish, sorrow? These shall ennoble and not degrade us. If life is joy and happiness and gladness these shall not seduce us; we'll take them for adornments as a bride takes flowers and uses them to make herself more beautiful for her lover. "Things present"; circumstances of heredity and environment, chains that bind us down and take away our freedom; we shall use them as means of service, remembering the service of Paul when chained to his guard in a Roman prison.

"Powers"; shall these overcome us? We have seen maximum power defeated by morale, the eagles of Rome defeated by the Cross. What fear have we of powers? "Height"; shall height humiliate more than conquerors? There is no "too high." We can dream of no impossibility in the spiritual realm. To be able to see a vision is to predicate its possibilities. More than conquerors climb the heights. "Depths"; the deepest depths become a thoroughfare to glory.

3. More than conquerors. By what right, by what power are we more than conquerors? "Through Him that loved us." Is anyone master of death, life, things present, things to come, height, depth; is anyone victorious over these in his own strength? Let him speak, we'll call him God. Only Christ has the mastery, we conquer through him, for nothing can separate us from his love.—Rev. M. K. W. Heicher, Ph. D.

THE SUNDAY SCHOOL LESSON

TITLE: *Amos Pleads for Justice.* Amos 5:1, 2-15, 21-24.
(Read Chapters 5 and 7.)

GOLDEN TEXT: "Let justice roll down as waters, and righteousness as a mighty stream." Amos 5:24.

Teaching the Lesson

I. *False security.* "Hear ye this word which I take up against you." Such words as these must have fallen like a thunderbolt in the midst of the

corrupt and careless inhabitants of Samaria and the other cities of Israel among whom Amos prophesied. It is a dirge or lamentation uttered by one who sees beyond the present prosperity of the land the future ruin of its proud idolaters. The sinners forgot all fear. They lived in careless ease. No fear of God or of man made them pause either in oppression or idolatry. II. *God's way of breaking this false security was by revealing its end.* At every turn of this prophecy our wonder at the tact and resource of Amos increases. God took him aside to show him the future. "The virgin of Israel is fallen." She who was adorned with tabrets, joined in the dances of those that made merry, should soon lie prostrate, forsaken of all her friends, without any to lift her up or comfort her—this is the picture of the end of that false security. III. *The hates of the rebuked.* "They hate him that rebuketh in the gate, and they abhor him that speaketh uprightly"—a characteristic of the society of Amos' time and of all time. Its hatred of justice and truth. No good man fears justice. No evil man loves it, for it downs him. The hates of sin! The old Greeks voted for the condemnation of Aristides because they were simply tired of hearing him called "Aristides the just." Justice warns of future punishment of sin. Hence the hate of sin. IV. *Nevertheless siding with the good is to be on God's side.* "Seek good, and not evil, that ye may live," urges Amos. If a man wants to be on the winning side let him be on the right side—on the side of right. The right side is God's side and is sure to triumph in the end, however it may look to the world just now.

ILLUSTRATIONS

Justice

The books are balanced in heaven, not here.—H. W. Shaw.

Just Judgment

Have I ever told you of St. Augustine's story of the man who complained to Almighty God about one of his neighbors, saying, "O Lord, take away this wicked person." And God said, "Which?"

Appeal for Justice

A poor old woman had often in vain attempted to obtain the ear of Philip of Macedon to certain wrongs of which she complained. The king at last abruptly told her he was not at leisure to hear her. "No!" exclaimed she. "Then you are not at leisure to be king." Philip was confounded. He pondered a moment in silence over her words, then desired her to proceed with her case; and ever after, it is said, made it a rule to listen attentively to the applications of all who addressed him.

God ■ Sure Pay-Master

Said Anne of Austria, Queen of France, to her implacable enemy, Cardinal Richelieu, "My lord-cardinal, there is one fact which you seem to have entirely forgotten. God is a sure pay-master. He may not pay at the end of every week or month or year; but I charge you, remember that he pays in the end."

MIDWEEK MESSAGES: CHURCH NIGHT OR PRAYER MEETING

THEME: *The Highest Knowledge.*

"The excellency of the knowledge of Christ Jesus my Lord." Phil. 3:8.

Knowledge is the food of the soul. Variety of choice and diversity of taste may be seen in the different objects which men regard as supreme good. I. *Wherein consists the excellency of this knowledge?* "The excellency," etc. 1. In its kind. It is acquaintance with the best object in the universe, "Christ." The most sublime study. It is imparted by the only effective Teacher. It includes all that is essential to human blessedness. 2. In its peculiar influence on the mind. In nothing injurious—in every way beneficial. 3. In the present and eternal consequences it involves. II. *Reasons for the high estimate formed of this knowledge.* 1. It is the knowledge for which the Divine arrangements rendered "all things" subservient. All things are estimated by the mind of God as nothing compared to this knowledge. Types were instituted. This knowledge was their accomplishment. Prophecies were delivered. This knowledge was their completion. Providence moved with care and precision. This knowledge was its great result. The machinery of nature was put into motion. This is the great design of its existence, order and harmony. 2. The possession of all things would leave the mind wretched without this knowledge. 3. It imparts a greater moral grandeur to the mind than "all things" beside. Raises the degraded, refines the barbarian, purifies the depraved, employs and fills the powers of the immortal soul. 4. It makes the possessor a greater benefactor to man than the possession of all things. Seek this knowledge. Show its excellency. Seek its diffusion.

CHRISTIAN ENDEAVOR SOCIETY TOPIC

What Should Be the Christian's Attitude Toward War? Matt. 5:9, 38-48. (Consecration Meeting.)

MY SERMON NOTES

MY SERMON NOTES

MY ENGAGEMENTS FOR THE WEEK

Sunday

Monday

Tuesday

Wednesday

Thursday

Friday

Saturday

SUNDAY: NOVEMBER THIRTEENTH

THEME: *The Crime of Cowardice.*

SUGGESTED SCRIPTURE READING: Deut. 20:1-9; Eph. 6:10-24.

SELECTED HYMNS: "Awake, my soul, stretch every nerve."—P. Doddridge. "Fight the good fight with all thy might."—J. S. B. Monsell. "Give to the winds thy fears."—P. Gerhardt. "A mighty fortress is our God."—Martin Luther. "Stand up, my soul; shake off thy fears."—Isaac Watts.

SALUTATION (or Call to Worship): "The angel of the Lord encampeth round about them that fear him, and delivereth them. O taste and see that the Lord is good: blessed is the man that trusteth in him."

INVOCATION PRAYER: Eternal God, in our very search for thee we need the help of thy Spirit lest we go astray. Let thy constraining influence lead us into the secret place. Guide us through the outer courts of the temple into the sanctuary of the spirit. May the means of grace be highways through which we pass to the court of the King. May no transient thing hold us in bondage and put our souls to sleep. May our worship bring us into that most intimate fellowship where we shall find the things which thou hast prepared for them that love thee. We would sit at thy sacred table as thy invited guests. Interpret our needs by the insight of thy love for us. Give unto us the bread with thine own hands. Let no human ministry stand between our souls and thee. May we all feast upon the satisfaction of thy grace. Ease our yokes and lighten our burdens. Make our sorrows the instrument of vision. May our disappointments incite us to deeper spiritual communion. Let our joys be to us like wings, helping us to soar into heavenly places in Christ Jesus. Deepen within us the spirit of sacrifice. May we hunger to share with others what we receive from thee. Let the entire service be full of divine power, and may we all find ourselves at heaven's gate. Through Christ our Lord, we ask. Amen.

THE SERMON

TITLE: *The Crime of Cowardice.*

TEXT: "What man is there that is fearful and fainthearted? Let him go and return unto his house, lest his brethren's heart faint as well as his heart." Deut. 20:8.

THE SERMON OUTLINE

INTRODUCTORY: There is a very interesting story in connection with this verse. Instructions were given to the priests and officers about the preparation for a battle. The officers were to go among the soldiers and speak with them, and if they found there any man who was a coward and who was afraid the army would be defeated, they were to send these cowards home lest they have a bad influence on the other soldiers by spreading their

cowardice through the army. Gideon, also, was instructed at a later time to send home all his cowards before he went to battle. He was told: "Now, therefore, go to, proclaim in the ears of the people, saying, Whosoever is fearful and afraid let him return and depart early from Mount Gilead. And there returned of the people twenty and two thousand; and there remained ten thousand." These two cases show us what God thinks of cowards. He not only considers such an one of no use in a fight, but that he is a dangerous person to have in an army. As some one has said: "A coward is like a rotten apple in a barrel; it not only is of no value, but it starts the other apples to rotting all around it."

I. This suggests, then, our first thought, the crime of cowardice. No one admires a coward, yet cowardice is scarcely looked upon as a sin. It is regarded only as a weakness, but cowardice, and especially moral cowardice, is certainly a sin. Its evil lies in the fact of its discouraging and disheartening influence upon others. The officers were to say to any timid one among the Israelites: "Let him go and return unto his house." The reason assigned for this is a plain recognition that cowardice is contagious; and to discourage others from the way of duty and right is a crime. We have read of a soldier in the army being court-martialed for acting as a discourager. It is reported that during the siege of Ladysmith, in South Africa, a civilian was arrested, tried by court-martial and sentenced to a year's imprisonment for being a discourager. It is said that the man would go along the picket lines saying disheartening words to the men on duty. He struck no blows for the enemy. He was not disloyal to the country. But he was a discourager. It was a critical time. The fortunes of the town and its brave garrison were trembling in the balance. Instead of encouraging the men on whom the defence depended and making them braver and stronger, he put faintness into their hearts and made them less courageous. The court-martial adjudged it a crime to speak disheartening words at such a time.

But let us not forget that there are men in every community who are continually committing the same crime that that man committed. They go about everywhere as discouragers. Happy is the church which has not one or more such members on its roll. Happy is the business firm which has not such a member. Happy is the community where such undesirable persons are not found.

At some points in the Alps the guides warn tourists not to talk, or sing, or even to whisper, lest the reverberation of their words in the air start an avalanche from its poise on the mountains and bring it down upon the villages of the valley. There are men and women who are carrying such loads of duty, anxiety or sorrow that the slightest addition to the weight would crush them. They are battling bravely against odds. They are holding out under great pressure sustained by a trembling hope of getting through at last successfully. Then along comes one of these gloomy discouragers. He has no perception of the fitness of things. He discovers the mood of anxiety through which his friends are passing. But instead of speaking a word of cheer to help them to be victorious, he talks in a pessimistic or disheartening way which makes their difficulties seem greater, their burdens heavier and the sorrow altogether hopeless.

We wish there were fewer of these hinderers in the world. It would be

easier to keep heart. It is said of the people of Canaan when they heard that Nehemiah was rebuilding the temple, that they "conspired all of them together to come and to fight against Jerusalem and to hinder it." Let us avoid the sin of being hinderers. Let us watch carefully against the crime of cowardice. Let us never fall under the condemnation of being a discourager.

II. But by way of contrast let us consider now the grace of having courage. Courage can be cultivated like anything else. Many people who are naturally fearful have overcome their fears and forced themselves to stand bravely for the right. The apostle's exhortation is, "having done all, stand." How often the duty of courage is enjoined in the Old Testament. Over and over again Joshua was exhorted to this grace. "And Moses called unto Joshua and said unto him in sight of all Israel, Be strong and of a good courage; for thou must go with this people unto the land which the Lord has sworn unto their fathers to give them; and thou shalt cause them to inherit it. And the Lord, he it is that doth go before thee, and will be with thee, he will not fail thee, neither forsake thee; fear not, neither be dismayed." It is perfectly plain that God wants us to be courageous not only for our own sakes and the work that we may accomplish, but because it also puts heart into others. If cowardice is contagious so is courage contagious. It is a great thing to be the opposite of a discourager, of a hinderer, of a coward. If we are fighting with Christ, the great Captain of our Salvation, we have no reason for fear. He never lost a soldier. He never lost a battle. We have an armor that will prove a sure defense.

We read the other day an incident of a farmer residing near Calhoun, Georgia. It was related that he had a fight with a pack of half-starved mountain wolves in which he single-handed and unarmed vanquished his assailants. He heard a noise in the direction of his barn at a late hour and on investigation discovered that there were mountain wolves. When they attacked him he beat them off with his fists and retreated backward until he reached a well; then he grasped the nearest wolf by the throat and flung it down the well. He was covered with blood and almost unconscious from his wounds, but he managed to dispose of four others in the same manner and then succeeded in reaching his house. One of the saddest things of all to observe is the brave fight one occasionally sees a man make against some wolfish passion, or lust, or evil habit, alone and unaided by Divine strength. But the Christian does not need to make this fight alone or unarmed. He has every reason for courage. He goes to battle well armed, with the shield of faith and the sword of the Spirit, and the strong arm of Christ to help him in the struggle.

"Courage, brother, do not stumble,
Though thy path be dark as night;
There's a star to guide the humble;
Trust in God and do the right."

III. Our help is from Christ. He is our King and it is our privilege to get renewed courage every day from the sense of his nearness. We have read an incident which illustrates this idea in a way that ought to put courage in the heart of every Christian. One night some London policemen noticed

that the door of a famous jewelry store was partly open. Upon going in, they found themselves face to face with three burglars who were on the point of breaking open the safe. A hand-to-hand fight at once took place, the result of which was that one burglar was captured, while the other two managed to dash out into the street. The police called loudly for assistance, and their cries reached a gentleman who happened to be passing. He at once grappled with the two burglars, and after a sharp tussle managed to overcome one of them. He turned him over to the police and was about to go his way when the police requested him to accompany them to the station, as they wished him to bear testimony to what had occurred. The gentleman consented, and in a few moments the party reached the station. There the unknown champion of law and order was asked for his name. To the amazement of all he replied that he was the Prince of Wales. It is a happy fact, and well we ought to remember it, that no man fighting against the wicked temptations that threaten the precious treasures of his soul shall ever cry for help in vain. Christ, our Prince and King, is always near to the soul that is faithfully guarding its noblest treasures and faithfully struggling to defend them. Be ashamed of your cowardice. Be ashamed of giving any brother cause to have his heart faint because thy heart hath fainted. Cultivate courage. Put courage into other hearts by having courage in your own.

COMMENDATORY PRAYER: Keep us, our heavenly Father, from the sin of being discouragers. Help us to help our friends on the way, not to hinder them. Give us grace to hearten others, to inspire them, to set them a good example of Christian audacity. We ask all in the name of Christ. Amen.

OFFERTORY SENTENCE: "Even so faith, if it hath not works, is dead, being alone."

OFFERTORY PRAYER: Our Father, teach us thy ways for the use of the wealth of the world. May it be the servant of thy will. Give us true wealth of soul. May the need of the world inspire us to industry and thrift that we may be able to help where help is needed. In his name. Amen.

PASTORAL PRAYER: Our Father, we pray for the honest heart and the candid mind. Save us from every form of self-deceit. As we dip our hands into the dish with thee forbid that our souls should be filled with vanity and sin. Search us, O God, and know our hearts, try us and know our thoughts, and see if there be any wicked way in us, and lead us in the way everlasting.

O thou, who didst so love us, help us to be ever loyal to thee. In thy blessed service may we find our truest joy. By thy Spirit reveal unto us more and more the glory of thy sacrifice, so that the love therein revealed may constrain us to give ourselves in grateful devotion to the work of lightening the burdens and comforting the hearts of those who are weary and heavy laden. May our lives be so fully consecrated to thee that every task we discharge shall be an act of worship, and every meal of which we partake shall be as a Holy Sacrament.

Make us brave, patient and hopeful. Be thou our Guide in every perplexing path of life; our light and our salvation in every season of trial and darkness, until at length, by thy grace, we reach the Land of Everlasting Morning. For Jesus' Sake. Amen.—Rev. A. B. Meldrum.

ILLUSTRATIVE MATERIAL

Seed Thoughts

Pompey, when hazarding his life on a tempestuous sea in order to be at Rome on an important occasion, said: "It is necessary for me to go; it is not necessary for me to live."

Troops would never be deficient in courage, if they could only know how deficient in it their enemies were.—Wellington.

Whenever you do what is holy, be of good cheer, knowing that God himself takes part with rightful courage.—Menander.

Be courageous. Be independent. Only remember where the true courage and independence come from—Phillips Brooks.

Consult the honor of religion more, and your personal safety less. Is it for the honor of religion (think you) that Christians should be as timorous as hares to start at every sound?—John Flavel.

The conscience of every man recognizes courage as the foundation of manliness, and manliness as the perfection of human character.—Thomas Hughes.

"Fear not." I. The assurer. "The Lord." The very word implies kingship, governorship, authority, power. II. The assurance. Three promises. 1. Prevision. "Go before." 2. Fellowship. "I will be with thee." 3. Constancy. "Will not fail." III. The inference. Our Father never sleeps, never tires. If he promises, how can we fear?—H.

CHOICE ILLUSTRATIONS ON THE THEME

Faithful to Death

When Commodore Joseph Smith saw by the first dispatch that reached Washington from Fortress Monroe that the "Congress," on which his son was commander, had shown the white flag, he said, "Then Joe's dead!" It was so. It is much easier to imagine some men dying at their post of duty, faithful and without a blot on their fair names, than to think of betraying their trust, or in any way proving unfaithful.

Shamgar and the Philistines

A merchant in Glasgow used to preach wherever he thought he could do good. One day he was talking about Shamgar. "Over the hill," he said, "there comes a man. He came near Shamgar and said, 'Shamgar, Shamgar, run for your life! Six hundred Philistines are coming over the hill after you.' But Shamgar said, 'They are four hundred short. I'll take care of them.' He believed the Scriptures, you see,—that one should chase a thousand."—D. L. Moody.

Had Faith in God

The great Baptist pioneer in Germany, Pastor Oncken, suffered much in his younger days for the truth's sake, both fines and punishment. One of his great stories was that of the burgomaster of Hamburg, who held up his finger and said, "You see that finger? So long as that can move, I will

put you down." "Sir," said Oncken, "I see your finger, but I also see an Arm which you do not see, and so long as that is stretched out you cannot put me down."—The Christian Herald.

Courage of Governor Hughes

When Governor Charles E. Hughes was beginning his heroic campaign to secure the passage of his anti-racetrack gambling bills many of his so-called friends warned him of the violent attacks he would certainly be subjected to were he to adopt such a course. "The opposition will stop at nothing; they will defame your character, they will ruin you politically." "Gentlemen," said the governor, "there is only one man in this world who can harm Charles E. Hughes, and that man is Charles E. Hughes."

Courage to Fight

It was on a British vessel in the Bay of Biscay. The pilot said to the admiral, "It will be an awful night, and there is a lee shore, and the wind is rising." The admiral replied: "Sir, you have done your duty in pointing out the danger. Lay me alongside the enemy." When God calls you to duty, let prudence or timidity put in their remonstrance, but let your answer be, "Lay me alongside that hard task, that sacrifice, that danger."—Theodore L. Cuyler.

STORY TO TELL, OR SERMON TO CHILDREN

TITLE: *How Baby Spiders Call Their Mother.*

Boys and girls, I have read a very interesting story. It was told by a man named S. Leonard Bastin. I assume that he is somewhat of a naturalist and knew what he was talking about when he told how spiders call their mothers. He said: Certain kinds of spider make a nest which is formed of a ball of yellow silk. In this nest the baby spiders live, and during the day the mother spider leaves them alone a good deal. The nest is usually hung up in the branch of a small tree or bush and it is attached by means of silken threads. Touch one of these threads and the baby spiders all rush out and appear to be very much frightened. Almost at once the mother spider comes climbing up a thread which runs from the lower part of the nest to the ground.

The manner in which she knows that her babies are in danger is very interesting. To each one of the little spiders is attached a thread of silk and all these are joined to several long threads which are connected with the body of the mother spider. When the babies run out they naturally give their threads a sharp tug and this is instantly felt by the mother spider who may be roaming about on the ground below some distance from the nest. In this way she knows that her babies are calling her, and so quickly makes her way back to the nest.

I think we may learn a lesson here about how quickly God will answer our prayers when we call upon him. In Isaiah it says: "And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear." Isa. 65: 24.

FOR THE EVENING SERVICE

TITLE: *Spiritual Treason.*

TEXT: "Thou art a comfort unto them." Ezekiel 16:54.

THE SERMON OUTLINE

INTRODUCTORY: In these words the prophet Ezekiel reminded the Jews of his time that by their sins and misconduct they were helping the enemies of the Lord. In time of war it is treason for a citizen to give aid and comfort to the enemies of his country. He need not actually take up arms and fight against his government. He need only in some way give aid and comfort to the enemy; that alone is treason.

Now, the fact is that the Kingdom of Light is at war with the Kingdom of Darkness. To become guilty of treason one need not openly join the forces of Satan and actually fight against the kingdom of our Lord. It is treason to God to aid and comfort the enemy in any way whatsoever, and it is under this condemnation that many Christians in these days, as of other days, fall.

I. We are helping the enemy in many of the questionable pleasures we permit ourselves. When we think of these things, how naturally we begin to include certain amusements. In an abstract way we may argue that these pleasures are innocent; and no one of them seems at first sight to be sinful in itself. But both Christians and those in the world seem agreed that there is something at variance with a devout Christian life connected with certain forms of indulgence. It would almost seem that people feel there is sin in them, though they are able to argue that there is not. But, leaving that aside, this, at least, is true—that the world is quick to say: "These church members are no better than we are." Thus a frivolous church member gives aid and comfort to the enemy.

When Queen Victoria came to the throne of England she ordered, we read, an entirely new set of crowns. The old crowns were of pure gold. There was nothing wrong with the old crowns in themselves, but their associations were bad. Many of them had been worn by very bad people, predecessors to her as kings and queens, and their associations were bad—repulsive to her.

Such is the case with not a few amusements. The associations are bad, and this alone is enough to prompt sincere Christians to shun them. But if there were no other reasons, the fact that a frivolous, worldly, unwholesome amusement church member encourages the enemy is enough to make every sincere Christian avoid such indulgences. The enemy is encouraged by our worldliness. "We are a comfort unto them."

II. We are helping the enemy in many of the indulgences we allow ourselves. Are you a total abstainer? No; you indulge in an occasional glass of liquor. Well, you thereby commit two wrongs; you abdicate any power you might have to influence others in the direction of temperance and sobriety, and you give comfort to the enemy—to those who oppose the cause of temperance. Not only so, but you run an awful risk for yourself,

for it is in the effort to be moderate drinkers that all the drunkards have been made.

How do you keep the Sabbath? We heard a man say the other day that he did not break the law of the Sabbath, that he "only cracked it a little." But in cracking it a little he was giving great comfort to the enemy, as also gradually growing into a condition of mind and conscience when he would become actually unable to tell whether he was keeping the Sabbath at all or not.

III. Many people are giving comfort to the enemy in the way they treat their fellow-Christians. To criticise and speak evil of, to depreciate their characters, to make insinuations that will in any degree lower the respect in which fellow-Christians are held is to give comfort to the enemy.

Mr. Spurgeon once preached a telling sermon bearing the singular and suggestive title, "How Saints May Help the Devil." Many good people help him more than they are aware of by their hypercriticisms upon modes of service in which they have no interest. These criticisms may be heard in even bitter terms in the spheres of religion, especially in the region where denominational differences are concerned. Such criticisms mightily comfort the enemy. If Christian men refuse directly to aid the cause of temperance, they ought at least to refrain from attacking those who are working with might and main in the holy cause.

IV. Great comfort may be given to the enemy, also, through our showing lack of fidelity to the truth. This mistake is sometimes made by ministers, and especially on funeral occasions. A man known not to be a good man dies. The minister at the funeral, as they say, "preaches the deceased into heaven." The world says, or thinks, if it does not say: "Well, if that man can go to heaven in his sins, then we can." It gives aid and comfort to the enemy. It is treason to God. The better way is to preach the Gospel and leave the Lord to judge the man that is gone.

Criticising the Bible, throwing doubt on well-attested Bible truths, giving commendation and aid to those who are false to the truth, criticising missions, and many other possible ways of showing lack of fidelity to the truth, all have the same fault—this element of treason, of giving aid and comfort to the enemies of God and of his cause. Be not a comfort unto them—unto the enemies of God.

SUGGESTIVE TEXTS AND THEMES

The Masculine Character of Christ and the Masculine Church: "Watch ye, stand fast in the faith, quit you like men, be strong."—I Cor. 16: 13.

A Universal Demand Satisfied: "Blessed are they that hunger and thirst after righteousness; for they shall be filled."—Matt. 5: 6.

The Enchanted Pursuit: "Follow after love, yet desire earnestly spiritual gifts, but rather that ye may prophesy."—I Cor. 14: 1.

The Supremacy of Christ: "That in all things he might have the pre-eminence."—Col. 1: 18.

The Homing Instinct of the Soul: "In my Father's house are many mansions; if it were not so, I would have told you; I go to prepare a place for you."—John 14: 2.

Compensations of Motherhood: "And Pharaoh's daughter said to her, Go. And the maiden went and called the child's mother. And Pharaoh's daughter said unto her, Take this child away, and nurse it for me, and I will give thee wages."—Ex. 2:8, 9.

Unappreciated Margins of Love: "But if God doth so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?"—Matt. 6:30.

THE SUNDAY SCHOOL LESSON

TITLE: *Hosea Preaches God's Love.* Hosea 11:1-4, 8, 9; 14:4-8. (Read Chapters 6, 11 and 14.)

GOLDEN TEXT: "I desire goodness, and not sacrifice; and the knowledge of God more than burnt-offerings." Hosea 6:6.

Teaching the Lesson

I. *The preacher.* Hosea. His name means Saviour, one who brings saving truths. He was divinely commissioned. He prophesied at a critical period. It was a long time, probably eighty years. It was a changeable time, with various scenes and needs, during the reigns of one good king and four bad ones. To whom was he sent? Especially to the ten tribes, who had rended themselves from the house of David, separated themselves from the true worship of God, while horrible wickedness and all manner of abominations grew up amongst them. He was devoted and loyal to God, yet had a wondrous sympathy for Israel in her woes. He had a wondrous zeal for righteousness, denouncing Israel's formal religion and the lying, swearing, stealing, adultery and murder which pervaded the nation, in spite of its religious show. He declared the whole counsel of God fearlessly, as he knew it. Yet he had all the while the spirit of hopefulness. With all his reproof and forecast of woe there was a spirit in him rising above all he saw and forebode. II. *The message he had.* It was of God's love. "How shall I give thee up, Ephraim?" "I drew them with cords of a man." The long-suffering of God, his patience toward sinners, his unwillingness to punish, his readiness to pardon, these are all shown as conspicuous elements in the nature and character of God. Hosea's picture shows a strong and tender struggle in the mind of God between the opposite and contending claims of justice and mercy, and in the end represents the latter as prevailing, mercy rejoicing against judgment. Ephraim had done everything to provoke the Lord to anger. Forgetful of all that he had wrought for them, and of all which they owed to him, they had left his service, renounced his worship, and had given themselves up to most shameful idolatries. Mercies and judgments had been employed to reclaim them, but in vain. Now, what could be expected but that they should be dealt with according to their deserts? But no, such is the Divine long-suffering and mercy that, instead, God says, "How shall I give thee up, Ephraim?" There is nothing more inspiring in all human history than the long, hard struggle of Jehovah against the proclivities of the Jewish people. Divine patience was not exhausted. Is it even exhausted yet?

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GOLDEN TEXT: "I desire goodness, and not sacrifice; and the knowledge of God more than burnt-offerings." Hosea 6:6.

Teaching the Lesson

I. The preacher. Hosea. His name means Saviour, one who brings saving truths. He was divinely commissioned. He prophesied at a critical period. It was a long time, probably eighty years. It was a changeable time, with various scenes and needs, during the reigns of one good king and four bad ones. To whom was he sent? Especially to the ten tribes, who had rended themselves from the house of David, separated themselves from the true worship of God, while horrible wickedness and all manner of abominations grew up amongst them. He was devoted and loyal to God, yet had a wondrous sympathy for Israel in her woes. He had a wondrous zeal for righteousness, denouncing Israel's formal religion and the lying, swearing, stealing, adultery and murder which pervaded the nation, in spite of its religious show. He declared the whole counsel of God fearlessly, as he knew it. Yet he had all the while the spirit of hopefulness. With all his reproof and forecast of woe there was a spirit in him rising above all he saw and forebode.

II. The message he had. It was of God's love. "How shall I give thee up, Ephraim?" "I drew them with cords of a man." The long-suffering of God, his patience toward sinners, his unwillingness to punish, his readiness to pardon, these are all shown as conspicuous elements in the nature and character of God. Hosea's picture shows a strong and tender struggle in the mind of God between the opposite and contending claims of justice and mercy, and in the end represents the latter as prevailing, mercy rejoicing against judgment. Ephraim had done everything to provoke the Lord to anger. Forgetful of all that he had wrought for them, and of all which they owed to him, they had left his service, renounced his worship, and had given themselves up to most shameful idolatries. Mercies and judgments had been employed to reclaim them, but in vain. Now, what could be expected but that they should be dealt with according to their deserts? But no, such is the Divine longsuffering and mercy that, instead, God says, "How shall I give thee up, Ephraim?" There is nothing more inspiring in all human history than the long, hard struggle of Jehovah against the proclivities of the Jewish people. Divine patience was not exhausted. Is it even exhausted yet?

ILLUSTRATIONS

God is Love

Mr. Spurgeon was once riding in the country, and on a farmer's barn he saw a weather-vane on the arrow of which were inscribed these words: "God is love." He turned in at the gate and asked the farmer: "What do you mean by that? Do you think God's love is changeable; that it veers about as that arrow turns in the wind?" "Oh, no!" cried the farmer. "It means that whichever way the wind blows God still is love."

God's Measureless Love

Standing on the top of the Cheviot Hills, a little son's hand closed in his, a father taught the message of the measureless love of God. Pointing northward over Scotland, then southward over England, then eastward over the German Ocean, then westward over hill and dale, and then, sweeping his hand and his eye round the whole circling horizon, he said, "Johnny, my boy, God's love is as big as all that!" "Why, father," the boy cheerily replied, with sparkling eyes, "then we must be in the middle of it!"

Just Like God

A little girl was one morning reading with her mother in the New Testament, and this was one of the verses of the chapter: "For God so loved the world," etc. Stopping for a moment in the reading, the mother asked, "Don't you think it is very wonderful?" The child, looking surprised, replied in the negative. The mother, somewhat astonished, repeated the question, to which the little daughter replied, "Why, no, Mamma; it would be wonderful if it were anybody else; but it is just like God."

MIDWEEK MESSAGES: CHURCH NIGHT OR
PRAYER MEETINGTHEME: *A Letter to You.*

"I have written to him the great things of my law; but they were counted as a strange thing." Hosea 8: 12.

I. *God has "written" to man.* It is inconceivable that no revelation of God's will has been made to us. He speaks to us. But he also writes to us. There are some advantages in each mode of Divine communication. In writing there is something more definite and more permanent than in speaking. We receive from God that table of stone on which his law is engraved. We receive from God books emanating from prophets and apostles and evangelists. The holy men of God put on record what God taught. These writings addressed to man, but come from God. II. *"Great things of his law" are things on which God has written.* If God writes to us we may be assured that it is no trivial matter. His law means not merely the moral or the ceremonial law, but his will in general. The things of God embodied in his law are great. 1. In the matters to which they refer. 2. In the manner in which they are addressed to us. 3. In the influence which they are fitted to exert over us. 4. In the results with

which they are followed both here and hereafter. III. *Men often count the great things of his law on which God has written to them as a strange thing.* Is it so? No denying it. They think them unauthoritative, or unintelligible, or unsuitable, or uninfluential. The ideas they have arise from pride, carelessness, love to the world, enmity to God.

CHRISTIAN ENDEAVOR SOCIETY TOPIC

The Good and the Bad in Newspapers and Magazines. Matt. 4:23-25; Jude 10-13.

MY SERMON NOTES

MY SERMON NOTES

SUNDAY: NOVEMBER THIRTEENTH

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MY SERMON NOTES

MY ENGAGEMENTS FOR THE WEEK

Sunday

Monday

Tuesday

Wednesday

Thursday

Friday

Saturday

SUNDAY: NOVEMBER TWENTIETH

THEME: *Practical Thanksgiving* ('Thanksgiving Sunday).

SUGGESTED SCRIPTURE READING: Psa. 116: 1-19; Psa. 103: 1-22.

SELECTED HYMNS: "When all thy mercies, O my God."—Joseph Addison. "God of mercy, God of grace."—Henry F. Lyte. "We plough the fields, and scatter."—Matthias Claudius. "Come, ye thankful people, come."—Henry Alford. "Now thank we all our God."—Martin Rinkart.

SALUTATION (or Call to Worship): "How excellent is thy loving-kindness, O God! therefore the children of men put their trust under the shadow of thy wings. They shall be abundantly satisfied with the fatness of thy house; and thou shalt make them drink of the river of thy pleasures. For with thee is the fountain of life: in thy light shall we see light."

INVOCATION PRAYER: We thank thee, our Father, for the wonderful world in which we live; for the glory of the heavens, for the beauty of earth; for the bright morning following the star-crowned night; for the song of birds, the hum of bees, the fragrance of flowers, and the laughter of children, for the industry of men and women, for all thy gifts of love. As again the lengthening shadows creep across our pathway, may we redouble our energies that no labor of love may be left undone. So fill us with thy presence, so lead us by thy Spirit this day, that in our homes we may be patient, in our occupations sweet, in our social relations brotherly, in all things Christlike.

Grant that these autumn days may be our harvest season; that our lives may reap the fruitage of a well-spent year. Let us be happy with the joy of the flaming hillsides, with the glory of the Indian summer, with the ecstasy of the ripening grain; happy in the harvest of our high hopes, in the garner of sweet memories, in the ripening of true friendships, in the reaping of bounteous blessings of the buoyant spring and brimming summer; happy in the knowledge of some little kindness done, some great good gained; happy in our new strength, our surer hope, our wider lives and loftier vision. Let these be our jubilant days, the days of our rejoicing. We ask in the name of Christ our Lord. Amen.

THE SERMON

TITLE: *Practical Thanksgiving* ('Thanksgiving Sunday').

TEXT: "What shall I render unto the Lord for all his benefits toward me?" Psa. 116: 12.

THE SERMON OUTLINE

INTRODUCTORY: I want to lodge firmly in each of your hearts this question which the Psalmist asked of himself, "What shall I render unto

the Lord for all his benefits toward me?" You are men and women of feeling sufficiently fine to appreciate the baseness of ingratitude. You also believe that God is the source of all your blessings. You are therefore concerned, or ought to be, not to rest under the condemnation which you are so ready to pronounce upon the ungrateful. Let us, therefore, speak of three channels through which true gratitude to God will express itself.

I. There is first, the inward life of the spirit. As we pass through the residence streets of our city these wintry evenings, it is between rows of houses tightly closed. Doors shut, windows down, shades drawn. But shining through every crevice, flashing through glass, glimmering through curtains is the light which tells us that there is human life within. And what a varied life it is which is going on in there in secret! What happiness in some of those rooms, what misery in others! What innocence in some, what guilt in others!

Each one of these closed and lighted houses is a symbol of the human spirit. The light of life shines through the fleshly walls, giving information of a person within. But the life is a secret life. This secret life, it is hardly necessary to say, is our real life. "As a man thinketh in his heart so is he."

And now let me ask you, What place do you give to God in this secret, this real life of yours? Some people seem to fail in grasping the idea that religion is essentially an inward thing. They think of God as an officer of the law who ought to be satisfied so long as they commit no serious breach of the peace. With a strange unconsciousness, on the one hand, of their own sin and, on the other, of God's yearning for their fellowship, they say, "God has nothing to complain of in me, I have done no great wrongs." They attach little or no importance to religious emotions, saying, "Feelings do not count. Conduct, character is the important thing."

Apply that to some of your human relationships. Suppose your wife should be punctilious in the performance of her wifely duties and did not love you; would you be satisfied? It should not require very much thought to see that feelings are a very important part of character.

Let me repeat, therefore, What place has God in your secret life? "Where is thy God?" His place is in that closed and lighted chamber where you live alone, into which you can admit no other save God.

And let me tell you this, that no merely outward expression which you may make of your gratitude to him for all his benefits toward you will be of any value if you do not in this secret life of yours give him rightful place. Can a child's gifts to his parents make up for lack of love?

II. There is, secondly, the use we make of our possessions.

No one is so poor as to be exempt from the duty or deprived of the privilege of sharing with those whose need is greater than his. The starving beggar is bound by the law of Christian love to share his crust with one who is hungrier than he is. The wounded soldier lying on the battlefield, burning with thirst, is bound to share the last drops in his canteen with the comrade dying beside him. The poorest man in the church has the privilege and is under the duty of contributing out of his poverty to religious and charitable causes.

But, as we all know, it is not the poor who most need to be urged to

give. It is one of the strange contradictions of human nature that it is easier for us to give when we are poor than when we are rich.

There is many a rich man in our country to-day who began life as a poor boy on a farm, or in some small town or village. His ambition was to be a rich man, his standard of riches being the standard of the time and the place. To-day his annual income exceeds many times over the total sum with which he thought he would be satisfied as the accumulation of a life-time. His standard of living is out of sight of his early one. But he is a rare man if his standard in giving has risen proportionately. In those days he always had at least a nickel for the Sunday offering, and ten dollars toward the new church. His possessions have increased by the thousand fold; how many fold have his gifts increased?

Industry, thrift, energy, enterprise, sagacity, inventiveness, courage, are all fine qualities, and they are needed in the man who would make a great fortune. There is also great potential beneficence in large wealth. But the best friend of the existing order can hardly deny, in view of the methods by which many of the great fortunes have been made, the preposterous size to which they have grown, and the use that is being made of them, that there is in some men a greed with which the greed of the proverbially greediest of animals is not to be compared.

Immense sums of money are being given away. I do not believe the world has ever seen anything like it before. But still greater sums are needed. There is scarcely a church, a college or a charitable institution of any kind whose usefulness is not more or less hindered by lack of funds.

It is not uncommon for good Christian people to show signs of becoming weary of the incessant demands upon them. They frown and say, "What next?" "Where will this thing end?"

There is no end. There will be none until the kingdom of God be come. The demands will not be less, they will be more, and still more.

But let no one think that he is compelled to give anything. God wants no unwilling gifts, no gifts that are accompanied by scowls and complaints. He wants no gifts from those whose houses grow ever larger and more beautiful and more full of the lovely creations of art, whose personal expenditures steadily increase, and who still add to their fortunes every year, but who give grudgingly and sparingly. If that is the way you feel, my brother, you had better keep your money, for "God loveth a cheerful giver," and he will find enough such to carry on his work.

But know this, O man, that in so doing thou art writing thine own sentence of condemnation as surely and as irrevocably as did the priest and the Levite in the parable, when, coming upon the poor man lying by the roadside who had been robbed and beaten, they "passed by on the other side."

III. The third channel through which real gratitude to God will express itself is personal service. Giving God his rightful place in our inward life is not enough. The most generous use of our possessions for the building of his kingdom is not enough. The Self must be given in some sort of Christian service. It is as great a mistake for a man to think that he can buy himself a substitute as it is to think that prayer makes action

unnecessary. Too many of our successful men of affairs are disposed to think it a fair division of responsibility if they give the money and others do the work. But money is only one talent for which we shall have to give an account. All the traits and powers of Personality, which God has so carefully elaborated that no two individuals in the race are exactly alike, and all the particular opportunities given to each individual and to no one else, are likewise talents for whose employment we shall some day be called into reckoning. The meetings of the church for prayer, the social gatherings, the Bible School, Board and Committee work, the assistance of the unfortunate, the visiting of the sick, the administration of educational and philanthropic institutions, the work of political parties and civic government all call for personal service according to ability and opportunity. No amount of prayer or of money can commute the duty of giving ourselves to the service of the kingdom. There is a false streak in our gratitude to God for his benefits toward us if we withhold it.

God keep this word of the Psalmist echoing and re-echoing through our souls, "What shall I render unto the Lord for all his benefits toward me?"—W. R. T.

COMMENDATORY PRAYER: Keep us, O God, from the sin of having and not giving. Help us to give love, self, service. Help us give to thee by giving to others. Help us all to make our thanksgiving practical. What, indeed, shall we render—what shall we not render unto thee?—for all thy benefits toward us? Amen.

OFFERTORY SENTENCE: "And none shall appear before me empty."

OFFERTORY PRAYER: Lord God of hosts, grant unto us an ever increasing consciousness of the fact that we are but stewards of thy manifold mercies—custodians of the trust committed to us. Amplify our appreciation of the fact that money is not the major criterion of success in life. It avails us nothing to say, "I am rich and increased in goods," if we are not rich toward thee. May the offerings we present at this time be a suitable indication of our sincerity and love; in the name of Christ our Lord, we ask. Amen.

PASTORAL PRAYER: Almighty God, we thank thee for the Spirit of praise. We thank thee if we can discern the signs of thy providence upon the common road. We thank thee if we have not forgotten the miracle of yesterday and its sacred lessons for to-day. But if our gratitude is scanty because our remembrance is faint, let thy Holy Spirit quicken our memories that we may come into thy presence in the multitude of thy mercies.

We thank thee for thy church. We adore thee for her communion in Christ Jesus. We bless thee for the Blood of the Vine in which she bears her fruit. We glorify thee for the radiant record of her triumph, for her miracles of grace, for her cloud of witnesses, for her martyrs who have been faithful unto death. We thank thee for her prophets of the Word, for her sweet singers who by their hymns have enriched our devotion and for all her unnamed laborers who have toiled in obscure parts of the field. We bless thee for her inheritance. We thank thee for her inconceivable wealth and glory which is yet to be revealed. Graciously deepen her

purity. Baptise her with the holy fire of passionate love, and deign with her to hasten thy kingdom from above.

We thank thee for our country. We bless thee for all her hallowed privileges and freedom. We praise thee for all her men and women who have consecrated their strength to her highest good. We thank thee for enlightened laws, for all wise restrictions of personal liberty, for all that is creative of comradeship between man and man. We bless thee for all larger vision, for wider fraternal sympathy, for the inspiration that seeks the peace and good-will of the race. God bless the President and all who share the government of the realm. Endue them with thy Holy Spirit, and use them as ministers in the kingdom of thy truth.

Graciously draw us all into closer kinship with thyself. Save us from slothfulness in thy service. Deliver us from the infidelity of sin, and from the snare of the world, the flesh and the devil. May our family life be sweet and holy, and may the Lord break the Bread of Life at the common meal.

These mercies we ask through Jesus Christ our Saviour. Amen.

THANKSGIVING DAY ILLUSTRATIONS

Ingratitude that Hurts

It was shortly after Christmas. I was absorbed in my work—finishing a new violin. The unacknowledged presents of my friends were lying about my work-shop. I thought of the spirit that caused my friends to remember me with these gifts, and how disappointed they would be if I did not thank them. Then I thought how our heavenly Father must be pained if we do not accept, and express our thankfulness for, “his unspeakable gifts.”—Sunday School Times.

The Source of All Good

“Forget not all His benefits.” A boy was bringing home a loaf of bread, and one said: “What have you there?” “A loaf.” “Where did you get it?” “From the baker.” “Where did the baker get it?” “He made it.” “Of what did he make it?” “Flour.” “Where did he get the flour?” “From the miller.” “Where did he get it?” “From the farmer.” “Where did the farmer get it?” Then the truth dawned upon the boy’s mind, and he replied, “From God.” “Well, then, from whom did you get that loaf?” “Oh! from God.” Here is a boy who, in the last resort, acknowledges God to be the giver of good. In this materialistic age, a man says: “My business supports me and my family.” It is a lie; God supports you and your family. Men deal with God only as a last resource, and yet go on hoping to sneak into God’s heaven when they have done with his world; but the God of Sinai is thundering out to this age: “Thou shalt put me first, and the baker second.”—G. Campbell Morgan.

Try Thanksgiving

Nothing so pleases God in connection with our prayer as our praise, and nothing so blesses the man who prays as the praise which he offers. I got a great blessing once in China in this connection. I had received

bad and sad news from home, and deep shadows had covered my soul. I prayed, but the darkness did not vanish. I summoned myself to endure, but the darkness only deepened. Just then I went to an inland station and saw on the wall of the mission house these words: "Try thanksgiving." I did, and in a moment every shadow was gone, not to return. Most people pray little, but praise less. If other things have seemed to fail, let us "try thanksgiving."—Rev. Henry W. Frost.

Thankful for What She Had

Dr. Campbell Morgan tells of a poverty stricken fish-wife who was found on Christmas Day eating a Christmas dinner which consisted of a piece of bread and a toasted herring. Her visitor said something to her of the poverty of her fare, and the old woman, with face aglow, replied: "Poor fare? Dear heart, don't you see that the Lord has laid tribute on sea and land to feed me this blessed Christmas Day?"—The Presbyterian Record.

Thanking God for What We Have

A gentleman who owned a small estate wished to sell it. He sent for an agent and asked him to write an advertisement telling about the estate. When the advertisement was ready the agent took it to the gentleman and read it to him. "Read that again," said the owner. The agent read the description of the estate once more. "I don't think I will sell after all," said the gentleman. "I have been looking for an estate like that all my life, and I did not know that I owned it." Have you praised the Lord for what you possess in Christ?—The Free Churchman.

Rarity of Thanksgiving

Sailors have often been known to pray during a great storm, but seldom, if ever, has it been known that they assemble for thanksgiving and praise after deliverance. Some one in charge of the Dead Letter Office at Washington has made the statement that every year there come to that office hundreds of thousands of letters addressed to "Santa Claus," telling him the things they want him to bring to the writers. But never, except once, have they received a letter to thank Santa Claus for bringing what they received.—Sunday School Times.

Count Your Blessings

One night, during the Chapman-Alexander meetings, a poor paralytic was wheeled down the aisle and placed just before the platform. In the preliminary part of the service, Mr. Alexander caught sight of him, and said, "What is your favorite hymn?" He immediately answered, "Count your blessings!" There was no wail, no complaint from the poor cripple; just a vivid sense of the goodness of God.—The Christian Age.

SUGGESTIVE THANKSGIVING TEXTS AND THEMES

The Unreaped Corner: "And when ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleanings of the harvest."—Lev. 19:9.

The Crowning of the Year: "Thou crownest the year with thy goodness; and thy paths drop fatness."—Psa. 65: 11.

Soul-Husbandry: "And when he saw a fig-tree in the way he came to it, and found nothing thereon, but leaves," etc.—Matt. 21: 19.

The Praising Habit: "Oh, that men would praise the Lord."—Psa. 22: 4.

Expressing Our Gratitude: "Let the redeemed of the Lord say so."—Psa. 107: 2.

The Brimming Cup: "My cup runneth over."—Psa. 23: 5.

Thankfulness and Courage: "When Paul saw, he thanked God and took courage."—Acts 28: 15.

The Loaded Table: "Come and dine."—John 21: 12.

God's Open Hand: "Thou openest thine hand."—Psa. 145: 16.

The Thanksgiving Feast: "Go your way; eat the fat."—Neh. 8: 10.

God's Overflowing Goodness: "Thou art good."—Psa. 119: 68.

Forgetting to be Thankful: "When thou shalt have eaten and be full; then beware lest thou forget God."—Deut 6: 11, 12.

Daily Marvels: "Blessed be the Lord, who daily loadeth us with his benefits."—Psa. 68: 19.

A Cheerful Temper: "He that is of a merry heart hath a continual feast."—Prov. 15: 15.

Happy Mediocrity: "Give me neither poverty nor riches."—Prov. 30: 7-9.

The Joy of Harvest: "They joy before thee according to the joy in harvest."—Isa. 9: 3.

The Full Table of the Year: "Oh, that men would praise the Lord for his goodness, and for his wonderful works to the children of men."—Psa. 107: 8.

The National Doxology: "Oh, praise the Lord all ye nations."—Psa. 117: 1, 2.

Thanksgiving of the Past: "Our fathers trusted in thee."—Psa. 22: 4.

Thankfulness as a Habit: "I will bless the Lord at all times, his praise shall continually be in my mouth."—Psa. 14: 1.

Universal Thanksgiving: "Let everything that hath breath praise the Lord."—Psa. 150: 6.

STORY TO TELL, OR SERMON TO CHILDREN

TITLE: *A Thankful Spirit.*

TEXT: "Giving thanks to God." Col. 3: 17.

My little friends, did you ever stop to think how much you have to be thankful for? I heard of a little boy, who was very good at arithmetic, so one day he thought he would try to reckon up how much God did for him in one year. He took his slate and pencil and began. "Let me see," said he, "365 days; that means 365 mercies. But every hour has been a mercy; that is 8,760 mercies. But the minutes, too—that is 525,600 more. Then there are my dear parents, who have been spared me—two more marks; health preserved, another; food, another; teachers, books, cheerful

companions, more still; the Bible—a broad, big mark for that; Sabbaths, 52 marks. Oh, dear! I cannot reckon them—I keep thinking of more all the time; I must give it up.” And I don’t wonder he did, for even David felt it too much for him, for said he in the 139th Psalm: “If I should count them, they are more in number than the sand.” Oh! how much we ought to thank God. Our motto says: “In everything give thanks.” That means when things don’t suit you, as well as when they do. A poor widow, not having bed-clothes to shelter her boy from the snow, which was blown through the cracks of her hut, used to cover him with boards. One night he said to her, smilingly: “Ma, what do poor folks do these cold nights who haven’t any boards to put over their children?” Wasn’t that a thankful spirit?

Once in Scotland a bridge was built across a stream. It was built by a woman who, when she was a girl, was nearly drowned at that place, and she made up her mind that if ever she became able she would build a bridge so that others might cross the river without danger. That was her way of saying, “Thank you” to God for her deliverance. There is no finer way of showing gratitude than by helping others.—R. P. A.

FOR THE EVENING SERVICE

TITLE: *The Sin of Ingratitude.*

TEXT: “Neither were thankful.” Rom. 1:21.

THE SERMON OUTLINE

INTRODUCTORY: Man is the only being who can be intelligently thankful for benefits received. The poet may sing of nature praising God for his goodness; but his song is the product of his imagination; it is not inspired by facts.

Ingratitude is abnormal. It is indicative of the lowness of the nature of him who displays it. It is stated as one of the characteristics that show a people to have been awfully debased. “Neither were thankful.” This is a common sin.

The charge can be made against most of us that we are unthankful. That we may be led to better conduct let us consider three or four points.

I. The abundant reasons for thankfulness.

1. Our being is a reason for thankfulness. That we exist; and that we have such vast possibilities.

2. Our country is a reason for thankfulness.

3. Our liberty is a reason for thanksgiving.

4. The dominancy of spiritual religion is a reason for thanksgiving.

5. Our status as a nation among nations of the earth is a reason for thanksgiving.

6. Our prosperity as a nation is a reason for thanksgiving.

II. How ingratitude shows itself. It shows itself in at least four ways.

1. By the non-use of the Divine gifts. If you give a hungry man a loaf of sweet, wholesome bread, and he should lay it away on his shelf and make no use of it, could he be thought thankful for the gift, though he might say "Thank you"? Can they be considered thankful for Bibles and churches and Sunday Schools who never make any use of them?

2. By the misuse of the Divine gifts. The people who misuse law, liberty, any of the franchises of citizenship, position or place, cannot be considered rightly thankful to God for that they misuse.

3. By rejecting the gifts of God. How many speak contemptuously of the Christian Church! How many will not accept salvation!

4. By not at all recognizing the Giver of the good things enjoyed. Many people eat and drink, enjoy health and pleasure; boast of their liberty, and of their land; but never recognize him who is the giver of these things.

III. What are the reasons of ingratitude? These cannot be:

1. Because the good received is merited.
2. Because it was bestowed to reach selfish ends.
3. Because the Giver was obligated to the receiver.

If not for these reasons, then for what?

1. Because of the thoughtlessness of men.
2. Because of want of proper appreciation of God's gifts.
3. Because men see only the visible source of blessings, and not him who uses the secondary agency.
4. Because of the commonness of the blessings enjoyed.

IV. The sin of ingratitude. It is atheism of the most iniquitous kind. It is an ignorance of God more culpable than that he is guilty of who reasons God out of the universe.

It robs God of the praise due his name.

It exalts secondary agencies, often self, to proud eminence.

Black are the sins men are guilty of; but of no man can a darker thing be said than: "Neither was he thankful."

St. Peter one day sent two angels from heaven, each with a basket, to bring back the prayers and thanksgivings of those on earth. The Angel of Thanksgiving started with a large hamper, the Collector of Petitions with a small basket; but when they returned each was in trouble. The petitions overflowed the basket, and filled a sack as well; while the Angel of Thanksgiving only had three in his hamper. So we are ever ready to pray for the things we want, but, having received them, too often forget to thank the Giver.

One of the Talmud legends tells of a stringed instrument that hung over David's bed in such a position that when the midnight came the north wind blew through it; and then it sounded sweetly of itself. "And he arose at once and occupied himself with the law until the pillars of the dawn arose." Thus may God's goodness move upon our hearts. His mercies are like the sands of the seashore for multitude. Bless the Lord, O my soul, and all that is within me bless his holy name. Let us in grateful songs prepare ourselves for the service of the Father's house—for the songs that we shall sing on that Thanksgiving Day whose sun shall never set.

THE SUNDAY SCHOOL LESSON

TITLE: *Micah Champions the Oppressed.* Micah 2:1-3; 6:1-13. (Read Chapters 2, 3, 6 and 7:1-6.)

GOLDEN TEXT: "He hath shown thee, O man, what is good; and what doth Jehovah require of thee, but to do justly, and to love kindness, and to walk humbly with thy God?" Micah 6:8.

Teaching the Lesson

Of this so-called Minor Prophet little is known. His birthplace was Moresheath, a town near Gath, in the kingdom of Judah. The scene of his prophetic ministry was in Judah, perhaps also in Jerusalem. The theme of his prophecy was the fall of Samaria and also of Jerusalem itself, also the carrying away into Babylon. He says that after this a new day will dawn when God's scattered people shall be gathered, the destroyed city rebuilt, and ultimately a King will come who shall shepherd his people and make them happy in peace and prosperity. In this lesson we see the prophetic interpretation of religion, a plain statement of what God requires for acceptable conduct. The prophet expresses this in championing the oppressed. I. *The wrong which Micah attacks.* He scourges the avarice of the landowner, the injustice which oppresses the poor. He shows that greed is the spring and spirit of all oppression. He pictures it as scheming in the night and working out the pernicious devices in the day. "Woe to them that devise iniquity upon their beds." II. *The antagonist evil meets.* The great Antagonist is God. Micah's teaching is that there is a Counter-plotter, that every sin has its penalty. Man devises iniquity; God devises the appropriate issue. III. *God's controversy with the nation.* "The Lord hath a controversy with his people." The prophet is directed to plead with Judah and to expostulate with them for their rebellious backslidings. He is directed to proclaim in the face of all nature the equity and justice of God's dealings. Micah was a social reformer as well as a prophet. He was a man of the people and for the people. As we read his words we see how all the while his sympathies go out toward the humbler classes, the toilers of the land, those who bound the sheaf and built the house and dug the furrows. There is burning indignation in his tone when he speaks against the tyranny of the rich. The poor were robbed of their holdings by violence or by false judgment. To Micah the worst enemies of Judah were not the Assyrians, but men of her own household.

ILLUSTRATIONS

Modern Oppression

One day in the winter of 1907 a wealthy woman spent forty thousand dollars on a dinner in one of the swell hotels up town. While the doings were going on inside, a policeman outside was approached by a thinly-clad woman with a baby in her arms, who asked for help. The big cop looked at her baby and said in his gruff voice, "Why, your baby's dead!" With a shriek the woman collapsed. The policeman sent her and her

dead baby to the station house in the patrol wagon. The baby had starved to death!

The Higher Philanthropy

The lower philanthropy tries to put right what social conditions have put wrong. The higher philanthropy tries to right the social conditions.

Religion

Hold fast upon God with one hand, and open wide the other to your neighbor. That is religion; that is the law and the prophets, and the true way to all better things that are yet to come.—George MacDonald.

Divine Fragments

"The Church of the Divine Fragments" is what some one called the National Conference of Charities and Correction.

MIDWEEK MESSAGES: CHURCH NIGHT OR PRAYER MEETING

THEME: *Advent: The Healing Sun.*

"But unto you that fear my name shall the Sun of righteousness arise with healing in his wings." Mal. 4:2.

I. *The comparison of our Lord Jesus Christ to a sun.* 1. His unapproachable pre-eminence. 2. His benignant influence. 3. His relation to the whole world. II. *His restorative or remedial efficacy.* 1. In the world. 2. In a country. 3. In an individual. III. *The persons to whom his efficacy is confined.* 1. Who are they? 2. Why are they the sole recipients of the promised blessing? IV. *Christ as the sun of righteousness.* 1. Christ is the center of the spiritual world. 2. Christ is the source of light. 3. Christ is the source of heat. 4. Christ is the object of attraction.

CHRISTIAN ENDEAVOR SOCIETY TOPIC

Blessings We Often Forget. Psalms 103:1-18. (Thanksgiving.)

MY SERMON NOTES

MY SERMON NOTES

MY SERMON NOTES

MY ENGAGEMENTS FOR THE WEEK

Sunday

Monday

Tuesday

Wednesday

Thursday

Friday

Saturday

SUNDAY: NOVEMBER TWENTY-SEVENTH

THEME: *Religious Fog.*

SUGGESTED SCRIPTURE READING: Hebrews 11:1-40.

SELECTED HYMNS: "Lord, to thee alone we turn."—Albert E. Evans. "Jesus, Saviour, pilot me."—Edward Hopper. "Jesus, Lover of my soul."—C. Wesley. "My faith looks up to thee."—Ray Palmer. "Lead us, O Father, in the paths of peace."—W. H. Burleigh. "Guide me, O thou great Jehovah."—William Williams.

SALUTATION (or Call to Worship): "Who shall ascend into the hill of the Lord? Or who shall stand in his holy place? He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully. He shall receive the blessing from the Lord, and righteousness from the God of his salvation."

INVOCATION PRAYER: Eternal God, whose grace is the breath of our life, humbly we would worship as those who seek to make their wills one with thine. Receive us in our need; light the flame upon our altar; waken a song of joy in our hearts. Nearer than we have ever known, enter into our hearts; clearer than we have ever seen, let thy truth shine in our minds. Make this an hour of holy and high communion in the fellowship of the eternal life.

From thy great heart of goodness each human heart draws its wishes, its prayers, its love of truth, its longing for beauty, its hunger and thirst after righteousness. Show us, Lord, that thou wilt do in thine own time, if we obey thee, all that we have felt and hoped and prayed when we are nearest to thee. Yea, and more than we can ask or think or dream, by thy power working in us both to will and to do. Oh, fashion us in the likeness of the Beauty we have seen.

Searcher of hearts, let not our failure of faith or lack of love make the winter of our Lord. Give us faith in men, faith in what lies at their core, beneath all superficial evil, the faith that they will answer us with their best if we welcome them to the best that it is in us to be. Grant us, Lord, by the practise of the brotherly life, a more vivid sense of our Friend. In the name of Jesus Christ our Brother and our Lord. Amen.—J. F. H.

THE SERMON

TITLE: *Religious Fog.*

TEXT: "Who is among you that walketh in darkness, and hath no light? Let him stay upon his God." Isa. 50:10.

THE SERMON OUTLINE

INTRODUCTORY: A storm at sea is not so dangerous as fog. Ships are built to wrestle with storms, and sailors are in their element when the

spray breaks over the decks. But it is not so when a vessel is in a fog. No one is at ease. From the passengers to the sailors, and from the sailors to the officers and the captain himself, silent anxiety is felt when a fog shuts down over the sea. It is a solemn and serious matter to be plunging on in the dark on a sea which has covered from sight all its innumerable ships and its still more dangerous voyagers, the icebergs.

It was our privilege once to go on a voyage of thirteen thousand miles on a great iron steamship. We crossed the Atlantic. We went through the Mediterranean, past Gibraltar and Algiers, past Malta and Athens, past Constantinople and Ephesus. Not once in all this distance did a shadow of fear cross our minds. But one night, on our way toward the coast of Palestine, we had to steam through the Grecian Archipelago, past Chios and Samos, Patmos and Cos, Cnidus and Rhodes, and hundreds of smaller islands, when suddenly a heavy fog settled down over the sea, or rose up from it. We confess that we did feel some anxiety then. The great ship of twenty thousand tons burden, seven hundred feet long, and thirty-four feet in the water, went ploughing along in the mist and darkness. We thought, what if she should strike a small island, or a rock under water, or some other vessel on the sea! The fog horn was blowing at frequent intervals. A dim light, or the outline of an island, was passed occasionally. We went to the bow of the ship and peered ahead, only to become more conscious how rapidly she was cutting her way through the waves, and what awful catastrophe would befall were she to strike anything in her course. One moment's crash and the hungry sea would have flooded our ship unhindered. What no storm could have accomplished a little veil of fog might easily have done. So we felt then; so we feel still. We somehow feel that we would rather be in a storm than in a fog, that there is more danger from a fog than from a storm, that ships are made for storms, but that no provision can insure absolute safety in a fog.

But there is another sort of fog of which we propose more particularly to speak. It is not dangerous to ships, but it is dangerous to souls—souls out upon the voyage of life. We mean religious fog. We regret to state, too, that it is not an uncommon thing for Christian voyagers to meet. It settles down dark, damp, dismal, distressing over many souls, and has been the means of the shipwreck of multitudes who might otherwise have sailed safely into the harbor of eternal life.

I. Truth may become veiled and lost to men in the fog. A great part of the trouble which the Church has experienced and most of the crises through which it has passed have been due to religious fog. Yet it is a fact that if anything in this world should be clear and luminous it is Christian teaching. The Bible is the source of religious truth. We believe that taken up and read and accepted in its natural sense it is so clear and plain that a wayfaring man though a fool need not err therein. He that runneth may read. It is adapted to make us all wise unto salvation. But when men begin to theorize about it; when the critics make literary patchwork of it, and resolve large portions of it into folk-lore and legend and myth; when the philosophers begin to put their explanations upon it and read their own theories into it, the result is that there comes down upon it a dark, enveloping mist; it is lost to men in a religious fog.

II. The person of Christ may become veiled and lost to men in a religious fog. What impious questions men do raise concerning him! Did any prophecy ever refer to him? Was he conceived by the Holy Ghost? Was he born of the Virgin Mary? Was he conscious of his mission? Was he God manifest in the flesh? How easy it is to raise a religious fog! But as some one has well said: "We shall have an age of faith as soon as we point unmistakably to an object of faith; but so long as we only half outline the form of Him in whom is man's hope, and only half seem to see Him ourselves, we shall have the sad spectacle of religious drifting on the high seas."

As individual Christians we all live with too many veils between ourselves and Him. There is the fog-veil of worldliness, of indulged appetites, of definite and conscious acts of sin that separate between us and our Saviour. No wonder we see no clear glimpse of the pole star or the sun—the Sun of our Soul, the Saviour of our soul. People who are living and moving in a religious fog are not only in danger themselves, but they make it dangerous for everybody else in their course. They are also sure to be unhappy.

III. We therefore notice, also, that the blessedness of religious experience may be lost in a fog. If in a religious fog, you have lost the "blessedness you knew when first you found the Lord."

In an account we recently read telling of the location of a certain school in North Carolina this sentence appears: "The mountains surround the valley and lift the fogs completely from it." Oh, that Christians might all dwell in such a region, where the mountains surround the valley and lift the fogs completely from it! Where they dwell in the clear light of truth, in the clear perception of the person of Christ, and in the blessedness of a definite Christian experience! Oh, too, that we might all become fog-dispellers, making the way clear and plain and safe for others!

We have read of an invention, recently perfected, from an account of which some of us may gather helpful spiritual suggestions, and hints as to our duty of being fog-dispellers. The apparatus consists of a horizontal outlook pipe eight feet in length and eight inches in diameter. At the mouth of the tube is a wide flange; the rear end is covered with a thick disk of glass. About two feet from the rear end a pipe enters the tube from below, at an obtuse angle with the forward section. This connection is made to a sort of turntable, which permits the outlook tube to be pointed in any desired direction, up or down, from one side to the other. The pipe below connects with a blower down in the vessel. When the dispeller is in use, the blower sends a powerful stream of air up through the pipe into the tube and the current hurtles into the fog, boring a hole through it, as it were. The action on the suspended moisture is twofold. The fog rolls back in every direction, and the high pressure of the glass produces a cooling influence so that the moisture in suspension condenses and falls in rain. A great cone of clear atmosphere, with its apex at the mouth of the tube, results. The eye of the pilot is at the glass at the rear end of the tube, and he gazes into the bowels of the fog. With its aid a pilot can readily pick up his buoys in a fog and keep his eye out for vessels ahead.

With a powerful blower the inventor hopes to make the fog-dispeller useful at a thousand feet.

IV. Every Christian ought to be a fog-dispeller. The earnestness of his purpose, the sure reliance of his faith in God, the hopefulness of his soul born of fellowship with Christ, ought to surround him with such an atmosphere of good cheer and courage that the foggiest of human trials would be illuminated at his approach, and the way would be made clearer and safer for all who benefit by his presence.

"Is it always foggy here?" said a passenger to the captain as the ship was nearing the banks of Newfoundland. "I don't know," said the captain, "I don't live here." Don't live there, in the fog. Don't stay there, in a fog. Get out under the clear shining of the glorious Sun of Righteousness. Take his Word in your hands and believe it. Get into fellowship with Christ and trust him. Accept his love and forgiveness and renew your experiences of his grace. Then set about being a fog-dispeller to chase away the mists that envelop other souls.

COMMENDATORY PRAYER: Help us, our Father, to get out under the clear shining of the Sun of Righteousness. Help us to know Christ, to love him, trust him, walk with him and talk with him every day. Clear the fog, the films from our eyes. May we see clearly the way we should go. We ask in Christ's name. Amen.

OFFERTORY SENTENCE: "All power is given unto me in heaven and on earth; go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son and of the Holy Ghost; and lo, I am with you alway, even unto the end of the world."

OFFERTORY PRAYER: Our Father God, may thy kingdom be powerfully preached by thy believing children. Let the minds of men be opened to thy gospel, their attention arrested and their minds subdued. Teach us faithfulness in the work of thy kingdom at home and abroad. Receive and bless the offerings we bring to-day, through Christ, our Lord. Amen.

PASTORAL PRAYER: Almighty God, thou art good to us with exceeding fulness of mercy. Thy compassions fail not, they come up with the light every morning, and they fill the darkness of the night with lights brighter than the stars. Thou art our helper: when we are helpless thou art nearer to us than our own life; thou art round about us like a great defence of fire, and no man can pluck us out of the Father's hand. Thy promises are exceeding great and precious, and as for their number, they have none—the sands upon the seashore may be counted, but thy mercies are beyond all reckoning, they fill our life, they overflow it, they are our daily inspiration and confidence, and our one hope and final security. Thou dost enrich us—all our possession, all things are ours. Lord, increase our faith, give us that bold yet loving hand, which seizes the prize in all its fulness and preciousness and applies it to the poverty and the whole necessity of life.

Thou hast set before us a great destiny, thou dost ply our life with many calls, thou dost urge us by many impulses, thou dost turn our ambition into a religious force and lure us by many a promise of larger life

and nobler attainment. Help us to obey the call, may we never be disobedient to the heavenly vision.

Thou knowest our whole necessity, our life in all its throbbing pain and pitiful helplessness and wordless desire and mute agony, in all its hope, expectation and vehement desire, in all its solitudes and wanderings and curious questionings—thou knowest us altogether, thou knowest the burdens we carry, the stings that wound us every day, and the fire which scorches us like the judgment that is infinite. Thou knowest our rest and our hope, and the place we count most secure. According to all our life do thou now come to us and do thou cleanse us by the inspiration of thy Spirit.

Pity us in our littleness, help us to bear the rebuffs and scorn of men, enable us to forgive our enemies with large pardons, yea, with multiplied releases of love. Enable us to bear patiently with all who provoke us or try our temper or seek to drag us down in our noblest endeavors. When there is sickness in the house, may the healer from heaven be there, where death comes, steadily, stealthily, nearer, nearer, may the Resurrection and the Life be nearer still, to foil the enemy in his purpose.

Give unto children the spirit of obedience, and unto parents the spirit of wisdom and of love. May the master and the servant live together in Christian amicableness, and may all classes and conditions of men feel themselves united, not in the region of transient distinctions, but in the roots and vitalities of things, and all those relations which survive the wreck of time and pass on to the higher fellowships of the world unseen.

Give us all to feel this day what is meant by the lifting up of the spirit, by the shining of the Sun of Righteousness upon the inward heart and life, may there be great joy in the sanctuary. Thus for one day in the weary week may our feet stand in a large place, and our hearts be lifted up in a freeman's song. We ask through Christ. Amen.

ILLUSTRATIVE MATERIAL

Had Faith in God

There was once a good woman who was well known among her circle for her simple faith and her great calmness in the midst of many trials. Another woman, living at a distance, hearing of her said, "I must go and see that woman, and learn the secret of her calm, happy life." She went, and, accosting the woman, said, "Are you the woman with the great faith?" "No," was the answer, "I am not the woman with the great faith, but I am the woman with the little faith in the great God."—Sunday School Times.

His Faith All Gone

There is a well-known incident of Cardinal Manning's life. At a time when he was experiencing great depression of soul and a darkening of his faith he had to go into the shop of a well-known bookselling firm for a copy of one of his own books, entitled "Faith in God." As he waited for the book to be sent up from the storeroom, he heard a man's voice call

up from the lift, "Manning's Faith in God all gone." The cardinal, we are told, took the lesson to his own heart.—The (British) Christian Herald.

Faith and Knowledge

And our question is, What is faith? There is a beautiful old allegory of Knowledge, the strong mailed knight, trampling over the great tableland that he surveyed, and testing and making his ground sure at every step, while beside him, just above the ground, moved the white-winged angel of Faith. Side by side they moved, till the path broke short off on the verge of a vast precipice. Knowledge could go no farther. There was no footing for the ponderous knight; but the white-winged angel rose majestically from the ground and moved across the chasm, where her companion could not follow.—J. Patterson Smyth.

A Definition of Faith

Elijah's faith was quite gone, for the time at least, and, like us when the future holds out no hope, he soon grew despondent and tired of life. A former pastor of mine used to give one of the best definitions of faith that I know. He used to say, "Faith is trusting God's reason where my reason cannot reach."—Sunday School Times.

Keeping Faith Bright

A woman who was showing a beautiful, massive piece of family silver, apologized as she took it from the cupboard where it was kept. "Dreadfully tarnished!" she said. "I can't keep it bright unless I use it." That is just as true of faith as it is of silver. Tucked away in the Sunday closet of the soul, and only brought out for show, it needs apology. It is bound to be tarnished. You can't keep faith bright unless you use it.—Sunday School Times.

STORY TO TELL, OR SERMON TO CHILDREN

TITLE: *How Carrying a Lantern Helps*

Boys and girls, did you ever carry a lantern in broad day-light? That would seem a strange thing to do, wouldn't it?

There is a story of a man who was walking down a dark street and met another man with a staff and a lantern. The striking thing, as the stranger noticed it, was that the man was feeling his way with his staff, and apparently making no use of the light. When asked if he were not blind, the man replied that he was, but he knew the street well, and had no difficulty in making his way with his staff. "But," asked the stranger, "why do you carry a lantern?" "To keep other people without lanterns from stumbling over me," was the blind man's answer. To be able only to tell others where not to go is a small gift, but it is something. Not every one can be a brilliant beacon in the world, but the humblest person can keep himself from being a stumbling-block.

Don't let people fall over you, boys and girls. Don't be a stumbling-block to any one. Make your life like a clear light guiding others in the way of right—at school, at home, wherever you are.

FOR THE EVENING SERVICE

TITLE: *Life's Second Chance.*

TEXT: "So he made it again." Jeremiah 18:4.

THE SERMON OUTLINE

INTRODUCTORY: When the prophet Jeremiah was once watching a potter, he saw that the vessel he was making was marred in his hands; and "so he made it again another vessel, as seemed good to the potter to make it." Both in Egypt and in Palestine we recently saw this same thing happen. We watched the potter for a good while, but by and by it happened, as we had anticipated. From some defect in the clay or because he had taken too little the potter suddenly changed his mind, crushed his growing jar instantly into a shapeless mass of mud, and beginning anew, fashioned it into a totally different vessel.

The making and use of these stone jars is a striking feature of Eastern life. The finished vessels are light and thin and are literally dashed to pieces by the slightest stroke. Water jars are often broken by merely putting them down on the floor or the pavement at the fountain. The servant frequently returns from the well or spring empty handed, having had all his jars smashed to atoms by some irregular behavior of the donkey. The coarse pottery of the country is so cheap that even poor people throw it aside in contempt, or dash it to pieces on the slightest occasion, as, for example, when one of a hated sect has made use of it.

But Jeremiah's reference is, of course, to the unfinished, unbaked vessel. As the potter was turning the wheel with his foot and molding the clay on the upper disc with his hand, the vessel was marred in the making; "so he made it again" into another vessel, "as seemed good to the potter to make it."

Let us learn some lessons from this action of the potter as described in the prophet's parable.

I. The first thing implied is, we believe, that God has a plan for every life. The potter has a plan, a pattern after which he proposes to fashion his vessel. So we believe that for every life there is a Divine pattern, something God means us to become, some possible ideal which is very beautiful and desirable.

II. But a second lesson, and a much needed warning, is this, that a life may be marred in the making. In living it out life may fail of coming up to God's beautiful ideal. But let us not try to make the illustration "walk on all fours." There is a difference between a lump of clay and a human life. A lump of clay is helpless in the hands of the potter. It has no will, no power of choice, no chance to make a decision. But we have will. We can therefore resist the potter. We can defeat God's purpose for our life. We can spoil the design. It is our own fault when we sin and rebel and make such sad work of ourselves, when God desires that we shall be great, and beautiful, and useful.

III. A third and very important lesson is this, that it is possible for a marred life to be made over again. It may not be so good as the designer

at first intended, yet, nevertheless, good. "So he made it again." It was marred and made over. How much better than to have thrown the clay away! How much kinder toward the clay! And it is ever thus that God deals with human souls. He does not cast off the life that has failed of its first and best possibilities. God is always wishing to give us another chance.

When the late Rev. Dr. J. Wilbur Chapman was conducting union evangelistic services in Rochester, N. Y., a few years ago, he was accompanied by the noted singing evangelist, Mr. Peter B. Bilhorn. We recall how Dr. Chapman preached one evening to an immense audience on the theme, "He Made It Again." At the close of the address Mr. Bilhorn sang with wonderful expression and effectiveness a solo entitled "A bird with a broken wing." The words tell of a bird with a broken wing which was found in a woodland meadow:

"I healed its wound, and each morning
It sang its sweet old strain;
But the bird with a broken pinion
Ne'er soared as high again."

Then the words go on to tell of a broken life and its second chance:

"I found a young life broken
By sin's seductive art;
And, touched with a childlike pity,
I took him to my heart.

"He lived with a noble purpose,
And struggled not in vain;
But the life that sin had stricken
Never soared as high again."

But this does not mean that the broken life was not a useful life. Though marred it was made over and was of blessed service in the world:

"Yet the bird with the broken pinion
Kept another from the snare;
And the life that sin had stricken
Raised another from despair."

Has your life been marred by sin? Is it "a life which sin has broken"? It is certainly true that it must show some scars, that the flight cannot be so high as if sin had never hurt it. The bloom cannot be put back on the peach. The lost innocence cannot be restored. You are not better off, but worse off for having sinned. But this is not a reason for discouragement. The bird with a broken wing was not useless. There is no doubt that marred lives can be very useful lives. Spend no time in regretting the past. "So he made it again." There is always another chance. Do the best with what remains of life. Submit yourself to the Divine Potter that the marred life may be made over. Thank God for life's second chance!

SUGGESTIVE TEXTS AND THEMES

Character: "He needed not that any one should bear witness concerning man, for he himself knew what was in man."—John 2: 25.

The Results of Unbelief: "And we see that they were not able to enter in because of unbelief."—Heb. 3: 19.

The Early Life of Jesus: "And the child grew, and waxed strong, filled with wisdom, and the grace of God was upon him."—Luke 2: 40.

The Guardians of the Gates: "I had rather be a doorkeeper in the house of my God than to dwell in the tents of wickedness."—Psa. 84: 10.

Are We Responsible For Our Beliefs? "And ye will not come to me, that ye may have life?"—John 5: 40.

Foreordination: "God's plan from the beginning."—1 Peter 1: 19, 20.

Expectation: "The Messianic hope in the Old Testament."—John 4: 25.

Preparation: "The world's readiness for the Gospel."—Gal. 4: 4.

Filiation: "Christ's heavenly glory."—John 17: 5.

Renunciation: "Glory exchanged for humiliation."—Phil. 2: 8.

Incarnation: "God in the likeness of men."—Heb. 2: 17.

Consummation: "God's supreme gift to men."—2 Cor. 9: 15.

THE SUNDAY SCHOOL LESSON

TITLE: *Isaiah Teaches True Worship.* Isa. 1: 1-20.

GOLDEN TEXT: "Who shall ascend into the hill of Jehovah? And who shall stand in his holy place? He that hath clean hands, and a pure heart." Psa. 24: 3, 4.

Teaching the Lesson

Isaiah was a plain speaker. God seldom sends velvet-tongued men as his messengers. In this lesson Isaiah is teaching the nature of true worship, a thing just then most sorely needed in Israel. I. The first thing he tells them is *that hypocrisy and worship cannot go together*. Religion and religiousness are separate things. "To what purpose is the multitude of your sacrifices?" Dissembled piety is double iniquity. God is not deceived by a vain show of devotion. Dickens describes how in Genoa he once witnessed a great festa on the hill when the people alternately danced under tents and rushed to say a prayer in an adjoining church—so many minutes of dancing and of praying in regular turns of each. A famous brigand in Sicily was constantly robbing and sometimes murdering; but would never go forth on his expeditions without first kneeling at a little shrine in his cave where he kept an image of the Virgin. The prophet warns against all such double life. Such things God cannot "away with." They are offensive to his tasting, his smelling, to his seeing. He tells the people that though they "spread forth their hands" he will "hide his eyes." He will accept no worship of sacrilegious hypocrisy. II. The second thing Isaiah tells Israel is *that true worship can be given only where there is penitence for sin*. "Wash you, make you clean; put away the evil of your doings." When a boy was asked what repentance for sin means he

said: "It means to be sorry enough to quit." An old writer says: "He who comes to church with an ill intention comes to God's house upon the devil's errand, and the whole act is thereby rendered evil and detestable before God." III. Further, Isaiah tells Israel *that true worship requires purpose of amendment*. "Cease to do evil; learn to do well." Not cease to do evil and then stand idle. We must be doing. We must be positive—doing good. We must learn to do well. We must take pains to get the knowledge of our duty. We must be inquisitive about it, care about it, accustom ourselves to it, become masters in the holy art—of doing well. IV. *God does accept true worship*. "Come now, and let us reason together." "Though your sins be as scarlet." There is no discouragement for the truly penitent, for the sincere worshiper, the "willing and obedient," or for those who have a genuine purpose to be obedient. "But if ye refuse and rebel—sword." Divine exhortation. Gracious forgiveness. But for the non-genuine only rejection.

ILLUSTRATIONS

Undevout Worship

The captain of a whaler went ashore one Sunday, and went into a little chapel. After the service the minister spoke to him, and found that no impression had been made on the man's mind. "The fact is, sir," said the captain, "all the while you were preaching I was thinking about where I should be likely to find a whale. There is no room in my heart for anything but whales." If all were equally honest, they would confess that the real reason that the services of the sanctuary did them no good was that their hearts were too full of business to listen.

Hypocrisy

A famous painter in London exhibited a picture representing a friar in his robes. On looking at the painting from a distance, the friar seemed to be in the attitude of prayer, his head bowed over a book, his hands clasped upon his breast, his eyes cast down in humble adoration. With a nearer view the deception vanishes. The book turns out to be a punch-bowl, into which he is squeezing a lemon. How suggestive a representation of a hypocrite!

Formal Religion

A Paris paper mentions that a curious discovery was made when a famous robber-gang was broken up. In the pockets of one of the most notorious of European brigands was found a small Bible, neatly bound and wrapped in a clean silk handkerchief, a prayer-book, holy relics in tiny boxes, a cross, and other religious objects. We are told that when Pope Hadrian II. consented at last to admit Lothair to the holy communion he warned him, "But if thou thinkest in thine heart to return to wallow in lust, beware of receiving this sacrament, lest thou provoke the terrible judgment of God." And the king shuddered but did not draw back.

MIDWEEK MESSAGES: CHURCH NIGHT OR
PRAYER MEETINGTHEME: *The Fidelity of Life.*

"Every one to his service and to his burden." Num. 4:19.

There are burdens which we cannot share or dispute. I. *The burden of our own existence.* Life is glad; yet each of us must give account of himself to God. We are created for a specific purpose. Our failure to fulfil it cannot be settled by another. God will require each man's soul of himself. "A charge to keep I have, a God to glorify." You have. II. *The burden of our life-work.* What makest thou in the world? The Maker of all waits for thee to enter his great worship and become his apprentice and co-worker. To be an idler or an absentee will land thee in inevitable disgrace. The appointed place cannot be left vacant. Thy tools cannot be left untouched save at thy great and grave peril. III. *The burden of the souls of others.* We are our brothers' keepers. We are liable to be called upon at any time to give account of how they fare. We cannot rid ourselves of the responsibility of work, giving, interest in missions near and far, in the progress of the Kingdom of Christ. IV. *The burden of daily intercession.* Jesus bears the burdens of his people as he intercedes for them in heaven. There is a sense in which we are called upon to hold up his hands in this holy service. We must consider the work of daily prayer for his church, for sufferers, for the world, for our families and friends as part of the burden of the Lord allotted to us because we are members of his body.

CHRISTIAN ENDEAVOR SOCIETY TOPIC

If I Were to Be a Home Missionary, Where Should I Want to Work?
Mark 1:35-45.

MY SERMON NOTES

SUNDAY: NOVEMBER TWENTY-SEVENTH 655

MY SERMON NOTES

MY ENGAGEMENTS FOR THE WEEK

Sunday

Monday

Tuesday

Wednesday

Thursday

Friday

Saturday

SUNDAY: DECEMBER FOURTH

THEME: *The Guest-Chamber of the Soul* (Holy Communion).

SUGGESTED SCRIPTURE READING: Luke 22: 1-39.

SELECTED HYMNS: "Here, O my Lord, I see thee face to face."—H. Bonar. "Jesus, thou joy of loving hearts."—Bernard of Clairvaux. "Bread of the world, in mercy broken."—Reginald Heber. "Saviour, who thy flock art feeding."—W. G. Muhlenburg. "A parting hymn we sing around thy table, Lord."—Aaron R. Wolfe.

SALUTATION (or Call to Worship): "As the hart panteth after the water brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God: when shall I come and appear before God?"

INVOCATION PRAYER: Eternal Father, from everlasting to everlasting thy love endures, from age to age thy mercy abides. Thy goodness fails not, thy truth groweth not old. Yea, thou art the sky above and the riverbed below the flow of our mortal years, giving worth and meaning to our fleeting lives.

Purify our prayer, O Lord, with the breath of thy sanctity; take all stains from our hearts, all darkness from our minds. Grant us earnestly to covet the things that make for health of soul, to search them out wisely, to know them truly, and to fulfil them faithfully. Order our life, our thought, our deepest desire, so that we may seek that which can not be lost, enjoying all else as a loan to be used in the work of the day.

Thou hast set in our hearts a dream of life without futility, of faith without fear, of freedom without folly. Yet, somehow, we have not attained it. We go so far, and falter and fail. Lack of courage, lack of faith, lack of one last uttermost self-surrender, keeps us back. Arise thou within our hearts as strength and healing and victory, overcoming all confusion of purpose, all haunting failure, all self-love that keeps us from the larger life of love to which thou callest us.

Humbly we offer our prayer, asking nothing for ourselves that we do not ask for all whom our hearts remember, all who struggle and aspire to a nobler life. Day by day may we grow in faith, in charity, in the tranquillity of a settled hope, and more than all in that purity of spirit by which we may see thee. May our sorrows be teachers, our disappointments revelations, and our temptations helpers toward the life that is life indeed. In the name of Jesus. Amen.

THE SERMON

TITLE: *The Guest-Chamber of the Soul* (Holy Communion).

TEXT: "The Master saith unto thee, Where is the guest-chamber where I shall eat the passover with my disciples?" Luke 22: 11.

THE SERMON OUTLINE

INTRODUCTORY: The Church of all ages has made her pious pilgrimage to the good-man's house, and seen in tender imagination Jesus giving his body and blood to the twelve in sign of the sacrifice he had offered all his life, and was next day to complete on Calvary. So it is to be laid to heart that our faith is also inward, with visions when the water of life turns into the wine of God, with experiences when the whole trend of thought is changed with repentances when a broken heart ends in peace, with deliverances when dumb instincts of the soul turn into certainty, with hours of communion when the soul is baptized into the spirit of Jesus' sacrifice. Jesus still comes to the door of the soul, and that man is most blessed who receives the Lord into his guest-chamber.

I. Jesus is the best of all the guests who visit the human soul. It is with the soul as with a house in this matter of hospitality. Houses there are where no fire is lit in the guest-chamber from January to December, where no generous feast is placed upon the board, where there is no kindly excitement on the threshold, because no guest ever rests beneath the roof. The householder may be most respectable, but he can hardly have much humanity, and it is certain that his family will suffer loss. The coming of guests revives and enriches the common life, for each one has his own tale to tell. His presence in the house is an inspiration and he does not utterly depart without the Godspeed at the outer gate. Something has been left behind, the effect of another individuality which leaves its trace on the household, and a subtle fragrance, as when sandalwood has lain for a while in paper, or rosemary among clothes. He who hath Socrates and Virgil, and Dante and Shakespeare, in his guest-chamber, need not vex himself for that his house be small, because nobles do not always entertain such company in their castles. Among all the spiritual guests that cross our threshold, Jesus is not only incomparably the best by the excellence of his Divinity, but also the most intimate by the presence of the same Divinity. He wrote no book, and does not live in books. He is not distant—somewhere in the unseen world—but present, here, in the midst of human life. We do not merely read of him—he speaks to us; we do not merely learn his thoughts—we come to know himself. If any one receive him into his soul, Jesus comes to have a place of his own that has no parallel in life, and which has no proof save in experience.

II. When any one receives Jesus as a guest, he ought to give him the Upper Room. For it happens that there are fashions in this matter of spiritual hospitality; and though they be all well intended, they are not all equally successful. Some receive Jesus in the public room where the work of life is done, and he will not despise their laborious service—the anxious Marthas of the Christian devotion. But she could have done better for Jesus. Some pay him court in that austere room where the accounts of life are kept and audited, and Jesus has not come to belittle their obedience, who are of St. James' righteous kind. But there is something higher than law. Some delight to see their Master in the room that is lined with books of ancient learning, and Jesus hath a tender regard for the St. Pauls that must know the mysteries of his Person. Yet is there

something far above theology. For some have not been content to hold Jesus anywhere save in the room which is nearest to the sky, which has windows to the grey east and the golden west, and all day long is full of warm light; and when Jesus, wearied after many fruitless journeys, is brought within the door, he is satisfied, as one who has come home. Love is Jesus' chosen guest-chamber, and he that has Jesus for a guest has power, and goodness, and truth, and God.

III. Jesus needeth a large Upper Room, for it is his habit to travel with a band of friends. He did not like to be alone in his life, save when he separated himself for a space, and retired into the secret place of God. His delight was to gather congenial men to his side, and travel in the paths of life with them. He shared the round of human experience with his disciples except certain last trials which he kept for his own special share, and revealed himself to them so familiarly that they have given us a likeness of him more precious than all the books in the world. During the centuries he has been ever adding to the number of his friends with a very wide charity, and now he seeks hospitality for a large company. Any one who gave a feast to Jesus in Galilee had to count on twelve disciples also; but he were a shrewd calculator that could now estimate the number of his following. There are those who would fain have Jesus without his friends, but the Master does not relish this invitation, for he considereth that if we have not love enough to afford them house-room we can have very little for him.

IV. Jesus is satisfied with very simple furnishing, as is plain if any one will take an inventory of the "good-man's" room. An ewer full of clean cold water at the door, that the soiled on life's journey may be cleansed before entering into the Divine fellowship. There must also be a towel that, after the Master's example, proud disciples, contending who shall be greatest, may be compelled for shame's sake to lay aside their high-mindedness, as one strips off a coat, and learn to serve. Purity and humility go far to make a fair chamber for Jesus, and one other thing only is needed—faith. The good-man provided a table, but he left it to Jesus to bring the feast, and Jesus ever desireth the empty soul that he may fill it with his grace.

In the refectory of San Marco of Florence there is a very pleasant picture wherein St. Dominic is seated at table with his monks, and he is asking a blessing over cups that have no wine and platters without bread. His companions are amazed, but even while the saint is praying the angels of God are moving unseen through the room, carrying that bread which if any man eat he shall never hunger again. For it cometh to pass in this hospitality that if any one furnisheth a chamber for Jesus he shall find he is the guest, and Jesus has become the Host.—J. W.

COMMENDATORY PRAYER: Lord Jesus, help us to make our souls guest-chambers for thee. Thou art knocking, to come in. "Behold thou dost stand at the door and knock." And thou art speaking: "If any man hear my voice and open the door, I will come in and sup with him, and he with me." Come in to us, our Lord. We would make large place for thee to-day. Come in! Come in and bless us all. We ask in thine own name. Amen.

OFFERTORY SENTENCE: "For all they did cast in of their abundance: but she of her want did cast in all that she had, even all her living."

OFFERTORY PRAYER: Our Father, we are thine. All that we possess is thine. Of that which thou hast given to us, entrusted to our use, we bring to thee. Accept our offerings, and accept us as we bring them. Use us and all our powers in the advancing of thy kingdom. We ask in Christ's name. Amen.

INVITATION TO THE COMMUNION. It is the Lord's Table. Invite to it all who love him and are trying to serve him.

PASTORAL COMMUNION PRAYER: O God of love and peace, be with us as Host in this holy communion. Help us in the spirit of thy love and peace to share it with the world for whose salvation thou gavest thine only begotten Son, and may these symbols of his slain body and shed blood impart unto us his holy passion for human brotherhood. May his atoning sacrifice, made for all lives and all lands, give to them all his spirit of unity, peace, and concord, and thus fulfil thy promise that nations shall learn war no more. Grant peace to the world thou lovest, O God of love and peace, we beseech thee, through thy Son the Prince of Peace.

Eternal Father, who art the God of the living and not of the dead, encompassed about by a great cloud of witnesses we lift up our hearts and make our glad confession unto thee in this communion hour. We bow our knees unto the Father from whom the whole family in heaven and on earth is named: we believe in Christ who brought life and immortality to light. We believe in the holy catholic church, the communion of saints. We remember with grateful hearts and kindling affection the innumerable company of the wise and good who have confessed thee before men in their generation and who now sing the songs of the Eternal Life. They are not exiles on some far-distant coast, but are near to us and to thee in the fellowship of the Spirit. Sustain us in this trust and keep us steadfast in our endeavors until we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ. We ask in his name. Amen

COMMUNION ILLUSTRATIONS

A Heart Full of Love

There is a plant in South America called the "pitcher plant," on the stalk of which, below each leaf, is a little cup-like formation which is always full of water. When it is very small it is full; as it grows larger it is still full, and when it reaches its maturity it is full. All that God asks is that the heart should be cleansed from sin, and full of love, whether it be the tender heart of the little child, with feeble powers of loving, or of the full-grown man, or of the flaming archangel before the throne.—Martha A. Huling.

The Two Signals

At the entrance to the harbor at the Isle of Man there are two lights, which guide the mariner into the harbor. One would think the two signals

would confuse the pilot. But the fact is, he has to keep them in line, and so long as he keeps the two lights in line his vessel is safe. And it is just as we keep our eyes on the two signals—the love of God and the love of man—that we keep the channel, and are safe from the rocks on either hand.—Dr. W. L. Watkinson.

Covenanters

We should go away from the feast as covenanters. We have taken the new covenant in His blood, and the holy sacrament will be fresh upon our lips; and there must be something about us akin to the Scottish Covenanters when they emerged from Greyfriars Churchyard, having entered into holy bond and covenant with the Lord. There must be something in our very demeanor telling the world that we have been at a great tryst, and our lives must be bravely, grandly quiet, confident in the glorious Ally with whom the covenant has been made. There must be nothing dubious in our stride.—Dr. J. H. Jowett.

Lord's Supper a Prophecy

The Lord's Supper is a prophecy of Christ's second coming, of the perfect triumph of his kingdom, for we are to celebrate it till he comes. It contains a hope and a promise of victory and heaven. Our last view of Christ in the Gospels is not of death, but of an ever-living Saviour who once was dead, but now lives for evermore. It is the morning star. It is like the music of the unseen Highland regiment coming to relieve the siege of Lucknow.

The Holy Grail in legend is the cup out of which Jesus drank wine at the last supper with his disciples.

"If a man
Could touch or see it, he was healed at once,
By faith, of all his ills. But then the times
Grew to such evil that the holy cup
Was caught away to heaven, and disappeared."

—Tennyson.

So it will ever be if the church forget its meaning of fellowship.—Rev. F. N. Peloubet, D.D.

STORY TO TELL, OR SERMON TO CHILDREN

TITLE: *Lesson From a Dog.*

I am quite sure that all boys like dogs, and most girls do, too. Well, I have a very suggestive story this morning about a dog that was owned by a college professor. This dog taught the learned professor a lesson, and I think telling you about the dog and the professor will bring a lesson to us this morning.

This was not a little dog, but a big one. The professor had often taken a long walk through the country and the dog had gone with him, and easily jumped from bank to bank of a deep gully they crossed. But on

this particular day the dog refused to cross in this way—to jump over the stream. Instead, he ran most a quarter of a mile to a spot where he could go down to a path and then up on the other side and then back to the professor.

What do you suppose was the reason for this? There was a little dog with them this time, and the big dog knew that if he jumped across, the little dog would try it and fall in. So he took the trouble to go that long way around for the sake of his small companion.

The Bible teaches that we must sometimes give up our own comfort or pleasure for the sake of others who would be harmed if we did not deny ourselves. Others might follow us and be harmed. Every big boy and girl has smaller boys and girls, who know them, see them, watch them, often imitate them. Be careful what you do. Make sure you be considerate of others who are younger and weaker.

FOR THE EVENING SERVICE

TITLE: *The Principal Thing.*

TEXT: "But seek ye first the kingdom of God and his righteousness." Matt. 6: 33.

THE SERMON OUTLINE

INTRODUCTORY: This familiar verse is an example of the divine rectifyings of human calculations. It is a distinct call upon us to put first things first. A good man over eighty years of age, speaking of the forces which had contributed to prolong his life and strength, said not long since, "I have made religion the principal thing in my life." He had been a consistent Christian for more than sixty years. He knew where to place religion. He knew its importance. With him prayer, spiritual life, Christian character were not used as a means to accomplish some worldly end. He was not religious merely that he might get to heaven. With him religion was really important and he clung to it more tenaciously than to anything else. It was, indeed, the principal thing.

I. Some people do not give religion any place in their lives. They distinctly, and sometimes deliberately, fail to seek first the kingdom of God and his righteousness. They don't want religion. They think they can do without it. They have other aims they consider higher and more important. The number who deliberately plan to get along without religion is great—greater than perhaps we think.

II. Some people give religion some place, but not much place, in their lives. They hold it to a certain extent in esteem, but they do not make it the principal thing. They think more of something else. They devote more time to something else. They give more money to something else. Religion has some place in their lives. At least they think so. But if it has, it is a low place, an unimportant place. It occupies a very obscure corner. It certainly is not, as with the good man of whom we have spoken, the "principal thing."

III. The only way in which we can obey God and act wisely is to do

exactly what we are told and put first things first—make religion the principal thing, give it the chief place in our lives.

1. First, because this is the place the Bible gives it. "Seek first the kingdom of God and his righteousness." The Bible puts religion before pleasure, before wealth, fame, education, friends or kindred. It is absolutely the first thing, the principal thing according to God's Word. This, then, is the place in which we should put it.

2. It must be given first place, too, because if it be not first it is really not anything. A religion that is not above all else is no religion.

3. We should seek it first in point of time. We are neither to put it off, nor to allow anything else to get in ahead of it.

4. We should seek it first, too, as a matter of the first and highest importance. Nothing else can be of any great importance as compared with the attainment of a part in the kingdom of God and the righteousness thereof. This is the pearl of greatest price, the supreme treasure, the indispensable blessing, the one thing only that can make us happy here and hereafter. Place it first in point of time. Make it first as a matter of importance. "Wisdom is the principal thing; therefore get wisdom." "She is more precious than rubies, and all the things that thou canst desire are not to be compared unto her."

SUGGESTIVE TEXTS AND THEMES

The Man Who Has a Big Job: "I magnify mine office."—Rom. 11:13.

Men to Stand in the Gap: "And I sought for a man among them, that should make up the hedge, and stand in the gap before me for the land, that I should not destroy it; but I found none."—Ezek. 22:30.

"A Man's a Man for a' That": "Of a truth I perceive that God is no respecter of persons."—Acts 10:34.

A Universal Panacea: "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth."—Rom. 1:16.

Unused Resources: "He saith unto them, How many loaves have ye? Go and see. And when they knew, they say, Five, and two fishes."—Mark 6:38.

The Seven-Sevenths Man: "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus."—Col. 3:17.

In the Other Man's Seat: "I sat where they sat, and remained there astonished among them seven days."—Ezek. 3:15.

A Resolution Plus: "I will arise and go to my father. . . . And he arose, and came to his father."—Luke 15:18, 20.

Just Outside the Gate: "Thou art not far from the kingdom of God."—Mark 12:34.

Near-Sighted People: "But what went ye out for to see? A man clothed in soft raiment?"—Matt. 11:8.

God's Calendar: "This month shall be unto you the beginning of months."—Ex. 12:2.

Builders of To-morrow: "He sent to his princes . . . to teach in the cities of Judah."—2 Chron. 17:7.

The Vision of the Fool: "The eyes of the fool are in the ends of the earth."—Prov. 17:24.

Sorrow's Illumination: "In the year that king Uzziah died I saw the Lord."—Isa. 6:1.

The Penalty of the Unmastered Task: "My heritage is become unto me as a lion in the forest: she hath uttered her voice against me, therefore have I hated her."—Jer. 12:8.

THE SUNDAY SCHOOL LESSON

TITLE: *Isaiah Teaches Right Living.* Isa. 5:1-12. (Read Isa. 3:1—5:30.)

GOLDEN TEXT: "Pure religion and undefiled before our God and Father is this, to visit the fatherless and widows in their affliction, and to keep oneself unspotted from the world." James 1:27.

Teaching the Lesson

True worship is important, as we saw in last week's lesson. But so is right living. In fact this is a condition to acceptable worship. Isaiah gives here a sort of parable of the history of the Jews. It is also a parable of human life in general, especially as it is found among the people of favorable civilization. All the implications may be applied to God's ancient people to whom Isaiah spoke, and at the same time to our own selves in our own duty. I. *First, here is human life placed in a favorable situation.* "In a very fruitful hill." Canaan was the fruitful hill. We are well placed, in most favorable location and circumstances. There is everything to conduce toward right living. We are not heathen. We have Bibles in our homes, churches near at hand, preachers and teachers of every needed type. Our situation is excellent. II. *Furthermore, we are under most excellent care.* The vineyard was not alone well situated, "in a very fruitful hill"; but "he fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it." Care, cultivation, protection. What could have been done more? Is there anything left out, left undone? That is the way God treated Israel. That is the way he cares for and cultures us. The fruitful hill, the excellent cultivation, why should this not most surely result in right living, in the harvest of good? III. *The natural expectation.* "He looked that it should bring forth grapes." Of course he did. Had he not a right to do so? When men sow certain seed, give certain care and cultivation, have they not a right to look for a certain crop? The favorable situation of Israel, the loving and detailed care warranted surely the expectation of better results. And the same is equally true of us. It is not right at all that God should be disappointed in us. IV. *Yet, the bitter disappointment.* "Where I looked that it should bring forth grapes, brought it forth wild grapes." Surely such grace ought to result in right living. This history of the Jewish people is written for our warning. The lessons taught by this parable are sadly needed among us to-day. There is not one word of this description of the vineyard at its best that is not true of us in our highly

avored land to-day. Yet, "wild grapes," offensive to God, mischievous to others, ruinous to ourselves are being produced on every hand. V. *The punishment.* "Woe to them that join house to house." "That follow strong drink." "That regard not the work of the Lord." "Many houses shall be desolate." A world without God is like an empty house. A life without purpose is like an empty house. A life that pleases God—let that be the result of all his love and care and grace.

ILLUSTRATIONS

Grace

The late Dr. John Henry Jowett used to tell a story of Joseph Parker. "Why did Jesus choose Judas?" Dr. Parker was once asked. "I do not know," replied the doctor, "but I have a harder question: why did he choose me?"

Why of God's Patience With Sinners

A celebrated physician who always entered the sick room with a smile upon his lips was asked how he could be living among so many terrible diseases and yet not be overwhelmed by them. He replied: "I always look upon disease from a curative standpoint." The heart of Christ would have broken long before he reached the cross had he not looked upon sinning humanity from the "curative standpoint."

God's Patience With Sinners

When Robert Ingersoll was lecturing in this country, he once took out his watch and said, "I will give God five minutes to strike me dead for the things I have said." The minutes ticked off as he held his watch and waited. At about four and one-half minutes some women began to faint, but nothing happened. When the five minutes were up, he snapped his watch shut and put it in his pocket. That story went across the Atlantic and reached the ears of Joseph Parker. When the great man heard it, he said, "And did the gentleman think he could exhaust the patience of eternal God in five minutes?"

MIDWEEK MESSAGES: CHURCH NIGHT OR PRAYER MEETING

THEME: *Keeping Ourselves in the Love of God.*

"Keep yourselves in the love of God," etc. Jude 21.

In order to keep ourselves in a loving attitude toward God there are some things to be avoided and some things actively to be done. I. *Things to be avoided.* Let us shun carefully everything that would be likely to dampen the fervor of our affections or extinguish the holy fire. If we have taken Christ as our Master let us follow him. When a dog is following two men their parting shows which is his master. Sin and holiness do not proceed along the same road. We must choose which way we will go. I. Avoid the indulgence of a worldly spirit. We have read of a boy

who tied his horse to his arm. The horse ran away and the boy was injured. We must hold the world so loosely that it can never drag us with it. 2. Never parley with temptation. Temptation is an enemy outside the castle gate seeking by persuasive words to gain an entrance, but when once we let it in we will find it a Trojan horse full of armed men to overcome us. 3. Never compromise with sin. Never say, "I will choose the least of two evils." Choose neither. Because it was cold the camel asked the Arab to let him put his head into the door of the tent. There being no hindrance he got in with his fore feet. Then with his whole body. "Hold," said the Arab, "there is not room enough for two." "Then," said the camel, "you had better get out!" That is the way it always ends. Compromises with sin are always dangerous. II. *Things to be done.* Religion is not a series of "don'ts." We cannot pump darkness out of a room. It cannot be baled out. Open the windows and let in the light! So we cannot force evil out of the soul except by letting God in. What are some of the things that let in light to the soul? 1. Prayer. 2. Study of the Word. 3. Meditation. 4. Association with Christian companions. 5. The preserving a tender conscience. 6. The engaging humbly and heartily in every form of Christian service. If we would keep ourselves in the love of God, we must cultivate the graces and imitate Christ in deeds of mercy and loving kindness.

CHRISTIAN ENDEAVOR SOCIETY TOPIC

What Is Prayer? 1 John 5:14, 15; Eph. 6:18, 19. (Consecration Meeting.)

MY SERMON NOTES

SUNDAY: DECEMBER FOURTH

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MY SERMON NOTES

MY ENGAGEMENTS FOR THE WEEK

Sunday .

Monday

Tuesday

Wednesday

Thursday

Friday

Saturday

SUNDAY: DECEMBER ELEVENTH

THEME: *The Business of Religion.*

SUGGESTED SCRIPTURE READING: Romans 12:1-21.

SELECTED HYMNS: "So let our lips and lives express."—Isaac Watts. "Nearer, my God, to Thee."—Sarah F. Adams. "Walk in the light; so shalt thou know."—Bernard Barton. "Rock of ages, cleft for me."—A. M. Toplady. "Just as I am, without one plea."—C. Elliott.

SALUTATION (or Call to Worship): "Delight thyself also in the Lord; and he shall give thee the desires of thine heart. Commit thy way unto the Lord; trust also in him; and he shall bring it to pass."

INVOCATION PRAYER: Eternal God, Father of men, under the canopy of thy goodness we gather in faith and fellowship, lifting up hands in praise, thanksgiving, and adoration. As each prays for all, grant that all may escape from the loneliness in which we live into the freedom of a common aspiration and the joy of a great communion. To thy greatness we bring our littleness, to thy power we bring our weakness, to thy abundant grace we bring our hearts to be healed, and cleansed and made pure by thy purity.

Gather our wandering minds and our wayward spirits into thy secret place, where we may hear those voices which tell us the meaning and worth of life. Grant us the heroic and daring spirit—that is, Faith—to follow the ways of thy Spirit, and found our lives upon thy truth; seeking to know thy holy will for our time, and to do it with courage and faithfulness. In thy light may we see light, even the light of thy face amid the shadows and confusions of our time.

Lord, the days are thine, the work is thine, we are thine; teach us to adventure in thy name and to trust in thy truth, in all the wonderful ways in which it is unveiled to us. Enlarge our hearts that we may add faith to faith, and to our faith add virtue, patience, brotherly love and joy. Thou, who art making all things new, create in us new and clean hearts, and the will to serve the Master. In his name. Amen.

THE SERMON

TITLE: *The Business of Religion.*

TEXT: "So teach us to number our days that we may get us an heart of wisdom." Psa. 90:12. (R. V.)

THE SERMON OUTLINE

INTRODUCTORY: I want to talk about the business of religion; not, mark you, the religion of business. You say religion is a number of things; a theory, a creed. What do you believe? What does it matter

what a man believes, or the things that he believes? The whole question is, What does he do with it? Is going to church or saying prayers religion? Does it not resolve itself into a thing to be done or not to be done?

I. The first thing is "A day at a time." I want you to think how God gives us our life. We say, "How many years old are you?" But God does not give us our life in years. He breaks off a day of life, and to-day and every day is a little life. And little by little we work out of the unconsciousness of childhood to the dawn of the morning of youth, to the noon of manhood, and some have got down to the afternoon, and about others the shadows of the evening gather, and by and by we must all lie down to sleep. Every day when we wake up we enter anew upon the possession of ourselves and our faculties. Every night we lie down and pass into the darkness.

I learned a lesson once from my little one, and, thank God, I have learned many lessons from children. I saw her hurrying along, a chubby-cheeked maiden, with half a dozen apples in her arms; and as she tripped across the floor she dropped the apples; and as she tried to pick them up she could not do so until she picked them up one at a time. So if you try to put your arm round three hundred and sixty-five days at the beginning of the year, you can not take hold of them. Our heavenly Father has put in your hands one day at a time and given you that. If we begin to make resolutions for the new year we forget them all long before the end; but God breaks off a little bit of eternity at a time and gives us one day at a time.

II. Now the next thing: Be sure you are on the right way. Our hindrance is not in weakness of character. I am sure I am talking to some who say to themselves, "I do not understand this religion. I get a bit of help on Sunday, and on Monday morning I get back to the same place again, and I am foolish, forgetful, and weak." God can do with weak folk as well as strong ones. God can do with everybody, for we are all weak somewhere. What sort of a mother would she be who could do only with strong children and could not do with weak ones? But our blessed Lord Jesus Christ can do with weak children, with the blind beggar, and with the dying leper. He does not want any better stuff to make saints out of than he has in you and me.

III. Then, again, the hindrance is not in our circumstances. Some one may say to me, "You come and live here, and put up with what I have to put up with!" Do you mean to tell me that your circumstances are more than a match for God? Very well, then, are they more than a match for you and God together? It is a great deal easier to go to heaven than it is to go to hell. The man who is going to hell has God against him, but the man who is going to heaven has God with him.

I. The hindrances come from doubt as to whether we are on the right road. Be sure you are on the right road! Years ago when I was preaching, I had to drive ten miles to the service, and at a certain point I did not know whether I was going in the right way or not, until meeting some one driving the other way, he said, "Go straight on"; and I went on in the fullest confidence that I was going right. It is just the same with people in religion. So I say to you, "Go right on!" God has settled the way we

should go forever and ever in a manner that can never be reopened. God will never love us more than he does at this moment; he can not; he loves us with all the love he has. We love him because he first loved us.

2. And there is the idea that I have to make God love me by what I believe. Probably of all the stupid and utterly incredible things the most amazing thing is that men have dared to measure God's love by our poor broken notions of his universe. It is as if a mother was to say: "I do not love you unless you know the difference between your father and mother. Do you understand all about physiology?" Why, the more ignorant a child is, the more it needs its mother's love and pity. The more foolish I am, the more ignorant I am, the more I need God's gracious Spirit. Think of the audacity of any man who dares to think of the infinite love of God as dependent upon our intellectual notions of him! There was a time when a belief that the sun went round the earth was orthodox; and everybody who did not believe it went to hell. Hell is a convenient place to which to send people with whom you don't agree. Then after Galileo, they found that the earth went round the sun, and the orthodox thing was to believe that the earth went round the sun; but when men changed their opinions, did the sun refuse to shine upon the earth, or did the sun shine any brighter or better?

3. And then perhaps the most extraordinary thing of all is the idea that I have to make God love me because of what I feel. It is as if a mother should say to her sick child, "I can not love you to-day because you are feeling poorly." Is that the mother's love? Does she not say to the child, "You poor little thing, come here"? and she makes more fuss with her child because it has a headache.

The Lord Jesus Christ will never do more for me than he has done already. When he said, It is finished, he left nothing undone. No tears, no penitence, nothing like an earthquake, no raptures are necessary. All I have to do is to come to him. "To as many as receive him, to them gave he power to become the sons of God; even to them that believe on his name."

IV. Put the world in the right place. Some one said to me, "There is nothing that helps so little as reading the Bible." Any little thing, a newspaper, is more helpful than the Bible. The Bible is so familiar. And then I am afraid it has been preached to you too much. So go up to your room and read the Bible; and read it not only so that you hear it, but so that you see it. When you read the Bible it should make you want to go out and do somebody a good turn.

V. End the day rightly. At the end of the day don't ask God to forgive you your sins. Why not? Because you don't mean anything by that. A man can only call a thing a sin, and God has to be the judge. Be honest with God. Call a thing by its right name. There was a church-warden once who went from the church and happened to get drunk. He went back to his minister, and the pastor said pray, and he went on to pray, "O Lord, thou knowest that thy servant was overtaken by grievous sin." "Nonsense," said the pastor. "Tell the Lord you got drunk!" Supposing, now, you kneel down and say to God, "I am afraid that I spoke harshly and angrily to some one yesterday," and when you see that man the next day

you say to him, "I am very sorry I spoke to you so yesterday, and I want you to forgive me;" or you go to a man that you have been doing business with and say to him, "I want to give you a hundred dollars more on that trade than I did yesterday," won't he believe in you forever afterward? End the day right.

What are we but little children whose hearts do fail us sometimes; and we stand in our loneliness and think of the dreadful things that lurk in the dark until there comes One who standeth among us and says, "My children!" and then, though we walk through the valley of the shadow of death, we shall fear no evil, for his right hand shall hold us up.—M. S. P.

COMMENDATORY PRAYER: Lord, help us to live one day at a time. Help us to accept the daily grace for the daily demand, the daily strength for the daily duty. Help us to make a business of religion and religion of business. May we be not slothful in business, at the same time fervent in spirit, thus serving the Lord. In the name of Christ we ask. Amen.

OFFERTORY SENTENCE: "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

OFFERTORY PRAYER: Our Father, touch our hearts with thy great love, that our offering may become a token of our appreciation of all the good things thou dost shower upon us, for thy love never faileth. In Jesus' name. Amen.

PASTORAL PRAYER: Our Father who art in heaven, we thank thee for the mercies of the past day and night; for food and clothing, for sleep and shelter; for the companionship of our fellow men, and for daily opportunities for usefulness. By our receiving these mercies may we also recognize the duties which they imply. May our love to thee and our love to our fellow men ever grow stronger by their daily exercise.

Give us grace to face the future with equanimity. We profoundly believe in the future life, and that thou hast not created the wonderful minds of the past and the present—minds so fruitful in searching out the secrets of nature and of the human mind and body, and in devising the many means and methods by which man's comfort, intelligence, and general welfare are so wonderfully promoted—only to vanish into oblivion at the death of the body, which is mortal. We believe that thou hast given to each of us an immortal soul, capable of dwelling with thee in everlasting bliss. May we so order our lives in this, our temporary home, as to be fitted by thy grace to inhabit our eternal home. Help us by precept and example to influence our fellow men to accept Jesus Christ as their personal Saviour, and to enjoy this same faith in the future life. All of this we ask in the Name and for the sake of our Lord Jesus Christ. Amen.

ILLUSTRATIVE MATERIAL

Seed Thoughts

The Happy Combination: I. Business made an act of religion. II. Religion made a business. III. Both sanctified to the service of God.—J. L.

Diligence in business should not hinder fervency in spirit. Like the pure mettled sword that can bend this way and that way and turns to its straightness again, and stands not bent, that heart is of the right make that can stoop and bend to the lowest action of its worldly calling, but then return to its fitness for communion with God.—W. G.

The Christian must not only mind heaven but attend to his daily calling. Like the pilot who, while his eye is fixed upon the star, keeps his hand upon the helm.—T. W.

Business and Religion: I. It is a false opinion which would make labor the consequence of sin. II. Whatever is worth doing at all is worth doing well. III. There cannot be a greater mistake than to divide employments into secular and spiritual. IV. But there are duties which are more openly connected than others with our religion.

I. Every Christian should have some business to do. In the world, in social life, in the church. II. He should discharge it with diligence. 1. As a Christian duty. 2. As a part of his moral education. 3. As responsible to the great Master for the use of his ability. III. He is prompted to this course by impressive considerations. 1. Life is the time for work. 2. Life is soon ended. 3. It is followed by a just reward.—J. L.

Worship at Work: I. The diligent hand. II. The fervent heart. III. The single eye.

Business and Godliness: I. A life of active usefulness is obligatory upon all. II. There is nothing in the busiest life, as such, which is incompatible with the claims of personal religion. III. So far from the active duties of life presenting any barrier to our proficiency in personal religion, they are the very field in which its higher graces are to be exercised and its noblest triumphs to be achieved.—D. M.

ILLUSTRATIONS ON THE THEME

Spiritual Triumphs

An American was told by an English tourist that he was surprised to find no "gentlemen" in this country. "What are they?" asked the American. The Englishman replied, "People that do not work for their living." "Oh," said the American, "we have some of those here; only we call them tramps." God does not want any tramps, but workers, for his glory.—Rev. R. H. Hopkins.

How to Forget

"If you were busy being kind,
Before you knew it, you would find
You'd soon forget to think 'twas true
That some one was unkind to you.

"If you were busy being glad,
And cheering people who are sad,
Although your heart might ache a bit,
You'd soon forget to notice it.

"If you were busy being good,
And doing just the best you could,
You'd not have time to blame some man,
Who's doing just the best he can.

"If you were busy being true
To what you know you ought to do,
You'd be so busy you'd forget
The blunders of the folks you've met.

"If you were busy being right,
You'd find yourself too busy quite
To criticize your neighbor long,
Because he's busy being wrong."

—Rebecca Foresman.

God's Mortar Mixers

A lady standing in front of the noble cathedral of Cologne heard some one behind her say, "Didn't we do a fine piece of work here?" Turning, she saw a man in the plainest working clothes, and said to him, "Pray, what did you do about it?" "I mixed the mortar across the street for two years," was the cheerful reply. God's work to-day needs cheerful, patient, and diligent mortar mixers. Mixing mortar is one of the hardest and most disagreeable things to do in rearing a building. But what sort of a building could be made without mortar? Then thank God and take courage if your lot is cast among the mortar mixers.—Ida Q. Moulton.

Called to Work

A converted cowboy gives this as his idea of what religion is: "Lots of folks that would really like to do right think that serving the Lord means shouting themselves hoarse praising his name. Now, I'll tell you how I look at that. I am working for Jim, here. Now, if I would do nothing but sit around the house here telling what a good fellow Jim is, and singing songs to him, I would not suit Jim. But when I buckle on my straps and hustle among the hills and see that Jim's herd is all right, not suffering for water and feed, or being driven off the range and branded by cow-thieves, then I am serving Jim as he wants to be served." God wants service as well as praise.—The Gospel Trumpet.

Loving Service

A little waif was asked, "What is love?" and answered, "Going errands." When in Samoa, Stevenson had left his small hut and removed into a large house, there had not yet been time for love to line it. Stevenson felt sad and weary, and had also forgotten to bespeak his nightly coffee. Whilst he was thinking, the door quietly opened, and the native boy entered carrying the tray with that on it for which he longed. Stevenson said in the native tongue, "Great is your forethought." The boy corrected him, and said, "Great is the love."

STORY TO TELL, OR SERMON TO CHILDREN

TITLE: *Carrying a Can of Oil.*

Isn't that a strange title for a sermon, a strange thing for me as a minister to say to you boys and girls, Carry a can of oil? Well, here is a story. It is about an old man who carried a little can of oil with him everywhere he went, and if he passed through a door that squeaked he poured a little oil on the hinges. If a gate was hard to open, he oiled the latch. And thus he passed through life lubricating all the hard places and making it easier for those who came after him. People called him eccentric, and queer and cranky, and odd, and even harder names.

But the old man went steadily on, re-filling his can of oil when it became empty, and oiled the hard places he found. The old gentleman did not wait until he found a creaky door or a rusty hinge and then go home to get his oil. He carried it with him.

There are many lives that creak and grate harshly as they live day by day. Nothing goes right with them. They need lubricating with the oil of kindness, gentleness or thoughtfulness.

Have you your can of oil with you? Do not forget it. Be ready with your oil of helpfulness in the early morning to the one nearest you. It may lubricate the whole day for him. The oil of good cheer to the down-hearted one—O, how much it may mean! The word of courage to the despairing. Speak it.

Our lives touch others but once, perhaps, on the road of life, and then, mayhap, our ways diverge, never to meet again. Carry your little can of oil. The oil of kindness has worn the sharp, hard edges off of many a sin-hardened life and left it soft and pliable and ready for the redeeming grace of the Saviour. Try your sweet, soft voice and thoughtful deeds. No life is so bad but it has its spark of good. Carry your can of oil.

FOR THE EVENING SERVICE

TITLE: *The Inspiration of Faith.*

TEXT: "I believe, and therefore have I spoken; we also believe and therefore speak," etc. 2 Cor. 4:8-18.

THE SERMON OUTLINE

INTRODUCTORY: What Paul says here is that David called upon God in his trouble because he had faith in him, confidence in him; and that for the very same reason he was preaching the gospel. He was inspired by faith. He believed in God. He believed in Christ, in his atonement, in his resurrection, in his living presence. He believed in the Gospel. He believed it was true, and quick, and powerful. He said that the other apostles believed the same, and that it was because they all had such a firm confidence in these things that they so boldly preached. "We believe, and therefore, speak."

I. This, then, is our first thought, namely, how the inspiration of faith applies to us in the matter of Christian speech.

1. A man must have faith before he is likely to speak at all. This is not necessarily the case, for there have been hypocrites who have preached the Gospel without believing it.

2. But the man must have faith before he can hope to speak successfully. Effective preaching is ever the outcome of a firm and decided conviction of the truth of the Gospel. And where such conviction exists it is natural to give utterance to the belief. Such expression will always be attended with happy influences on the minds of others. But believing deeply must go before speaking heartily.

3. In proportion to our faith will be the energy of our speech. The apostles had strong faith, and that is the reason they could stand before kings and judges and multitudes of opposers and declare the whole counsel of God. Whitefield, and Wesley, and Finney, and Moody were men with great faith, and this is why they awakened the dormant consciences and aroused the indifferent souls of all who heard them.

4. When a man believes he is bound to speak, it is a heaven-prescribed duty, a soul-enshrined obligation. He feels as the men did outside the gates of Samaria in sight of plenty of food for the starving population: "It is a day of good tidings; and we do not well if we hold our peace."

II. Kindred to this is the thought that faith is the inspiration also to work. The impulse from the skies does not stop with speech alone. The spirit of faith has in all ages been maintained and the victories for righteousness won. Without faith the position of the apostles would have been discouraging indeed. In what they saw in the world of sight and reason there was everything to depress. But these were the things seen and temporal. But yonder, in the things unseen and eternal, in the things upon which their faith was fixed, in the word of their unchanging God, in the presence of their living Lord, in the assurance of those mighty, spiritual influences which were to crown their work with success was everything to stimulate and strengthen. What they saw was the world against them. What they believed was that they were working for God and with God. Their faith put them in conscious alliance with the Holy Ghost. They believed, therefore they spoke. They believed and therefore they worked. Faith was the mainspring of their lives. Faith is the mainspring of Christian effort to-day.

III. Faith gives assurance of success. "Some trust in chariots, and some in horses, but we will remember the name of the Lord our God." Do you believe that the kingdoms of this world are to become the kingdoms of our Lord and his Christ? Yes; then you are working under the inspiration of the assurance faith gives. Do you believe that Christ is yet to see of the travail of his soul and be satisfied? Do you believe that his kindly and loving sway is yet to extend from sea to sea and from the river unto the ends of the earth? Do you believe that the message of the angels of the first Christmas dawn, "Peace on earth, good will toward men," is yet to reach "all people"? You do; then you are working under the inspiration of the assurance faith gives. It is the things that are not seen; it is in the force of truth; it is in the armor of righteousness; it is in the

omnipotence of the Spirit of God; it is in the unseen but eternal things we as Christians are trusting. And the more we come under the moving force of faith the better it will be for us and the better for the world.

SUGGESTIVE TEXTS AND THEMES

The Hopeless Contest: "Distress and anguish make him afraid; They prevail against him, as a king ready to the battle. Because he hath stretched out his hand against God, And behaveth himself proudly against the Almighty."—Job 15:24, 25.

The Vanity of Self-deception: "Let him not trust in vanity, deceiving himself; for vanity shall be his recompense."—Job 15:31.

Put Yourself in His Place: "I also could speak as ye do; If your soul were in my soul's stead, I could join words together against you, and shake my head at you."—Job 16:4.

The Pure Prayer: "Although there is no violence in my hands, and my prayer is pure."—Job 16:17.

Clean Hands, Strong Hands: "Yet shall the righteous hold on his way, And he that hath clean hands shall wax stronger and stronger."—Job 17:9.

Greed and Its Penalty: "Because he knew no quietness within him, he shall not save aught of that wherein he delighteth. There was nothing left that he devoured not; therefore his prosperity shall not endure."—Job 20:20, 21.

The Lowliness of Jesus: "I am meek and lowly in heart."—Matt. 11:29. "But made himself of no reputation, and took upon him the form of a servant."—Phil. 2:7.

The Helpfulness of Jesus: "He came and took her by the hand, and lifted her up."—Mark 1:31.

The Manliness of Jesus: "The man Christ Jesus."—1 Tim. 2:5b.

The Loneliness of Jesus: "Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone."—John 16:32a.

The Fearlessness of Jesus: "Jesus therefore, knowing all things that should come upon him, went forth, and said unto them, Whom seek ye?"—John 18:4.

The Prayerfulness of Jesus: "He went out into a mountain to pray, and continued all night in prayer to God."—Luke 6:12.

The Tactfulness of Jesus: "Jesus saith unto her, Give me to drink."—John 4:7.

The Attractiveness of Jesus: "If I be lifted up from the earth, will draw all men unto me."—John 12:32. "Who went about doing good."—Acts 10:38.

THE SUNDAY SCHOOL LESSON

TITLE: *Isaiah Counsels Rulers.* Isa. 37:5-11, 14-20.
(Read Chapters 7, 31, 36 and 37.)

GOLDEN TEXT: "Thou wilt keep him in perfect peace, whose mind is stayed on thee, because he trusteth in thee." Isaiah 26:3.

Teaching the Lesson

It is an important lesson men should learn that God is indeed the ruler of nations. The recognition of God in national affairs has been much too limited. In the account before us it is plain that Rabshakeh intended to frighten Hezekiah from the Lord. On the contrary it proves that he frightens him to the Lord. The wind instead of forcing the traveller's coat from him, made him wrap it all the closer about him. The more Rabshakeh reproaches God the more Hezekiah studies to know him. And Hezekiah sends messengers to the prophet Isaiah asking his prayers and his counsel. Isaiah sent an encouraging answer, that God would plead his cause against the king of Assyria. Instead of following Isaiah's message further let us notice its main lesson, that "righteousness exalteth a nation." This may safely be taken as a general principle. Righteousness promotes the life of a nation. Good has in it the seed of life. It is constantly reproducing itself. It has in it the potency of increased harvests of national good. It produces thirty, sixty and a hundred fold. Evil has in it the principle of decay. Its tendency is toward death, disintegration, destruction. Righteousness promotes the prosperity of a nation. Evil does not pay. Good does pay. It is true of nations as of individuals that "Godliness is profitable in all things, having promise of the life that now is, as well as that which is to come." Queen Victoria was right when she handed a Bible to an ambassador from a foreign court and said: "Tell your master this is the secret of England's greatness." The best patriot is the man who loves his Bible best, tries hardest to live by it, and to get others to live by it. Righteousness is the chief factor not alone in the prosperity but in the safety of any nation.

ILLUSTRATIONS

The Throne Room

When Raphael's great picture, the "Sistine Madonna," was first brought to Dresden it was displayed in the castle in the presence of the king. It was brought into the throne room. But the most favorable spot in the room was occupied by the throne itself. The king, taking in the situation, pushed the throne to one side, saying, "Make room for the immortal Raphael. The first place and the best place belong to him." So the chief place in a nation's life belongs to God. The throne room is his rightful place.

God in History

The motto engraved upon the coins struck to commemorate the great victory over the Spanish Armada is from Psalm 147:18. "Deus afflavit"—"God Causeth his Wind to Blow." God's hand is in history. His hand is clearly seen in Israel's history. It is seen in our own history. It is seen in the history of other nations and all the nations.

Exalted by Righteousness

Two things are now quite generally conceded among civilized and even semi-civilized peoples. The first is that God rules among the kingdoms

of the earth; that he presides over and controls the destinies of nations. The second is that those nations that are righteous God exalts, while those that are sinful become a reproach and are destroyed. To a sinful nation it can be said, in the words that were on the walls of a wicked king's palace, "God hath numbered thy kingdom, and finished it." The history and doom of every sinful nation is expressed in the words of the prophet: "Yea, those nations shall be utterly wasted." The fact is that the holy people are the happy people, the prosperous people, the people that are to have a lengthened and happy history. "Righteousness exalteth a nation; but sin is a reproach to any people."

MIDWEEK MESSAGES: CHURCH NIGHT OR PRAYER MEETING

THEME: *The Epitome of Christ.*

"God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." I. Tim. 3:16. I. The incarnation. "God manifest in the flesh." II. The humiliation. "Seen of angels." III. The justification. "Justified in the Spirit." IV. The glorification. "Received up into glory." V. Evangelization. "Preached unto the Gentiles." VI. Reception. "Believed on in the world."

CHRISTIAN ENDEAVOR SOCIETY TOPIC

Good Mottoes for Christian Living. John 9:4; Eccles. 9:10a.

MY SERMON NOTES

MY SERMON NOTES

DORAN'S MINISTER'S MANUAL
MY ENGAGEMENTS FOR THE WEEK

Sunday

Monday

Tuesday

Wednesday

Thursday

Friday

Saturday

SUNDAY: DECEMBER EIGHTEENTH

THEME: *Dwarfed Christians.*

SUGGESTED SCRIPTURE READING: 2 Pet. 3: 1-18; 1 Pet. 2: 1-25.

SELECTED HYMNS: "My dear Redeemer and my Lord."—Isaac Watts. "O for a closer walk with God."—W. Cowper. "Rise, my soul, and stretch thy wings."—Robert Seagrave. "Jesus, thy boundless love to me."—Paul Gerhardt. "More love to thee, O Christ."—E. P. Prentiss.

SALUTATION (or Call to Worship): "Seek ye the Lord while he may be found, call ye upon him while he is near: let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon."—Isa. 55: 6, 7.

INVOCATION PRAYER: Almighty God our heavenly Father, let this house be dear unto thee; thou wilt not neglect this as one of thy dwelling-places; here we have set up thine altar, and laid thy Book open wide before our eyes; here we have endeavored to magnify thee in hymn, and psalm, and anthem, and in the word of exposition and doctrine of truth. O dwell here—keep thou the house, be thou the preacher, be thou thyself the Paraclete, and enable thy people who shall come hither from time to time to see more and more clearly this is none other than the house of God. As for our dwelling-places, we give them all to thee; thou only art King of men and Saviour of souls; make our habitations homes indeed, light thou the fire in the winter time and give thou the message to the flowers that grow richly around in the time of summer.

Bless the old man in his weakness, the little child in its opening dream, the busy man amid all his honorable industry, the patient woman and mother in all her domestic ministry, heal the sick, lead the blind by a way that they know not, bid the husbandman be of good heart when he cometh forth to cut the field and throw into its open heart the seed which shall bring forth the staff of life.

The Lord hear all our prayers: the Lord winnow them himself that the chaff may not be answered, but the wheat only; thus have us in thy holy keeping day by day till the little life wears itself quite out and becomes part of thine own eternity. The Lord comfort his people, the Lord's hand dry every tear from the eyes of sorrow, and the Lord's almightiness be placed at the disposal of those who have lost their strength and are feeling the pain of feebleness. We ask through Christ. Amen.

THE SERMON

TITLE: *Dwarfed Christians.*

TEXT: "But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." 2 Pet. 3: 18.

THE SERMON OUTLINE

INTRODUCTORY: We have a friend who recently returned from a stay in Japan. We were much impressed by what he said about some remarkable trees he saw there. Some of them were hundreds of years old, and yet not a hundred inches high. He said that the most remarkable collection he saw was in Count Okuma's garden, near Tokyo. Here were pine trees that started to grow in the seventeenth century that in the first quarter of the twentieth century were not too large to be carried in one hand, pot and all. Others, whose seed was planted about the time Columbus sailed for America, were already outstripped by saplings planted inside of two years' time. In another place he saw a grove of Lilliputian plum trees, gnarled and knotted and twisted by centuries of wind and weather, that were none of them too large to grace a dinner table, as they often did when in full bloom. More marvellous still, says he, "There were other little trees, planted before most of my readers were born, that are still thriving, it is too much to say 'growing,' in a teacup, while others planted still earlier had not outgrown a lady's thimble."

Dwarf trees; how are they made dwarfs? The friend tells us how: "They nip off the tree's roots, and pinch its limbs, and starve it with little soil, and let it go thirsty and dry, but at the same time keep the breath of life in it, until it becomes the veriest travesty of a tree, a manakin vegetable with the wrinkled face of an old man on the legs of a little boy. Infinite patience and skill, and time unstinted must have been given thus to stunt and dwarf those grotesque growths."

Is this not a picture of the treatment to which many of us as Christians subject ourselves? God intended us to grow. It is our duty to grow in grace and in the knowledge of our Lord and Saviour Jesus Christ. It is our duty to put down deep roots, get strong and sturdy trunks, put out wide branches, and to bear much fruit. God wants us to become oak-like Christians, palm-tree Christians, large, strong, beautiful, fruit bearing, blessing the world. Instead, we permit ourselves to become small, gnarled, knotty, dried, shriveled, shrunken, wizened up Christians, only the travesty of a Christian, and of practically no use at all in the world. Dwarfed Christians. Is there not a needed lesson we can learn from these little "curiosity-trees" of our Japanese neighbors? We wish dwarfed Christians were as rare, as much of a curiosity, as the Japanese dwarfed trees are.

How do Christians become dwarfed? Just as those Japanese trees do. By lack of soil and nourishment, and by the nipping off of graces we ought to possess.

I. With some Christians the grace of benevolence is nipped off, and that is exceedingly dwarfing.

There is a ditty we have somewhere heard that begins thus:

"There was a little man,
And he had a little soul."

There are far too many Christians who are little men and have little souls, for which the reason is that they have permitted the grace of benevolence to be nipped from their characters. Whether we have little money or

much we all need to cultivate the grace of giving, if for no other reason to prevent ourselves from becoming small.

Those who are familiar with Bunyan's *Pilgrim's Progress* will recall that, when the little company under the lead of Greatheart were entertained in the house of Gaius, there was a good deal of innocent hilarity at the dinner table. The travellers were tired; their appetites were keen; and so much comfort and so much rest, coming at once, put them in the best of spirits.

After a few old-fashioned jokes, and sage attempts at pleasantry, good Mr. Honest gravely announced his intention of propounding a riddle. They were very merry at this time, but of course quite well in hand, and they waited with much respect for the old gentleman's effort. He put it in quaint rhyme thus:

"A man there was, though some did count him mad,
The more he cast away the more he had."

Their most respected host, Greatheart, understood at once that the puzzle was aimed at him, and that everybody lingered anxiously for his reply. He paused a while, however, but whether to guess the answer, or to frame the couplet into which he put it, we are not informed. It is not everybody in this world who can make poetry to order. But Gaius finally offered this solution:

"He who bestows his goods upon the poor,
Shall have as much again, and ten times more."

At this juncture, one of Christiana's boys impulsively broke in: "I dare say, sir, I did not think you could have found it out." The genial old man answered: "I have been trained up in this way a great while; nothing teaches like experience; I have learned of my Lord to be kind, and have ever found that I gained thereby." Then he went on to clinch his remark with an apposite verse from Scripture: "There is that scattereth, yet increaseth, and there is what withholdeth more than is meet, but it tendeth to poverty."

It is true, the annunciation of old Honest's riddle. Giving is getting. This principle is true in many departments of life. Bodily strength comes from its expenditure, not from its hoarding. Every wise use of a muscle adds to the power of that muscle. An arm carried in a sling for its preservation, stiffens and withers. An arm which swings a great hammer, takes on largeness and vigor with every generous sweep through the air. Keeness of sight and quickness of hearing come from the constant taxing of eye and ear, not from their shielding. An Arab of the desert can see and hear with many times the acuteness and discrimination of a monk of the convent; because the one has kept in play those senses which the other permitted to remain inactive. When bodily health or strength of life seems failing, the truest way of its regaining is often by its increased outlay. It is use, not the possession of any material treasure that gives it the highest value. Merely to have it, bears no comparison in pleasurable-ness with its right employment.

It pays to use money, to give money, to make money a means of benevolence. We believe it more than comes back to us. But the point we would now especially emphasize is that it pays, if in no other way, in preventing us from becoming small—in overcoming the danger we are in of becoming dwarfed Christians. If we could see into people, and note the size of that intangible but very real substance which we call the soul, we should see it often pining and pindling, shrinking and dwindling. Souls are meant to be large, expansive, vigorous; but too often they are undergoing a process of being stunted, wizened and dwarfed. There are men and women with burly bodies and manikin souls, with the muscles of a prize-fighter, and the spirit of a pigmy; and the worst of it is that they have only themselves to blame for their deformity.

II. Closely related to the grace of benevolence is that of unselfishness. Its opposite, selfishness, is exceedingly dwarfing.

We have heard of a man who offered the prayer: "Lord bless me and my wife, my son John and his wife, us four, and no more." If there ever was such a man really, then he certainly was a dwarfed Christian—if a Christian at all. Yet he was not so very much narrower than the men and women, professed Christians, we may meet in numbers not a few even in this enlightened day, who say that they do not believe in foreign missions. It is wonderful how narrow, how dwarfed, one can become through thinking only of self. God meant us to be large of heart, wide of sympathy, and generous of aid. The Christian who does not believe in foreign missions is an exceedingly small specimen of a dwarfed Christian. The Christian who centres his thoughts on himself and a few acceptable people in his family or immediate circle, is a dwarfed Christian. Such Christians are like the oak tree growing in a tea cup. They do not give themselves room to expand.

III. There are so many things that are dwarfing in their influence that we will make no effort to give a catalogue of them. But, as with the Japanese tree, the causes of smallness can be included under two facts, the nipping off process and the repression through lack of soil and nourishment. The Japanese gardener nips off the tree's roots, pinches the opening buds from its limbs, and thus prevents its growth. So are Christians dwarfed by the nipping off process, the removal of various graces, such as meekness, gentleness, long-suffering, patience, benevolence. But the main feature of the dwarfing process is lack of nourishment and repression. The Japanese gardener starves his tree by giving it only the smallest amount of soil to meet its hunger for food, and almost no moisture to meet its thirst. Is not this the main secret why there are so many dwarfed Christians? The soul needs nourishment just as the tree or plant does. Dwarfed Christians are unnourished Christians.

IV. Bible-fed Christians are not dwarfed. Prayer-fed Christians are not dwarfed. Christians who love the house of God, the people of God, the Book of God, the closet of prayer, are never dwarfed. The tree in the pot might have grown, might have cast its branches on every side, and stood for a thousand years. But it is reduced to a dwarf. It is planted in a pot. How strange that we should treat ourselves in that way. What grand consciences we might have, if we would only let the Spirit of God illum-

inate them! What great men and women we might be if we would only yield ourselves to Divine influences!

COMMENDATORY PRAYER: Help us, our Father, to grow in grace and in the knowledge of our Lord and Saviour Jesus Christ. And as we grow in the knowledge of him may we grow in likeness to him. Help us to feed our souls, to seek the nourishment of prayer, of Bible truth, of Christian fellowship. Keep us from becoming dwarfed Christians. Enlarge our minds, our hearts, our souls, our power to assimilate the things of the Spirit. We ask through Christ our Lord. Amen.

OFFERTORY SENTENCE: "And the Scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all the nations of the earth be blessed."

OFFERTORY PRAYER: Our Father, we thank thee for the privilege of sacrifice. We can not live unless we give. And teach us, Lord, to give as thou dost give, for thou dost give thyself with every gift. In Jesus' name. Amen.

PASTORAL PRAYER: Almighty God, thy word is like a great balm upon the wound of our life, full of comforting. Give us the feeling of a new hope. We have read thy word, and there is no music so inspiring and uplifting. We feel that we are one with the ages gone, that the saints of the early Church had experience which we reproduce, so that we are all one, and as our sorrow is one, so is the source of our healing and joy. Age after age comes to thee, each with its own cry, each with its own wound, and thou dost multiply thy comforts upon all time, and write the testimony of thy grace upon the rising and dying generations.

We have come each with his own song to-day. We sing of the blessings at home; thou hast given us light there, and there thou hast set bread before us, morning, noon, and night. Thou hast protected and defended the household, and our family life to-day is a witness to thy superintending and gracious care. Hear us, then, as heads of houses, fathers and mothers, and households complete, when we sing of thy goodness and mercy and bless thee for our life at home. Thou hast watched us in all the daily commerce of life, in our buying and selling and getting gain, in our endeavors and our failures, in our enterprises and our successes.

Do thou grant unto us daily ministries from heaven, so that we may know what is the good and acceptable way, so that we may have an increasing love for all that is true, beautiful, and divine, and so that our whole life may move upon an ascending line, never knowing the joy of contentment until that contentment is found in thyself.

We commend one another to thy tender care. Let all the people praise thee, yea, let all the people praise thee, with songs, feeble or loud, but all coming from the heart, because of thine infinite tenderness and thine immeasurable grace. Comfort the old with surprising light and joy, direct the young man whose purposes are set in the right direction. Speak to those whose lives are rounds of monotony, always the same, always hoping, never realizing, always waiting, and never satisfied with the one answer that alone can bring content. Hear any who have special praises to offer thee for life given and for life spared. Hear the praise of those who thank thee for returned friends, for absences brought to an end, and for

fellowships reunited. Hear the hymn of those who would bless thee in fervent song for guidance and protection on land and water, at home and abroad, and who return to us this day to utter their praises in the common song.

The Lord go out after those who would not come with us, after the prodigal, wanton, wild, desperate man, a fool, a criminal, hard of heart—seek for him thyself, thou Shepherd of the heavens and the earth. The Lord be with those who could not come with us, with the sick, the weak, the aged, those whose next sight will be thyself and whose next worship will be in heaven. The Lord hear every cry, and specially the cry for pardon which is uttered at the Saviour's cross. We ask in Christ's name. Amen.

ILLUSTRATIVE MATERIAL

Seed Thoughts

The thing most needed is not extra means (of growth in grace), but extra diligence in the use of ordinary means.—R. C.

Christian Growth: I. The heart must become rooted in living, Christ-like principles. II. True religion is something to be cultivated. III. Due attention must be given to the laws of spiritual development. IV. The law of growth works its purpose through changing scenes and seasons. V. The growing life will surely manifest itself.—W. C.

How shall we know whether we are growing in grace? Signs of our not growing. I. When we have lost our spiritual appetite. II. When we are becoming increasingly worldly. III. When we are less troubled about sin.

Growth implies life and life requires culture.—M.

"Grow in grace and in the knowledge of our Lord and Saviour Jesus Christ." These two words represent the two great elements by which alone the human soul can be educated: Love and truth.—D. T.

Almost every created thing seems to have within it the principle of growth. The tree grows from a seed. The bird, fish, beast of the field, all come to maturity by growth. The human body grows from feeblest infancy into the strength of manhood. And mind grows as well as matter. The reasoning faculty, the imagination, the memory, expand and strengthen. So, too, the moral and spiritual affections of the soul. Hence religion, which consists of love to God and man, may grow also. I. Growth demands earnestness. II. Growth demands exercise. As fast as we learn duty we must apply it.—J. M.

CHOICE ILLUSTRATIONS ON THE THEME

Not Moving Forward

A bright little girl of about eight summers was wisely teaching a bit of a brother some two years younger than herself to master the difficult art of riding a bicycle. After many fruitless trials the little lad steadied himself as he wobbled from side to side and proudly shouted, "I'm moving. I really am moving!" His sedate bit of a sister eyed his movements calmly, and coldly replied: "Yes, you are moving, but you are not going!"

How true this is in the Christian life. Bishop Fowler used to put it in this terse and homely way: "Lots of folks are like a yard engine, that toots its whistle, rings its bell, and makes a lot of noise, but never gets anywhere."—Northern Christian Advocate.

Sleeping Too Near the Edge

When a little boy was asked why he fell out of bed, he replied, "Guess, mamma, it's 'cause I stay too close to the gettin'-in place." We need to move forward in our Christian life if we want to keep from falling.
—Sunday School Times.

Not Getting Anywhere

It was Johnny, the seven-year-old, who tired of the merry-go-round. The previous summer it had fascinated him, and he could not ride on it too often. This season a single trip had satisfied him, and he declined another. "No, thank you, grandfather," he said. "You see, we ride and ride, but we stay under that old tent all the time. I guess when anybody gets to be seven years old they're too big to care about going and going that doesn't get anywhere."

Grace Used

The Duchess of Gordon left among her papers, found after her death, the following lovely prayer: "O Lord, give me grace to feel the need of thy grace; give me grace to ask for thy grace; and when in thy grace thou hast given me grace, give me grace to use thy grace."

God and You

God never gives a command without giving with it the power to obey. A Scotch lord gave his old servant, Donald, a little farm. He said, "Donald, I'm going to give you that farm that you may work it for yourself, and spend the rest of your days on your own property." Donald replied, "It is nae gude to gie me the farm; I have na capital to stock it." His lordship looked at him, and said, "I think I can manage to stock it also." "Oh, well," said Donald, "if it's you and me for it, I think we will manage."—Christian Age.

Grace Abounding

Not long before the end of George Muller's wonderful life, a friend called to see him. This friend spoke to Muller of his great lifework, and of the marvelous faith he had in God. "My friend," said Muller, "I have no monopoly of God's grace. The same life is open to you. It is open to all!"

Drink Deep

A little puny child was brought to a London hospital for treatment, and on his arrival the nurse gave him a glass of milk. Before lifting the cup to his lips the little fellow asked anxiously, "How deep may I drink, Miss?" How much that question told of the poverty of a home where a glass had to be shared among many! He could hardly believe the nurse

when she told him to drink it all. How deep may we drink in our thirst after righteousness! God made us for righteousness: we shall be filled, wherefore we are blessed.

STORY TO TELL, OR SERMON TO CHILDREN

TITLE: *About Processional Caterpillars.*

TEXT: "Thou shalt not follow a multitude to do evil." Exodus 23:2.

Boys and girls, there is, I think, no doctrine or teaching more clearly set forth in the Scriptures than that of personal responsibility. It is neither necessary or wise to do things simply because some one else is doing them. A good man I know of once said to a younger brother who had been to a cheap show and had come home crestfallen, "The next time you see the whole world doing something, be sure not to go with them unless you have some better reason."

But I promised to tell you about the processional caterpillars. There is a sort of caterpillar called by that name—"processional caterpillars." They walk in long lines each one following closely the next in front. That is why they are called "Processional Caterpillars."

Now a certain man, Le Fabre by name, once saw a number of these caterpillars marching around the moulding of a stone vase in his garden. He got some more of them, and filled up the gap between the tail and the head of the procession, and watched to see what the caterpillars would do. They went on each following his neighbor in front; they walked around that vase for a week, and covered nearly a mile of distance!

Think how foolish they were. Don't you be processional caterpillars with your nose glued to your neighbor's back, and no thought as to where he is leading you, or whether he is worthy to be followed at all. Follow the right. Do the right, if you have to do it independently. "Thou shalt not follow a multitude to do evil." Isn't that a good text, and a wise one for every boy and girl to heed?

FOR THE EVENING SERVICE

TITLE: *The Heavenly Dew.*

TEXT: "I will be as the dew upon Israel." Hosea 14:5.

THE SERMON OUTLINE

INTRODUCTORY: Three things are here described as the happy result of Israel's return to God after a period of apostasy from him. First God promised to "heal their backsliding." In other words, that he would cure their malignant disease and remedy its evil effects. Let this be an encouragement to those who have gone away from God and penitently desire to return to him. Secondly, he promises to "love them freely"—that is, with unmerited reserve on their part—without money and without price. Thirdly, he promises them divine influences, such as would cause them to grow and flourish in the realm of the spiritual.

The language is figurative and most striking, setting forth the refreshing and revivifying power of the Holy Spirit upon God's people at times like the present, when spiritual drouth is the acknowledged order of the day: "I will be as the dew unto Israel." Let us briefly notice some of the characteristics of the dew.

I. Dew falls during the night.

Dew, we are told, is aqueous vapor condensed in coming into contact with the cold surface of the earth at the liberation of its heat during the night. In this it differs from the rain. The latter may fall at any time, day or night, while the first is invariably an offspring of the night. The dew is a blessing God gives to Mother Earth during the hours of darkness. Such are the silent influences of the Spirit to the church. They fall upon it unobserved and may be considered as God's blessings to her in her nightly periods. Such a period, we are often reminded, is the present one. It is one of those dark, sleepy and dreamy intervals in its history when inactivity is common, wild dreaming prevalent, and speculating rife; when the enemy of the soul is in danger of sowing tares in many a field that will spoil the crop of spiritual fruitfulness for time and eternity. The watchers on the walls of Zion often salute each other with the query, "What of the night?" Several years have passed since Zion's parched ground was visited with drenching revival showers—those heavenly visitations witnessed by some of us, which drove their thousands to seek shelter under the cross of Christ, and, like Bunyan's pilgrim, had the burden of their sin removed at the very spot.

However this may be, God is still up to his promise. If we have not the showers we have the dew. There is many a soul in Zion adorned with the dew of grace, many a branch of the vine burdened with this precious endowment; many a rose in God's garden which sparkles with this spiritual adornment. Amidst all the present drouth there is much spiritual green—and amidst all the leaves of heart there is much freshness of spirit and fruitfulness. So that while the sky has been withheld, and the long hoped for and much required rain does not come, let us not forget to thank God for the dew—the silent communications of the Holy Spirit.

II. Dew falls silently.

A person might be out in the midst of the dew and not hear it fall. He may feel it, but cannot hear it. So God is often most present where there is least of apparent force. The still small voice had God in it when it was written, "The Lord was not in the wind." So the glorious influence of the Spirit of God falls on the heart of believers in their homes, or in the pews, unknown to those around them, doing its work of purifying, strengthening and beautifying unobserved.

III. Dew is penetrative.

It is peculiarly true of the dew that it is penetrative. It penetrates the soil and pierces into the fibers of every herb and plant. It moistens everything where it falls. It leaves not a stem or a leaf unvisited or unpenetrated. Just so it is true of the Spirit that it affects the whole soul, and through it the whole life. There is not an affection, or passion, or power of the soul on which the Spirit does not descend and into which he

does not penetrate, renewing, reviving, refreshing, creating and beautifying all.

IV. Dew is in the absence of rain.

Around Mount Hermon we are told are the most fertile and luxuriant orchards and gardens to be found in a land of drouths, all because of the abundance of dew that falls in that neighborhood, showing how precious dew is in the absence of rain, though not in its place. Should the rain cease the dew should also cease. So we can never rightly appreciate the silent influences of the Holy Spirit in the absence of the Pentecostal blessings. It has been the life of many a church, and the salvation of millions of members. There are many in glory to-day who praise the Lord for silent communications of the Spirit, and we should join them on earth. Yet let us not cease to pray for the rain, lest the mountain of Zion become like Gilboa, without dew or rain.—R. E. W.

SUGGESTIVE TEXTS AND THEMES

The Moral Desolation of the World: I. The child's sin.—Gen 3:1-6. II. The inevitable penalty.—Gen. 3:22-24. III. The Father's regret.—Gen. 6:5-7. IV. The taint in the blood.—Psa. 51:5. V. The far-reaching effect.—Rom. 5:12-14.

The Sustaining Hope: I. A coming Conqueror.—Gen. 3:15. II. A sure foundation.—Isa. 28:16. III. A fountain of purity.—Zech. 13:1. IV. A holy substitute.—Jer. 23:6.

The Preparation of the Ages. I. The founding of the nation.—Gen. 12:1-3. II. The authorized leader.—Ex. 3:1-12. III. The beginning of the kingdom.—1 Sam 8:4-9. IV. The scattered nation.—Jer. 16:15. V. The witnessing people.—Isa. 43:8-13.

The Triumph of Prophecy. I. The facts. a. The chosen line.—Gen. 12:3, 17:6-8. b. A ruler in Israel.—Micah 5:2. c. The desire of all nations.—Isa. 55:4, 5. d. The sacred name. Isa. 7:14; Matt. 1:21. II. The fulfillment. a. The annunciation.—Luke 1:26-38. b. The Birth.—Luke 2:7. c. The name.—Luke 2:21. d. The reward of a world hope.—Luke 2:29-32.

The March of Liberty: "Men that have hazarded their lives for the name of our Lord Jesus Christ."—Acts 15:26.

A Tale of Two Cities (Berea and Thessalonica): "These were more noble than those in Thessalonica."—Acts 17:11.

The Holy Catholic Church: "And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and they shall become one flock, one shepherd."—John 10:16.

The Man Who Can: "And they said unto him, We can. And Jesus said unto them, Ye shall."—John 10:39.

A Choice of Ideals: "See . . . that thou make all things according to the pattern showed thee in the mount."—Heb. 8:5.

Loaded Double: "For none of us liveth to himself."—Rom. 14:7.

The Law of Accountability: "Thou oughtest to have put my money to the exchangers."—Matt. 25:27.

THE SUNDAY SCHOOL LESSON

TITLE: *Review: The Early Prophets of Israel.*

GOLDEN TEXT: "God, having of old time spoken unto the fathers in the prophets by divers portions and in divers manners, hath at the end of these days spoken unto us in his Son." Heb. 1: 1, 2.

Teaching the Lesson

God did in the old time "speak unto the fathers in the prophets." In the lessons of the quarter this is exemplified. But instead of taking up for review individual prophets mentioned in the quarter it might be more interesting to consider some characteristics of the prophetic office and the nature of the work these messengers accomplished. They were the national poets of their day, as also annalists and historians. And they were great preachers of patriotism, though their patriotism was generally founded on the religious motive. At the same time they were preachers of morals and of spiritual religion. The symbolical observances of the law had lost much of their effect, the tendency being to rest in the outward acts as in themselves sufficient. The prophets constantly called the people to give attention to the things of the heart, to the underlying importance of spiritual morality. The prophets were not the only, yet authorized exponents of the law. In a true sense also they were pastors of the people. At the same time they were always a political power in the state. Strong in the safeguard of their religious character, they were able to serve as a counterpoise to royal authority when it seemed to be wrongly wielded. But they were something more than even national poets and annalists, preachers of patriotism, moral teachers, exponents of the law, pastors, and politicians. They were instruments of revealing God's will to men. During the period of the kings prophetically inspired men frequently appeared who demanded submission to their Divinely commissioned words. Saul, who refused such submission, perished as the result of this conflict. David owed much to the support of the prophets Samuel and Nathan and Gad. Solomon was educated by the prophet Nathan. Amos and Hosea were compelled to announce to Jeroboam II. the impending destruction of his kingdom. But the contents of prophecy were by no means limited to predictions concerning the future. There are Messianic prophecies. The forms of prophecy were conditioned by the views and ideas of the time of utterance. But the immediate and local application of a message was not necessarily its only application. The things God's Spirit gave could have application to the past, the present and the future. In many cases a Divine unity connects the different elements.

ILLUSTRATIONS

Prophets in all Ages

The prophet has been in all ages and is now the minister of liberty, of righteousness. There have been Christian prophets as well as Hebrew

prophets. Such as St. Ambrose, closing the doors of Milan Cathedral on the mighty Theodosius when he came red-handed from the massacre of Thessalonica. Such as Wycliff giving to England an open Bible. Such as John Huss freeing Bohemia from traditional falsehoods. Such as Luther breaking the yoke of oppression. Such as Bishop Ken rebuking Charles II. for his unrepented sins. Such as Wesley startling the slumber of faithless England. Such as Howard purging the prisons of their cruel horrors. Such as Lord Shaftesbury making his friends of the humblest and the most castaway. Such as Clarkson purging his country from the horror of slavery. Such have been in all ages all good and brave men who disdained to sell truth for advantage, or to palter with God for gold; who did the thing, and scorned the consequences.—Farrar.

Preaching

Speaking of preaching Archbishop Whately once said: "I remember one of my parishioners telling me that he thought 'a person should not go to church to be made uncomfortable.' I replied that I thought so too; but whether it should be the sermon or the man's life that should be altered so as to avoid the discomfort, must depend on whether the doctrine was right or wrong."

Effective Preaching

One of the great sermons of William Dawson, the celebrated Yorkshire preacher, was the "Balance Sermon," in which he used to put human souls into one scale and the law of God into the other, and with terrible heart-searching power over the consciences of his hearers used to show how the law of God weighed down the hypocrite, the miser, the swearer, the others. On one occasion a man who used a short measure—a yard-measure which had once been thirty-six inches in length, but which he had used as a walking-stick—was so wrought up by the discourse that, interrupting the preacher he snapped the measure in two, and then said, "You can go on now, sir." It was grand preaching that could make a man confess his guilt and forsake his sin at the same moment.

MIDWEEK MESSAGES: CHURCH NIGHT OR PRAYER MEETING

THEME: *Christ Crowded Out.*

"There was no room for them at the inn." Luke 2:7.

When Christ came to the world, his own world, there was no room for him. This is but the beginning of what was to continue right through. As in his life, so since—no room, no room. I. *There is no room for him in our business.* II. *There is no room for Christ in our pleasures.* III. *Comparatively little room for him in our conversation.* IV. *Little or no room accorded to him in our literature.* V. *No room for Christ in party politics.* VI. *No room for him in many of our homes.* VII. *There is an effort in certain quarters to crowd Christ out of theology and religion.* VIII. *Nay,*

does he find full expression and ample room even in the orthodox creeds? IX. In many of our churches there is hardly any room for Christ. X. There is too little room given to Christ in our hearts.

CHRISTIAN ENDEAVOR SOCIETY TOPIC

God's Kindness and Our Own. Tit. 3:1-8; Matt. 25:35.

MY SERMON NOTES

MY SERMON NOTES

MY SERMON NOTES

MY ENGAGEMENTS FOR THE WEEK

Sunday

Monday

Tuesday

Wednesday

Thursday

Friday

Saturday

SUNDAY: DECEMBER TWENTY-FIFTH

THEME: *What Does Christmas Mean to You?* (Christmas.)

SUGGESTED HYMNS: "Joy to the world! the Lord is come."—Isaac Watts. "O come, all ye faithful."—Frederick Oakeley. "Holy night, peaceful night."—Joseph Mohr. "Brightest and best of the Sons of the morning."—R. Heber. "As with gladness men of old."—W. C. Dix. "The first Noel the angel did say."—Traditional.

SALUTATION (or Call to Worship): "The dayspring from on high hath visited us, to give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace."

INVOCATION PRAYER: Eternal Father, we grow gray and world-weary, but thou art eternally young. Thy mercy grows not old, thy power is never weary, thy love is new with each new day. In thy presence the greatest of earth is as a little child, and the deepest wisdom of man as the prattle of a babe. Thou art the age that is youth, the far that is near, the ray that flashes across the soul betimes, the song that singeth in the heart of life—making all days sacred and every smallest thing greater than it seems.

As we bow at the cradle of Jesus, in whom thou hast shown us what thou art in a life like our own, humbly we give thanks for his words of truth and his works of mercy, and for the hand of blessing he has laid upon every cradle. Let there be in us a new birth of faith and hope and wonder, and the charity which thinketh no evil. Touch our minds to a gentler thought, our hearts to a wiser pity, and our hands to a more liberal devising in behalf of those who know the bitterness of want.

If we are left alone, may we seek some one to bless in the spirit of him who is so great a blessing; some one to remember in the name of him who is the gentlest memory of the world. Hasten the day when his faith shall fill the hard old earth with shapes of purity and gladness as of old it filled the sky with forms of beauty and song. Make us such little ones of thine as we never yet have been, joyous in service, trustful and triumphant, in the name of Jesus our Lord. Amen.—J. F. N.

THE SERMON

TITLE: *What Does Christmas Mean to You?* (Christmas.)

TEXT: "Glory to God in the highest, and on earth peace, good will toward men." Luke 2:14.

THE SERMON OUTLINE

INTRODUCTORY: To each of us Christmas brings a different message. It speaks to some, as the angels did to Mary, a message of great

joy. It was the fond hope of every devout Jewish woman that she might be the mother of the promised Messiah, and to Mary this honor came. True, the message, while bringing joy untold, brought also the shadow of the cross with it.

There is a famous painting by the artist, Mr. P. R. Morris, which shows Joseph in a tent watching Mary and the Christ child as they played together just outside the tent door. The mother holds out her hands, the infant Christ is running with both hands extended into her arms. But the sun at his back throws a shadow between the mother and her boy. This shadow, formed by the body and extended arms of the child, is exactly in the shape of a cross. The title to the picture is, "The Shadow of the Cross."

But this shadow has not yet fallen across her path, and Mary felt at first only the great joy that expressed itself in a song of praise—that song which has justly been called the Magnificat. Sorrow might come, but for the present she was content with the blessing which had come to her, and her happiness overshadowed anything which might befall her.

The Song that the angels sang to the shepherds was a message of peace and good will to all the earth. It was a much-needed message. In all the broad earth there was no real peace. Men strove and contended for mastery, and there was no good will between man and man. It was good tidings indeed when promises came that men were yet to beat their swords into ploughshares and their spears into pruning hooks and learn war no more. But to Herod the Christmas message brought only trouble and disturbing fears. In the new-born Prince he saw only a possible rival, a destroyer of his own peace and power.

Thus it is that Christmas brings to each one a different message. It speaks to some of joy. It carries to others peace. It tells others the way of eternal life. To still others it only suggests selfish enjoyment, the receiving of gifts, the indulging the appetite. What message is this Christmas bringing to you?

It brings many and varied messages.

I. First, it speaks to us each a serious message as to the fleetness of time. Each Christmas is like the passing of a milestone of life. There is much work for myself to do; there is much work for others to be done. The Christmas message is one as to the need of haste. "The night cometh when no man can work." We pass the years as an express train glides by telegraph poles. When each one is passed, it lies back there beyond recall. It is the same with the opportunities we let slip. The Christmas season tells us of neglected opportunities and urges the importance of faithfulness in the future.

II. Christmas also brings a message telling of the new gifts God still wishes to give us. He has given his Son as the Saviour of men, the great Christmas gift to the world. He has given him also as our personal Saviour. But God has more gifts yet for us if we will receive them. He wants to give us a deeper and more abiding sense of his presence. He wants to give us more largely yet of his gift of holiness. He wants to give us power to overcome sin. He wants to give us greater success in work for him. He wants to give us more joy and gladness as his followers. He

has many things yet to give us if we are ready to receive them, and this Christmas comes as a message telling us of the blessings he still holds out for us to take.

III. This Christmas brings us also a message as to the inter-twining between earth and heaven. God is interested in us, or he would not have given his Son. Christ is interested in us, or he would not have come to earth that first Christmas Day. The angels are interested in us, and showed it when that "multitude of the heavenly host" sang the song of "Peace on earth, good will to men." Heaven is interested in earth.

But the Christmas message reminds us also of our interest in heaven; not alone the supremely important interest in God as our Heavenly Father, Christ as our Divine Saviour, the Holy Spirit as our Sanctifier, but along with these, other interests that are very dear and precious. This Christmas brings a reminding message of a dear parent with Christ, a loved daughter in his paradise, and of many friends who have gone before. Into how many hearts and homes this sweet and sacred Christmas message will come! There are inter-twining interests between earth and heaven which this Christmas will speak to many of us about.

IV. Again, this Christmas brings a message as to the way Christ would like to have Christmas observed. I am sure that he would not lessen in any degree the mirth of children, that he would not chide us for missing sadly the dear faces of the departed. But he would have us think a little more kindly of others, forgive all who have wronged us, speak somewhat more gently to our loved ones, remember very generously the poor, the friendless, all less favored than we, and do all in our power to spread the good news of his coming and to promote the wideness of his reign in the world.

V. The last message we mention is one of hope for the future. There is a very cheering and hopeful message in the promise that the Christmas "tidings of great joy" are yet to reach "all people." Too often it is forgotten that the angel message the first Christmas dawn was both an announcement and a prophecy. May there not be something at least suggestive in the fact that Christmas comes when the days begin to lengthen? Christmas day is a trifle longer than the day that precedes it. From this time forward for months the days will grow longer and the nights shorter.

The first Christmas morning said to the world's night: "Henceforth you must decrease while the day shall increase." From that time to this, Christianity has been taking little by little from the world's night and adding it to the world's day.

This blessed Christmas morning is yet to dawn for "all people," even unto the remotest parts of the earth. The world to-day is one year further away from the birth of Jesus, but, glad and happy hope! it is one year nearer the final triumph and reign of Jesus. Rejoice! Rejoice! every soul over the many sweet messages Christmas brings!

COMMENDATORY PRAYER: Almighty God, we give thee thanks for the mighty yearning of the human heart for the coming of a Saviour, and the constant promise of thy Word that he was to come. In our own souls we repeat the humble sighs and panting aspirations of ancient men and ages, and own that our souls are in darkness and infirmity without

faith in him who comes to bring God to man and man to God. We bless thee for the tribute that we can pay to him from our very sense of need and dependence and, that our own hearts can so answer from their wilderness the cry, "Prepare ye the way of the Lord." In us the rough places are to be made smooth, the crooked straight, the mountains of pride brought low, and the valleys of despondency lifted up. O God, prepare thou the way in us now, and may we welcome anew thy Holy Child. Hosanna! blessed be he who cometh in the name of the Lord. Amen.

OFFERTORY SENTENCE: "And when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh."

OFFERTORY PRAYER: We bless thee, our Father, for thine unspeakable gift, in sending thy Son to be our Saviour. Thy great Gift has set all the world to giving. Receive the offerings we bring thee now, and use them for the extension of thy kingdom in the world. Bless us also as we bring them and may we increasingly learn to abound in this grace also. We ask in Christ's name. Amen.

PASTORAL PRAYER: Among the multitude of thy gifts, good Father, we would thank thee especially for the little children thou hast entrusted to our care. What blessings they have brought to our households, what joy and revelation to our hearts! Their helplessness and dependence greaten and enrich all those who have taken part in their upbringing. Their laughter and song rebuke our doubt and gloom. Their freshness of outlook and their constant wonder at the processes of nature and the facts of life keep us reminded of the vast fields of experience that lie unexplored beyond even the wisest of us.

We would learn the lesson thou dost teach us through their lips. We would read the deep truths of life thou hast written in their yet untempted eyes. Forbid that we should accept the presence of these little ones and fail to discern the clouds of glory which trail their entrance into our hearts. May they be forerunners of thee, O thou Spirit of joy and hope and growth. May they open our hearts to much more than themselves, so that as they grow older and leave our arms and our hearthside there may remain with us for all the years the priceless gifts they have brought us from Thee.

O Lord, give us wisdom and strength to guide their young feet. It is as if thou hadst put their destinies in our unworthy hands. Thou who didst make us all, it is as if thou hadst made us sharers with thyself in the spiritual creation of these little lives. So much of what they shall become is in our keeping. May we be equal in strength, in patience, in foresight, in powers of companionship, in childlike graces of soul to this most grateful burden with which thou hast blessed our hearts. Above all, may the spirit that was in Jesus be in us also, who held little children in his arms and blessed them and made one of them the immortal symbol of his kingdom. We ask through Christ our Lord. Amen.

SUGGESTIVE CHRISTMAS TEXTS AND THEMES

The Bethlehem of the Heart: "Until Christ be formed in you."—Gal. 4: 19.

The Star of Hope: "When they saw the star they rejoiced."—Matt. 2: 10.

Why Jesus Came: "The Son of Man is come to seek that which is lost."—Luke 19: 10.

The Miraculous Birth: "That holy thing which shall be born of thee shall be called the Son of God."—Luke 1: 35.

His Destiny: "He is set for the fall and rising of many in Israel."—Luke 2: 34.

Seeking God: "Where is he that is born King of the Jews?"—Matt. 2: 2.

A Christmas Day Question: "What think ye of Christ?"—Matt. 22: 42.

The Christmas Sermon: "For behold I bring you good tidings."—Luke 2: 10.

International Peace: A Christmas Message: "There is no peace to the wicked."—Isa. 48: 22.

The First Peace Convention: "Glory to God in the highest and on earth peace."—Luke 2: 14.

Messiah's Rightful Dominion: "And the government shall be upon his shoulder."—Isa. 9: 6.

Room for Christ: "There was no room for them in the inn."—Luke 2: 7.

The Mother of Our Lord: "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour."—Luke 1: 46.

The Wondrous Birth: "Unto you is born this day in the city of David a Saviour, which is Christ the Lord."—Luke 2: 11.

Christ's Birth in Human Hearts: 1 John 4: 7.

The Christmas Day-Spring: Luke 1: 78.

The Saving Name: "Thou shalt call his name Jesus, for he shall save his people from their sins."—Matt. 1: 21.

The Calendar of God: "When the fullness of time was come, God sent forth his Son," etc.—Gal. 4: 4.

The Meaning of the Incarnation: "Now when Jesus was born in Bethlehem of Judea," etc.—Matt. 2: 1.

FURTHER THEMES FOR DEVELOPMENT

The Rising Star

"There shall come a star out of Jacob, and a sceptre shall rise out of Israel, etc.—Num. 24: 17.

Balaam caught the first faint beams of the Star-rise of the reign of Christ.

I. The rising Star brings light. 1. On the deepest mysteries. 2. On immediate duties. 3. On human destiny.

II. The rising Star has a scepter-quality. The light is instinct with celestial authority. Is charged with a quickening and governing dynamic.

III. The rising Star is born of the humanity lying back of it. 1. Of the chosen race. 2. Of our flesh and blood. 3. Of the needs that our human nature feels.

Star-rise to Balaam is Sun-rise to us.—Rev. S. B. D.

What Shepherds Saw in the Cradle

"And the shepherds said one to another, Let us now go even unto Bethlehem and see this thing which is come to pass, which the Lord hath made known unto us."—Luke 2:13-15.

We are told what the shepherds said: "Let us go even now unto Bethlehem, and see this thing which is come to pass." And what did they see when they got there? This is the question we should ponder this Christmas morning.

I. They saw a Child through whom had come to man the greatest revelation of God.

II. They saw a Child born to give earth the greatest revelation of man.

III. They saw him who was born to be the world's Saviour.

IV. They saw a Child who was born to be earth's greatest Teacher.

V. They saw a Child who alone had the right to the sovereignty of the world. Lowly, but King! Jesus, Son of man, Son of God! We worship thee this morning. Amen.

The Day-Spring

"Through the tender mercy of our God, whereby the day-spring from on high hath visited us, to give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace."—Luke 1:78, 79.

I. The condition of the world previously to the advent of Christ.

1. A state of ignorance.

2. A state of danger.

II. The mercy of God toward the world in that condition.

1. Undeserved.

2. Unsolicited.

3. Seasonable.

III. The manner in which the mercy of God was manifested.

1. He sent his Son to enlighten it in its ignorance.

2. He sent his Son to guide it in its danger.

CHOICE CHRISTMAS ILLUSTRATIONS

The Growing Christmas

When Bishop Hurst was in Poona some time ago he went out to the great temple of Parvati, and there watched the worshippers. He asked the ancient Brahman priest who for many years had received the offerings there, "Do as many people come here to pray as formerly?" "No, there are fewer every year." "How long will this worship last?" was the next query. "God knows," he sadly replied. "What will bring it to an end?" "Jesus Christ," the Brahman answered. Yes, our Christ is the Christ of a growing Christmas.

The Incarnation

I do not know how to illustrate the incarnation. The only thing I ever thought of is very imperfect. You know how the coast line of the ocean runs from Maine to Cape Cod. Outside is the great ocean. What is inside

those little curves? The ocean, of course. You call one the ocean and the other the harbor or the bay, but it is all one ocean. The water is the same: it tastes the same, looks the same. Here is the great eternal God, filling all space, only in one place. He flows into a little curve, Jesus of Nazareth, but it is the same God whether he is there in heaven, or here in Jesus. Oh, I hope you don't understand this. It would be such a little thing if you and I understood it.—Alexander McKenzie, D.D.

God's Christmas Gift

A man once, on a wager, stood on London Bridge for a whole day trying to give away golden sovereigns, and only two persons would accept them. Equally foolish is the world in refusing the greatest gift of all gifts—God's Christmas Gift.

Un-Christmasy People

There cannot be a Christmas world made up of un-Christmasy people. It is Christmas in the heart that puts Christmas in the air.—William T. Ellis.

Beyond the Telling

An Alaskan girl was found by her teacher admiring a beautiful sunset. When it was suggested that she try to put the scene on canvas, she replied: "O, I can't draw glory." So the most expressive words are utterly inadequate when one would describe to another his own personal vision of the Christ. Let us get a new vision of him at this Advent season.

QUOTABLE POETRY

Noël

How soft the fingers of the snow
 Across the winter grass!
 How white the waxen mistletoe!
 'Tis Nature's holy mass—
 O winter wind, breathe low, breathe low,
 And let the Christmas spirit pass. —J. E. Laws.

Christ Welcomed

You are laughing in my human breast,
 O, little Heart of God,
 Sweet intruding stranger,
 A Christ-Child in a manger,
 Heart, dear Heart of God.
 —Nicholas Vachel Lindsay.

Christmas Lullaby

Sleep, Holy Babe,
 Upon Thy mother's breast;
 Great Lord of earth and sea and sky,
 How sweet it is to see Thee lie
 In such a place of rest.

Sleep, Holy Babe,
 O take Thy brief repose—
 Too quickly will Thy slumbers break,
 And Thou to lengthened pains awake
 That death alone can close. —Edward Caswell.

Christmas Greetings

Some good old-fashioned customs
 Go out of style, no doubt;
 But sending Christmas greetings
 We couldn't do without.
 And so the custom lingers—
 Let us hope it aways will—
 For the same old-fashioned friendship
 Prompts the same old greetings still.

Christmas Wish

May Christmas bring to you,
 Its tripart joy:
 True Faith, to free you e'er,
 From doubt's alloy;
 Strong Hope, to sing your heart
 To sweet repose;
 And Love to help you smoothe
 Another's woes. —John Grant Newman, D.D.

Within My Heart

There is a lovely thought in Martin Luther's Christmas Carol for Children:

"Ah, dearest Jesus, Holy Child!
 Make Thee a bed, soft, undefiled,
 Within my heart, that it may be
 A quiet chamber kept for Thee."

STORY TO TELL, OR SERMON TO CHILDREN

TITLE: *The Sweetest Story of All.*

TEXT: "Behold, I bring you good tidings of great joy, which shall be to all people." Luke 2: 10.

This story is the sweetest story that the world has ever heard. It is a story that never grows old. Other stories soon become stale and flat and we do not care to have them read over any more; but this old story is just as fresh as the sunshine and as sweet as the morning air on a spring day. There is no story that has stirred the heart of the world as the story of the birth of Jesus Christ, born of the Virgin Mary in Bethlehem of Judea in the days of Herod the King. You have heard this story over and over again, because it has been told oftener than any other story. Yet it is still full of beauty and charm, and boys and girls and even men and

women call for this story in all the lands of earth. And they are always glad when they hear it as if it were of an event that happened just yesterday. It is new every Christmas morning, and the world lays aside its cares and sorrows. When the song of the angels echoes over earth and sky then the world is mirthful-hearted once again. It is a story that brings gladness and cheer. Its message is full of hope and peace.

Several years ago an ocean steamer was dashed against the rocks off the coast of Newfoundland and nearly all the passengers lost their lives. A telegram was sent to a home in Detroit announcing the drowning of the young man of the household. All hearts were burdened with grief and sorrow. But a few hours afterward there came a second message that said, "Saved." It was signed by the young man himself. That despatch brought such gladness to the wife and mother that they had it framed and hung on the wall of the home.

The beautiful message that was sent from heaven on the first Christmas morning announced the birth of the new-born Saviour. It was sent out as "good tidings of great joy." Such a glad message as this should be cherished and framed in the hearts of all the boys and girls who hear the good news.

But just singing about Jesus is not enough. Looking at the beautiful pictured face of Jesus is not enough. Celebrating the glad day of Jesus's birth is not enough. Jesus is the new-born King, and as a King he expects our whole-hearted allegiance. He wants our loving obedience. The happiest boys and girls in the world are those who are obedient to the Christmas King. Amid all the hurry and the excitement, the gift-making and the gift-receiving, the peace and good will, the joy and the cheer of this Christmas season let us stop a moment and take time to think that it is the birthday of our King.

But just one day's love and loyalty to the Christmas King is not enough to keep the heart warm and the life true for the remaining three hundred and sixty-four days. Our love and loyalty for Jesus Christ, our good will and obedience, our whole-hearted allegiance must overflow into the rest of the days and weeks and months of the year.

May this Christmas season find thousands of boys and girls eager to consecrate themselves to the supreme and inspiring task of telling the story of Jesus, thus aiding in transfiguring and transforming the whole world into the beautiful service of the Christmas King.—A. B.

FOR THE EVENING SERVICE

TITLE: *God Made Visible In Christ* (Christmas).

TEXT: "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him." John 1:18.

THE SERMON OUTLINE

INTRODUCTORY: God is invisible. No human eyes have seen him. It is not meant to deny that men have seen manifestations of God, as when

he appeared to Moses or to the prophets. But it is certain that no man has seen the essence of God, or has fully known him. "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him." The prophets delivered what they heard God speak; but Jesus revealed what he knew of God as his equal and as understanding fully his nature, and there is no true and full knowledge of God which is not obtainable through his Son. God is made visible in Christ. We know him most perfectly through Christ.

Suppose some Eastern king were to send us a picture painted by himself; we should know something of him—of his knowledge, of his skill, of his love of beauty. But if he were to send a long, delightfully written letter, we should know him better. But if he should send upon a visit to us his son, very much like himself, we should know him best. In all three of these ways God has revealed himself to us. The world is a great picture painted by God. Or, to change the figure, suppose you visit a great factory and see order everywhere. It shows that the man who planned and built and arranged such a place had an orderly mind. So in the universe God has made there is order and wisdom and power and beauty and goodness manifested as well, and all telling us of God and revealing him to us. Then, too, the Bible is a letter from God, a long and loving letter to us revealing his very heart, how he thinks of us and what he would have us to be and to do. This is a very much fuller revelation than Nature can make.

But Jesus Christ is God's Son, and if we want to know most perfectly what God is like we must study Jesus. It was to give us this inestimable opportunity that God sent him into the world nearly two thousand years ago, and it is this blessed fact which each recurring Christmas Day should recall to all hearts and minds.

It is related of a wise Eastern ruler that when he died he left word to his people that his son would be their king, and though they had never seen his face, they would judge of his government by his acts. The people promised obedience. The influence of the new ruler was wise and kind, and like the beams of the sun, it streamed out of the royal palace, bringing joy to every subject. The people marveled and said, "We see him not; how does he understand us so well?" They came to the palace gates and said, "Let the king suffer us to see his face." The king came forth to them in his royal robes, and when they saw him they rejoiced and said, "We know thy face." He had walked so often with them as their friend, showing love and kindness to all, that when they saw him in the palace, his kingly robes did not disguise him. They knew him.

This is our Christmas Day thought; for this is what Christmas really means. In the incarnation our King comes to the palace gate and lets us see his face. "The Word became flesh and dwelt among us, and we beheld his glory, the glory of the only begotten from the Father, full of grace and truth." God was in the world before, ruling in love and wisdom. We did not recognize or know him; but we felt his power and received of his grace. He was among us, as we might say, incognito. He was with us all the while ruling and defending us, conquering all his and our enemies—our loving, wise and ever-mindful King. But in the incarnation of Christ he revealed himself. He made himself visible to us. He permitted us to

realize who the One that had been our benefactor really was, and something of the depth of the love he felt.

At this glad Christmas season may we see our King at his palace gate.

I. Jesus manifests God, therefore, in his person. He is his "only begotten Son." His home is "in the bosom of the Father." Jesus had a knowledge of God, of his nature and character and designs such as no other one ever possessed and which qualified him, therefore, above all others, to make God known. "The Word was made flesh and dwelt among us." Christ was "God manifest in the flesh." Christ, dwelling among men, they beheld in him "the glory of the only begotten of the Father, full of grace and truth." The son of man is man. The Son of God is God. His nature is the same as his Father's, and in character the resemblance is so great as to come to identity. This is what he said: "He that hath seen me hath seen the Father."

In the Rospigliosi Palace, in Rome, is Guido Reni's great picture of Aurora. It is on the ceiling and can be studied only with great difficulty from the floor. But a mirror is so placed on a table that it reflects the picture, and one can study it there with ease and pleasure. God is a Spirit; and he is in heaven, "dwelling in light unapproachable." But the incarnation, which we so gladly celebrate to-day, was the bringing of the reflection of the glorious person of God down to earth in human form and life. Men looked at Jesus and saw in him the very reflection of God, "the express image of his person."

Some one has well said: "In looking at the sun through a telescope, if we use unstained glass the eye will be burned to the socket and we shall see nothing; but if we employ a colored medium we can examine it with safety. So no man can see God and live. But if we contemplate him through Christ; that is, if we come to him through the medium of humanity, we behold him without being destroyed; nay, the sight of him imparts salvation to us; for we behold his glory as that of the Only Begotten, and lo! He is 'full of grace and truth.'"

II. Jesus manifests God also by his life and character. "He hath declared him." The obvious meaning of these words is not so much that Jesus has told us or taught us verbally who and what God is—though he did do that—but that in his own person and life and character he is the silent, inarticulate manifestation of God to the world. As some one has said: "A child may declare or describe to you the appearance and character of his father; a pupil may tell you of his teacher; an author may give an account of himself in his book; but there may be in each of these cases an involuntary and indirect description, much more emphatic than the direct one. For in his writings the author, especially if he be an earnest writer, unconsciously portrays himself, so that we may know as much of the heart and soul of a favorite author by familiarity with his books as if we had lived for years in personal intercourse with him. So the pupil has caught the revered master's manner; or the child bears, not only in his person, but in his temper, habits, sentiments, prevailing tone of thought and feeling, a strong family-likeness to the parent; and though there may be much in the father which, from inferiority of talents or attainments, the child may be inadequate to represent; yet, according to his measure, he

may convey to us a better idea of what the father is than by any express and formal description of him we could attain." Just so it is in this case, Jesus is the revelation of the invisible God. Both by his person and especially by his life and character he manifested God to men.

III. Jesus manifests God also by his sufferings and death.

In his coming to earth he revealed the person of God. In his life and character he revealed the purity and righteousness of God. But it was especially in his sufferings and death that he revealed the heart of God—his mercy and grace and his yearning love. We do not really know God until we see Christ on the cross and realize that it was from love, due to his own and his Father's love for us, that he hung and suffered there. At this Advent season let us not fail to see, in the light of the cross, something of the great love wherewith God has loved us and all men. Nothing could make our Christmas a happier one, or cause more blessings to flow out from us to the world—to the unnumbered multitudes of this great human-world for which Christ came and lived and died. As Christ came to reflect God, let us, in turn, try to be reflectors of Christ that he may be glorified in us.

THE SUNDAY SCHOOL LESSON

TITLE: *Christmas Lesson.* Luke 2: 1-20.

GOLDEN TEXT: "Thou shalt call his name Jesus: for he shall save his people from their sins." Matt. 1: 21.

Teaching the Lesson

Let us find the heart of this Christmas lesson in the Golden Text. I. *Think of Christ, first, as Saviour.* "Thou shalt call his name Jesus." The name Jesus means Saviour. Remember that is both his name and office. Did the thought ever come to you that Jesus might turn his back, refuse to save you when you ask him? Well, if it did, Satan put it there. If Christ were to refuse to save, his name would be Rejecter, Refuser, not Saviour. You are drowning. He reaches down, draws you from the water, sets your feet upon a rock. He is your Saviour. You are in a house aflame. He plucks you as a brand from the burning. You are dying with leprosy of sin. He comes as the Great Physician and heals you. He is your Saviour. Christ has come. What for? To save you. You have a Saviour if you are willing to be saved. A woman of brilliant intellect, refined, beautiful, richly dressed, in a fit of insanity threw herself into the lake at Chicago not long since and was drowned. A rope was thrown her, but she was insane and refused to grasp it. This woman, so much respected, was insane and could not be saved because she would not be saved. But, sad to relate, in the matter of eternal salvation, there are many who act just as insanely. They refuse to allow themselves to be saved. You have a Saviour if you are only willing to be saved. You can never be told how ready he is to save, how tenderly he will treat you, how lovingly he will speak to you. His name is Saviour. "Thou shalt call his name Jesus, for he shall save his people from their sins." II. *This brings us to consider, secondly, the salvation.* "He shall save his people from their sins."

That is the great theme of Christmas, the supreme meaning of Christmas. "His people," that means all who will accept him. "From their sins." He is "of sin the double cure." There are two ways in which he saves us from our sins. He saves us from their guilt and also from their power. We are told that for a long time Martin Luther felt heavily the burden of sin; but at length he experienced joy of forgiveness. He is said to have found great comfort in that thought in the Apostles' Creed: "I believe in the forgiveness of sins." We may at times have doubts about what to believe. In such case take this as your creed: "I believe that God so loved the world that he gave his only begotten Son, that whosoever believeth in him might not perish, but have everlasting life." Is it any wonder that Christians love the Saviour and the name of Jesus? This is what Christmas means, that we have a Saviour and that his happiest, his supremest work is to save his people from their sins. Make him your own personal Saviour and this cannot but be the happiest Christmas you have ever known.

ILLUSTRATIONS

The Unspeakable Gift

In ancient history we are told that Cæsar had a friend to whom he once gave a very munificent present. But when he offered it the friend said: "This is too much for me to receive." To which the Emperor replied: "But it is not too much for me to give." After all our sinfulness and rebellion God's gift of pardon through Christ does seem almost too much for us to receive; but the riches of Divine mercy is so great that it is not too much for him to give. When God forgives there is not one sin left unforgiven.

Forgiveness of Sin

You have seen a cloud drifting across the pure blue of the sky, and as you have watched it, it has broken up and disappeared forever. That cloud you will never see again. So God deals with your sins. You believe in his Son as your Lord and Saviour. Then he has blotted out your transgressions as he has swept the cloud from your sight forever. The Bible abounds in these assurances of utter removal of the penalty of sin from the child of God. "I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins." "Thou wilt cast all their sins into the depths of the sea"—not upon the beach, in view of all, nor in the shoals where the receding tide shall expose them, but into the depths of the sea, to be seen no more.

Forgiveness Complete

There is a charming old Celtic legend which says that the Angel of Mercy was sent to a certain saint to tell him that he must start for the Celestial City. The saint received the messenger and his message with gladness, and at the appointed hour they set off together. As they passed up the shining way beyond the bounds of this world the saint was suddenly troubled with the thought of his sins. "Mercy," he said, addressing his angelic guide, "where did you bury my sins?" "I only remember that I

buried them," he replied, "but I cannot tell where." Then he added, "As for the Father, he has forgotten that you ever sinned." What a wonder is divine forgiveness! How absolutely complete.

MIDWEEK MESSAGES: CHURCH NIGHT OR PRAYER MEETING

THEME: *Life's Saturday Evening.*

"And that day was the preparation, and the Sabbath drew on." Luke 23:54. I. *The Saturday evening of the week.* 1. In meditation. 2. In Bible-reading. 3. In prayer. 4. In earnest preparation for the duties of the approaching day. II. *The Saturday evening of life.* 1. The work of the week is ended. 2. The performance of the week is judged. 3. The wages of the week are paid. 4. The day of rest is at hand. III. *The Saturday evening of time.* 1. The end of the week. 2. The end of the year. 3. The winding up of the affairs of the world. 4. The extensive diffusion of the Gospel. 5. The last conflict of great principles. 6. The dawn of the Millennium.

CHRISTIAN ENDEAVOR SOCIETY TOPIC

What Does Christmas Mean to the World? John 3:16; Luke 2:8-11.

MY SERMON NOTES

MY SERMON NOTES

MY ENGAGEMENTS FOR THE WEEK

Sunday

Monday

Tuesday

Wednesday

Thursday

Friday

Saturday

CEREMONIES FOR SPECIAL OCCASIONS

CEREMONIES FOR SPECIAL OCCASIONS

WEDDING CEREMONY (I)

According to the use of the Protestant Episcopal Church in the United States of America, and as employed by ministers in Presbyterian, Baptist, Congregational and many other denominations.

At the day and time appointed for Solemnization of Matrimony, the persons to be married shall come into the body of the church, or shall be ready in some proper house, with their friends and neighbors; and there, standing together, the man on the right hand, and the woman on the left, the minister shall say:

Dearly beloved, we are gathered together here in the sight of God and in the face of this company, to join together this Man and this Woman in holy Matrimony; which is commended of Saint Paul to be honorable among all men: and therefore is not by any to be entered into unadvisedly or lightly; but reverently, discreetly, advisedly, soberly, and in the fear of God. Into this holy estate these two persons present come now to be joined. If any man can show just cause why they may not lawfully be joined together, let him now speak, or else hereafter for ever hold his peace.

And also speaking unto the Persons who are to be married, he shall say:

I require and charge you both, as ye will answer at the dreadful day of judgment when the secrets of all hearts shall be disclosed, that if either of you know any impediment, why ye may not be lawfully joined together in Matrimony, ye do now confess it. For be ye well assured, that if any persons are joined together otherwise than as God's Word doth allow, their marriage is not lawful.

The Minister, if he shall have reason to doubt of the lawfulness of the proposed Marriage, may demand sufficient surety for his indemnification; but if no impediment shall be alleged, or suspected, the Minister shall say to the Man:

M. Wilt thou have this Woman to thy wedded wife, to live together after God's ordinance in the holy estate of Matrimony? Wilt thou love her, comfort her, honor, and keep her in sickness and in health; and, forsaking all others, keep thee only unto her, so long as ye both shall live?

The Man shall answer:

I will.

Then shall the Minister say unto the Woman:

N. Wilt thou have this Man to thy wedded husband, to live together after God's ordinance in the holy estate of Matrimony? Wilt thou serve him, love, honor, and keep him in sickness and in health; and, forsaking all others, keep thee only unto him, so long as ye both shall live?

The Woman shall answer:

I will.

Then shall the Minister say:

Who giveth this Woman to be married to this Man?

Then shall they give their troth to each other in this manner: The Minister, receiving the Woman at her father's or friend's hands shall cause the Man with his right hand to take the Woman by her right hand, and to say after him as followeth:

I, M., take thee, N., to be my wedded wife, to have and to hold from this day forward, for better, for worse, for richer, for poorer, in sickness and in health, to love and to cherish, till death us do part, according to God's holy ordinance; and thereto I plight thee my troth.

Then shall they loose their hands; and the Woman, with her right hand taking the Man by his right hand, shall likewise say after the minister:

I, N., take thee, M., to my wedded husband, to have and to hold from this day forward, for better, for worse, for richer, for poorer, in sickness and in health, to love and to cherish, till death us do part, according to God's holy ordinance; and hereto I give thee my troth.

Then shall they again loose their hands; and the Man shall give unto the Woman a Ring. And the Minister, taking the Ring, shall deliver it unto the Man, to put it upon the fourth finger of the Woman's left hand. And taught by the Minister, shall say:

With this Ring I thee wed, and with all my worldly goods I thee endow: In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

Then, the Man leaving the Ring upon the fourth finger of the Woman's left hand, the Minister shall say:

Let us pray.

Our Father, who art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done on earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

O Eternal God, Creator and Preserver of all mankind, Giver of all spiritual grace, the Author of everlasting life; Send thy blessing upon these thy servants, this man and this woman, whom we bless in thy Name; that, as Isaac and Rebecca lived faithfully together, so these persons may surely perform and keep the vow and covenant betwixt them made (whereof this Ring given and received is a token and pledge), and may ever remain in perfect love and peace together, and live according to thy laws; through Jesus Christ our Lord. Amen.

Then shall the Minister join their right hands together, and say:

Those whom God hath joined together let no man put asunder.

Then shall the Minister speak unto the company:

Forasmuch as M. and N. have consented together in holy wedlock, and have witnessed the same before God and this company, and thereto have given and pledged their troth, each to the other, and have declared the same by giving and receiving a Ring, and by joining hands; I pronounce

that they are Man and Wife, In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

And the Minister shall add this blessing:

God the Father, God the Son, God the Holy Ghost, bless, preserve, and keep you; the Lord mercifully with his favor look upon you, and fill you with all spiritual benediction and grace; that ye may so live together in this life, that in the world to come ye may have life everlasting. Amen.

WEDDING CEREMONY (2)

Addressing the Assembled Company:

Dearly beloved, we are gathered here in sight of God, and in the face of this company, to join together this man and woman in holy matrimony; which is commended of Saint Paul to be honorable among all men: and therefore is not by any to be entered into unadvisedly or lightly; but reverently, discreetly, advisedly, soberly, and in the fear of God. Into this holy estate these two persons present come now to be joined. If any man can show just cause why they may not lawfully be joined together, let him now speak, or else hereafter forever hold his peace.

Addressing the Persons who are to be married:

In token of your careful consideration of the obligations of marriage, and of your free, deliberate, and lawful choice of each other as partners for life, you will now please join your right hands.

Addressing the Man:

Do you, M....., take this woman whose hand you now clasp to be your wedded wife, and do you promise in the presence of God and these witnesses (this company) to be to her a faithful and loving husband, in sickness and in health, in prosperity and in adversity, and through every change and condition of life until death shall you part?

Here shall the Man answer:

I do.

Addressing the Woman:

And do you, N....., take this man whose hand you now clasp to be your wedded husband, and do you promise in the presence of God and these witnesses (this company) to be to him a faithful and loving wife, in sickness and in health, in prosperity and in adversity, and through every change and condition of life until death shall you part?

Here shall the Woman answer:

I do.

Addressing both the Man and the Woman:

Then, in accordance with your solemn promises made to each other in the presence of God and of these witnesses (this company), and having signified and sealed the same by the giving and the receiving of a ring, now, therefore, by my authority as a Minister of the Lord Jesus Christ, I do pronounce you husband and wife; one in the eye of the law, one in all your temporal interests and destinies; one in all the events and changes

of life, and in the name of the Father and of the Son and of the Holy Ghost. Amen. Whom, therefore, God hath joined together let no man put asunder.

PRAYER: Almighty God, our heavenly Father, thou who art the Giver of every good and perfect gift, thou by whom marriage was ordained, bless, we pray thee, these, thy servants, entering into this sacred and happy relation. And thou, O blessed Holy Spirit, who art the guide of thy people in the choices of life, bless them evermore with thy presence and the sense of thine abounding love. And to thee, O Christ, our Saviour, who wert present at the marriage in Cana of Galilee, sanctifying by thy presence and approval, to thee do we commend them, and pray for thy richest benediction upon them. Attend them, O thou Triune God, Father, Son, and Holy Ghost, all along the pathway of life, and fill them with the riches of thy grace. May their lives and health and strength be very precious in thy sight. May they have just as much of the good things of this life as they can bear and still keep humble and lowly of heart in thy sight and in the sight of men. Unite their hearts and lives in all the grace and true affection of a happy marriage. May they be able to increase each other's joys, lighten each other's burdens, and help each other in the great endeavor to live useful and blessed lives. And may they not only be knit together in love to each other, but also in love to thee, so that neither in this life nor the life to come shall they ever know separation. Bless with them also the dear friends whom they love, and all who love them, and hear their mutual good wishes, interpreting them as prayers to thee for thy blessing upon them. Attend them all along the pathway of life; guide their steps in the ways of righteousness, for thy name's sake; and when thou hast finished thy good purposes with them, and with us all in this life, bring us together into the heavenly and delightful Kingdom at thy right hand on high; all of which we ask in the name of Christ, our Redeemer. Amen.

BENEDICTION: (During this Benediction the Husband and Wife may remain standing, with bowed heads, or they may kneel.)

The Lord bless you and keep you. The Lord make his face to shine upon you, and be gracious unto you. The Lord lift up his countenance upon you and give you peace. Amen.

GENERAL FUNERAL SERVICE

SALUTATIONS: I am the resurrection and the life, saith the Lord: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me, shall never die.—John 11:25, 26.

I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth. And though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another.—Job 19:25-27.

We brought nothing into this world, and it is certain we can carry nothing out. The Lord gave, and the Lord hath taken away; blessed be the Name of the Lord.—I Tim. 6:7.

SCRIPTURE READING: Out of the depths have I cried unto thee,

O Lord. Turn thee unto me, and have mercy upon me; for I am desolate and afflicted. The troubles of my heart are enlarged: Oh, bring thou me out of my distresses. Look upon mine affliction and my pain, and forgive all my sins.

O my God, my soul is cast down within me: all thy waves and thy billows are gone over me.

Hear, O Lord, when I cry with my voice; have mercy also upon me, and answer me. When thou saidst, Seek ye my face; my heart said unto thee, Thy face, Lord, will I seek. Hide not thy face far from me; put not thy servant away in anger; thou hast been my help; leave me not, neither forsake me, O God of my salvation. When my father and my mother forsake me, then the Lord will take me up: for he hath said, I will never leave thee, nor forsake thee. For a small moment have I forsaken thee; but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer.

For thy Maker is thy husband; the Lord of hosts is his name; and thy Redeemer the Holy One of Israel: the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee.

The Lord is good to all, and his tender mercies are over all his works. He will fulfill the desire of them that fear him; he also will hear their cry, and will save them. For he said, Surely they are my people. In all their affliction he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old.

The Lord will command his loving-kindness in the day-time, and in the night his song shall be with me, and my prayer unto the God of my life. He healeth the broken heart, and bindeth up their wounds. I was brought low, and he helped me.

Oh, taste and see that the Lord is good; blessed is the man that trusteth in him.

Why art thou cast down, O my soul? and why art thou disquieted within me? Hope thou in God: for I shall yet praise him, who is the health of my countenance and my God.

The righteous cry, and the Lord heareth, and delivereth them out of all their troubles. The Lord is nigh unto them that are of a broken heart, and saveth such as be of a contrite spirit. Many are the afflictions of the righteous: but the Lord delivereth him out of them all.

I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures; and that he was buried, and that he rose again the third day according to the Scriptures.

Now if Christ rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen; and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in

Christ are perished. But now is Christ risen from the dead, and become the first-fruits of them that slept; Christ the first-fruits; afterward they that are Christ's at his coming.

For if Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.

Now this I say, brethren: that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I show you a mystery: We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?

The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord.

And I heard a voice from heaven, saying unto me, Write, Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors; and their works do follow them.

After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb.

And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said to me,

These are they which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb, which is in the midst of the throne, shall feed them, and shall lead them unto living fountains of water: and God shall wipe away all tears from their eyes. And there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

And I heard a great voice out of heaven, saying, Behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And they shall see his face; and his name shall be in their foreheads. And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever.

Unto him that loved us, and washed us from our sins in his own blood,

and hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen.

(Before the benediction the 23rd Psalm may be read if desired.)

PRAYER: Almighty and most merciful God, the consolation of the sorrowful and support of the weary, who dost not willingly grieve or afflict the children of men; look down in thy tender love and pity, we beseech thee, upon thy servants, this bereaved household, whose joy is turned into mourning; and according to the multitude of thy mercies be pleased to uphold, strengthen and comfort them, that they may not faint under thy Fatherly chastening, but find in thee their strength and refuge; through Jesus Christ our Lord. Amen.

PRAYER AT THE GRAVE: Almighty God, who by the death of thy Son, Jesus Christ, hast destroyed death; by his rest in the tomb hast sanctified the graves of the saints; and by thy glorious resurrection hast brought life and immortality to light, so that all who die in him abide in hope as to their bodies and in joy as to their souls; receive, we beseech thee, our unfeigned thanks for that victory over death and the grave which he has obtained for us and for all who sleep in him; and keep us who are still in the body in everlasting fellowship with all that wait for thee on earth and with all that are around thee in heaven, in union with him who is the Resurrection and the Life; who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. Amen.

COMMITMENT: (While the earth is being cast upon the body by some standing by, the minister shall say:)

Forasmuch as it hath pleased Almighty God, in his wise Providence, to take out of this world the soul of our deceased brother (sister) we commit his (her) body to the ground; earth to earth, ashes to ashes, dust to dust; looking for the general resurrection in the last day, and the life in the world to come, through our Lord Jesus Christ; at whose second coming in glorious majesty to judge the world, the earth and the sea shall give up their dead; and the corruptible bodies of those who sleep in him shall be changed, and made like unto his own glorious body, according to the mighty working whereby he is able to subdue all things unto himself.

BENEDICTION: The grace of the Lord Jesus Christ and the love of God and the communion of the Holy Ghost be with you all. Amen.

[Note: In the case of burial in a vault or tomb the words, "this receptacle for the dead," may be substituted for "earth" or "ground."]

Note: In the case of cremation the words "his (her) body in the ground; earth to earth," may be omitted and "his (or her) sacred ashes to this vault" used instead. Or one can say, "his (her) body to this purifying flame; earth to earth, ashes to ashes, dust to dust." Or omit the words "earth to earth."]

FUNERAL SERVICE FOR INFANT OR LITTLE CHILD

SALUTATIONS: I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live: And whosoever liveth and believeth in me shall never die.—John 11: 25, 26.

But I would not have you to be ignorant, brethren, concerning them

which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.—1 Thess. 4:13, 14.

And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain; for the former things are passed away.—Rev. 21:4.

SCRIPTURE READING: Grace be unto you and peace from God our Father, and from the Lord Jesus Christ. Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble by the comfort wherewith we ourselves are comforted of God.

For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ.

He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young.

And they brought young children to him, that he should touch them; and his disciples rebuked those that brought them. But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein.

Take heed that ye despise not one of these little ones; for I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven. For the Son of man is come to save that which was lost. Even so, it is not the will of your Father which is in heaven that one of these little ones should perish. And he took them up in his arms, put his hands upon them, and blessed them.

And Jesus called a little child unto him and set him in the midst of them, and said, Verily, I say unto you, except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whoso shall receive one such little child in my name, receiveth me.

And the Lord struck the child that Uriah's wife bare unto David, and it was very sick. David therefore besought God for the child; and David fasted, and went in and lay all night upon the earth. And it came to pass on the seventh day that the child died. And the servants of David feared, to tell him that the child was dead: for they said, Behold, while the child was yet alive we spake unto him, and he would not hearken unto our voice; how will he then vex himself if we tell him the child is dead!

But when David saw that his servants whispered, David perceived that the child was dead: therefore David said unto his servants, Is the child dead? And they said, He is dead. Then David arose from the earth, and washed, and anointed himself, and changed his apparel, and came into the house of the Lord, and worshipped: then he came to his own house; and when he required, they set bread before him, and he did eat.

Then said his servants unto him, What thing is this that thou hast

done? Thou didst fast and weep for the child while it was alive; but when the child was dead, thou didst rise and eat bread.

And he said, While the child was yet alive, I fasted and wept; for I said, Who can tell whether God will be gracious to me, that the child may live? But now he is dead, wherefore should I fast? can I bring him back again? I shall go to him, but he shall not return to me.

Now this I say, brethren; that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I show you a mystery: We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord.

They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb, which is in the midst of the throne, shall feed them, and shall lead them unto living fountains of water: and God shall wipe away all tears from their eyes. And there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

And I heard a great voice out of heaven, saying, Behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And they shall see his face; and his name shall be in their foreheads. And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever.

Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen.

PRAYER: O most compassionate and loving Saviour, who, when on earth didst gather the little children into thine arms and put thy holy hands upon them and bless them, we commit to thee this little child which our heavenly Father hath now taken away. Be thou the tender Shepherd of this lamb. Carry it in thy bosom into the green pastures and beside the still waters of thy paradise among the happy company of the glorified children, and at the last day restore it to these yearning hearts, when the mystery of thy providence shall be unveiled from all faces. Hear us, O God, for Jesus our dear Redeemer's sake, to whom, with thee, O Father, and ever blessed Spirit, the Comforter, be all praise and glory, world without end. Amen.

COMMITMENT: "And Jesus said, Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of God."

Forasmuch as it hath pleased Almighty God, in his wise Providence, to take out of the world the soul of this little one, we therefore commit his (or her) body to the ground, earth to earth, ashes to ashes, dust to dust: looking for the general resurrection in the last day, and the life of the world to come, through our Lord Jesus Christ, at whose second coming in glorious majesty to judge the world, the earth and the sea shall give up their dead, and the corruptible bodies of those that sleep in him shall be changed and made like unto his own glorious body; according to the mighty working whereby he is able to subdue all things unto himself.

BENEDICTION: The grace of the Lord Jesus Christ and the love of God and the communion of the Holy Ghost be with you all. Amen.

SERVICE FOR INFANT BAPTISM

Minister: Our help is in the name of the Lord, who made heaven and earth.

Dearly beloved, attend to the words of the institution of the holy sacrament of baptism, as delivered by our Lord and Saviour to his disciples after his resurrection and before his ascension to the right hand of God:

"All power is given unto me in heaven and in earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world."

Consider also what is written in the Gospels:

"And they brought young children that he should put his hands on them and pray. And his disciples rebuked those that brought them. But when Jesus saw it, he was much displeased, and said, Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them."

We read also that on the day of Pentecost, when St. Peter called upon the people, saying, "Repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost," he assured them that the promise pertained not only to them, but also to their children.

It is plainly the duty of those who dedicate children to God in this holy sacrament to make confession of their faith.

Do you receive the doctrine of the Christian faith, whereof we make confession, saying:

I believe in God the Father Almighty, maker of heaven and earth: And in Jesus Christ his only Son our Lord, who was conceived by the Holy Ghost, born of the virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried: he descended into hell; the third day he rose again from the dead; he ascended into heaven, and sitteth on the right hand of God the Father Almighty; from whence he shall come to judge the quick and the dead. I believe in the Holy Ghost; the holy catholic

Church; the communion of saints; the forgiveness of sins; the resurrection of the body; and the life everlasting?

Answer: We do.

Do you hereby dedicate this child to be baptized in this faith? And do you solemnly promise that he (she) shall be brought up in the nurture and admonition of the Lord, and in the doctrines and duties of our holy religion?

Answer: We do.

Minister: The Lord preserve you and the child, and give you grace faithfully to perform these promises.

Let us pray: Almighty and ever-living God, whose dearly beloved Son, Jesus Christ our Lord, gave commandment to his apostles that they should make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; we humbly beseech thee to bless thine own ordinance now to be administered and to ratify in heaven what by thine appointment we do upon earth.

O blessed Saviour, who wast carried as a child into the temple by the most holy mother, and wast taken up in the arms of Simeon the Just, grant thy blessing, we beseech thee, to this child here presented before thee, the Lord of all. Amen.

(Parents or others presenting the child.)

Minister: Name this child.

Answer: N. or N. N.

The minister pronouncing the name aloud says:

N. or N. N., I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

Let us pray:

We yield thee hearty thanks, most merciful Father, that it has blessed thee to receive this child into thy holy Church, to be a partaker of the inestimable benefits purchased by the blood of thy dear Son; and we beseech thee to grant that being ingrafted into Christ the true vine, he (she) may evermore abide in him and receive out of his fullness. Grant that he (she) may grow in wisdom and in stature, and in favor with God and man. Suffer him (her) not to fall away from thee, but may he (she) in due time heartily renew his (her) baptismal vows; may he (she) witness a good confession, and, persevering to the end, obtain a full and final victory, through Jesus Christ our Lord. Amen.

BENEDICTION: The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen.

BRIEF SERVICE FOR INFANT BAPTISM

(Sometimes a very brief service of baptism is desirable, at a home, or even in the Church. The following may be used, or adapted to the need.)

Dearly beloved, as you have often been taught in this Christian Church, baptism is an ordinance of God instituted by Christ and signifying the washing away of our sins and our renewing by the Holy Ghost. God speaking to Abraham, the father of all that believe, said: "I will establish my covenant between me and thee, in their generations, for an everlasting

covenant, to be a God to thee and thy seed after thee." To this same the apostle Peter testified when he said, "For the promise is to you and to your children." Since, then, baptism has come in the place of circumcision, infants are to be baptized as heirs with us of the kingdom and covenant of God.

You, therefore, the parents of this child, accept anew the covenant of grace as offered to you and as embracing him (or her; and so throughout, as the case may be).

You do consecrate your child to the Lord, and in reliance upon Divine grace promise to give (him) the instruction and discipline enjoined by Christ for the lambs of his flock. Is this your engagement?

(The parent now handing the name of the child in writing to the minister, the latter shall say:)

I baptize thee, A. B., in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

Let us pray:

Almighty God, our heavenly Father, we bless thee that thou hast given to these parents this dear child. Ratify in thy kingdom above what ministering in thy name we have done in thy kingdom below. Receive this child as thine own. May (his) life and health and strength be very precious in thy sight. May he grow up in the love of thee and of all that is good and true. Bless these parents and help them to live aright before him, setting a good example and teaching him thy way in all things. Bless all the baptized children of the church. Give them quick ears to hear the beauty of thy truth. Give them hearts that shrink from sin. At last may we all be brought as unbroken families into thy kingdom above. We ask in the name of Christ, our Redeemer. Amen.

BENEDICTION: May the blessing of the God of the covenant, the God of Abraham, of Isaac and of Jacob, the God of your fathers, whom we adore as Father, Son and Holy Ghost, be with you and your seed for ever. Amen.

FORM FOR BAPTISM OF ADULTS

Inasmuch as our Lord and Saviour Jesus Christ has given authority and commandment to his disciples to teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; and hath declared that he that believeth and is baptized shall be saved, for with the heart man believeth unto righteousness and with the mouth confession is made unto salvation: this person, having witnessed a credible profession, now comes forward to obey this commandment.

Addressing the person the Minister shall say:

Do you believe in God the Father Almighty, Maker of heaven and earth?

Answer: I do.

Do you believe in Jesus Christ his only Son, our Lord, who was conceived of the Holy Ghost, born of the virgin Mary, suffered under Pontius Pilate, was crucified, dead and buried; who on the third day rose again from the dead; who ascended into heaven, and sitteth on the right hand of

God the Father Almighty; from whence he shall come to judge the quick and the dead?

Answer: I do.

Do you believe in the Holy Ghost, the holy catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting?

Answer: I do.

Is it your desire to be baptized into this faith?

Answer: It is.

Having confessed your sin, and having embraced Christ as your Saviour, do you submit to him as Teacher, and is it your purpose faithfully to obey and serve him as your Lord and Master as long as you live?

Answer: It is.

The candidate kneeling, the minister shall say:

N., I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

[Or this form: By the authority of the Great Head of the Church, and upon profession of your faith in him, I baptize thee (using given name of candidate), in the name of the Father, and of the Son, and of the Holy Ghost. Amen.]

[Or this form: In obedience to the Great Commission, and upon profession of your faith in the Lord Jesus Christ, I baptize thee, my brother (or sister), in the name of the Father, and of the Son, and of the Holy Ghost. Amen.]

Prayer, followed by Benediction.

Calendar for 1927

JANUARY							FEBRUARY							MARCH							APRIL						
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Calendar for 1928

JANUARY							FEBRUARY							MARCH							APRIL						
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